

**Summary  
of  
Proceedings**

**Seventieth Annual Conference  
of the  
American Theological  
Library Association**

Tawny Burgess  
Editor

American Theological Library Association

Long Beach, CA  
June 15-18, 2016

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The 2016 ATLA Annual Conference was held at the Hyatt Regency Long Beach in Long Beach, CA, June 15-18. With the help of the members of the 2016 Local Host Committee, the Southern California Theological Library Association (SCATLA), the conference included extensive programing, networking opportunities, and knowledge sharing. We are grateful for all the attendees, presenters, and exhibitors for making this conference a memorable experience.

This official record of conference events and activities represents the work of the many presenters, facilitators, and others who are responsible for the breadth of material compiled within these pages. ATLA is grateful for their contributions.

I hope you will enjoy reading this *Summary of Proceedings*, containing full text or summaries of papers, workshops, conversation groups, listen and learn sessions, and meetings, plus other items for general reference and record in the appendices.

We hope you will join us in Atlanta where we will explore the theme “Southern Harmony: The Human Touch in the Digital Age” at the 2017 ATLA Annual Conference, June 14-17, 2017. The seventy-first Annual Conference will be hosted by Columbia Theological Seminary, Pitts Theology Library-Candler School of Theology-Emory University, Erskine Theological Seminary, Robert W. Woodruff Library, Atlanta University Center-The Interdenominational Theological Center, and Mercer University-McAfee School of Theology.

We look forward to seeing you there! But until then, happy reading.

*Tawny Burgess*  
*Editor*

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Long Beach, CA**

**TUESDAY, JUNE 14**

7:00 pm - 9:00 pm “Top Concerns for Technical Services Staff”  
*Donna R. Campbell*

**WEDNESDAY, JUNE 15**

8:00 am - 5:00 pm ATLA Board of Directors Meeting

8:30 am - 4:30 pm **Pre-Conference Workshop**  
“Digital Project Management – A to Z”  
*Tom Clareson*  
“BIBFRAME and Linked Data”  
*Jeremy Nelson*

8:30 am - 4:30 pm **Excursions**  
Huntington Library & Gardens Tour  
The Getty Museum  
The Getty Research Institute

1:00 pm - 4:30 pm **Pre-Conference Workshop**  
“Using Social Media to Engage With Your Community”  
*Tracy Simmons*

5:00 pm - 6:00 pm “President’s Welcome Reception for New Members and  
First-Time Attendees”  
*Kelly Campbell*

6:00 pm - 8:00 pm Opening Reception at the Hyatt Regency Long Beach

**THURSDAY, JUNE 16**

7:00 am - 7:45 am **Worship Service**  
Worship Service in the Jewish Tradition  
*Rabbi Steven Moskowitz, Cantor Sara Hass*

8:00 am - 8:45 am **Business Meetings**  
Emerging Technology Interest Group (ETIG)  
*Lisa Gonzalez*

8:00 am - 8:45 am World Religions Interest Group Meeting (WRIG)  
**General Session**

“ATLA Products Update Breakfast”  
*Margot Lyon, Maria Stanton, Gregg Taylor*

8:00 am - 8:45 am Exhibits and Continental Breakfast in Exhibit Hall

Program

- 8:45 am - 10:00 am **Plenary**  
Welcome and Opening Plenary Address with Bobby Smiley  
*Bobby Smiley*
- 10:00 am - 10:30 am Exhibits and Break
- 10:30 am - 11:20 am **Exhibitor Showcase**  
“EBSCO Databases and Services”
- 10:30 am - 11:20 am **Listen and Learn Session**  
“Librarian / Faculty Collaboration: An Example Using LibGuides to Facilitate Greater Student Learning”  
*Terri Bogan, James Yuile*
- 10:30 am - 11:20 am **Listen and Learn Session**  
“NACO/CONSER Listen & Learn”  
*Judy Knop*
- 10:30 am - 11:20 am **Listen and Learn Sessions**  
“Tapping Outside Interest in Special Collections: Collaborative Outreach Initiatives at Pitts Theology Library”  
*Rebekah Bedard*  
“What’s ‘Shaking Out’ In Disaster Response: New Ideas and Resources”  
*Tom Clareson*
- 10:30 am - 11:20 am **Panel Presentation**  
“Ideas for Serving Distance Learners and Alumni”  
*Gerrit van Dyk, Jim Darlack, Dolores Yilibuw, Kelly Campbell*
- 11:30 am - 1:00 pm **General Session**  
“Are You Welcomed? A Conversation Toward Building a More Diverse and Inclusive Community in ATLA - All Conference Lunch”
- 1:00 pm - 1:50 pm **Exhibitor Showcase**  
“New Plans for FirstSearch and WorldCat Discovery”  
*Paul Cappuzzello*
- 1:00 pm - 1:50 pm **In-Conference Workshop**  
“Dublin Core Basics Workshop”  
*Lisa Gonzalez*
- 1:00 pm - 1:50 pm **Listen and Learn Sessions**  
“More Than Just ‘Talking Heads:’ Using Social Journalism to Spark Community Engagement”  
*Tracy Simmons*  
“Persuasive Design in the Theological Library”  
*Wesley D. Custer*  
“Reframing Plagiarism: Problems of Virtue and Vice for International Students”  
*Chris Rosser*

- 1:00 pm - 1:50 pm **Panel Presentation**  
 “Owning Their Voices: How Librarians Can Help Graduate Students Develop Publishing Literacy”  
*Carisse Mickey Berryhill, Jason Fikes, John B. Weaver*
- 2:00 pm - 3:00 pm  
 ATLA Business Meeting  
*Kelly Campbell, Andrew Keck, Steve Perisho*
- 3:00 pm - 4:00 pm **Exhibits, Break & Poster Sessions**  
 “3D Hebrew Letters for a Visually Impaired Seminary Student”  
*David Schmersal*  
 “A Most Efficient Method of Moving Your Collection to New Shelves”  
*Dolores Yiliburw*  
 “Coffee Table”  
*Siong Ng*  
 “Looking at the ‘Research Needs of Religious Studies Scholars’— Preliminary Findings from Interviews with Luther Seminary Faculty”  
*Trisha Burr, Andrew Keck*  
 “Obsolete eBooks: Is It Already Time to Consider Weeding eBook Collections?”  
*Robin Hartman*  
 “Open Access and Closed Minds?: A Case Study of an Open Access Initiative”  
*Leslie Engelson*  
 “Pepperdine University’s Churches of Christ Heritage Center”  
*Jeremy Whitt, Jerry Rushford*  
 “Prepare a Way Through the Wilderness: Transforming Library Instruction by Mapping the Curriculum”  
*Desirae Zingarelli-Sweet*  
 “The Roles of Religious Faith and Degree Program Affiliations in the Research Processes of MA Students, MDiv Students, Librarians and Faculty”  
*Patrick Milas*
- 4:00 pm - 4:50 pm **Conversation Groups**  
 “Supporting International Students through Library Services”  
*Stacie Schmidt*  
 “What’s Left to Say About RDA?”  
*Donna Wells, Judy Knop, Armin Siedlecki*
- 4:00 pm - 4:50 pm **Exhibitor Showcase**  
 “Introduction to the ATLA Special Series in Religion and

- Biblical Studies within ACLS Humanities E-Book”  
*Evan Boyd*
- 4:00 pm - 4:50 pm **In-Conference Workshop**  
“Make DIY Look Professional: Technology for Designing, Mapping and Connecting the Dots”  
*Sarah Bogue*
- 4:00 pm - 4:50 pm **Listen and Learn Sessions**  
“Evaluating and Implementing Open-Source Research Guides Powered by Subjects Plus”  
*Gabriel Ortiz, David Kriegh*  
“Programs of the California Rare Book School at UCLA (SCIG)”  
*Dr. Susan M. Allen, Liz Leaby*
- 5:00 pm - 6:00 pm **Denominational Meetings**
- 6:00 pm - 6:50 pm **Business Meeting**  
Technical Services Interest Group Business Meeting  
*Leslie Engelson*
- 6:00 pm - 8:00 pm **Business Meeting**  
Southern Baptist Seminaries Work Group  
*Craig Kubic*
- 8:00 pm - 9:30 pm “ATLA Sing-A-Long”  
*Ellen Frost*

**FRIDAY, JUNE 17**

- 7:00 am - 7:45 am **Worship**  
Worship Service in the Catholic Tradition  
*Father Michael Higgins*
- 8:00 am - 8:45 am **Business Meeting**  
Collection Evaluation and Development Interest Group Meeting (CEAD)  
*Craig Kubic*
- 8:00 am - 8:45 am **Exhibitor Showcase**  
“OCLC Update Breakfast: Using Data to Evaluate the Data to Analyze, Manage and Share Print Monographs”  
*Paul Cappuzzello*
- 8:00 am - 8:45 am Exhibits and Continental Breakfast in Exhibit Hall
- 9:00 am - 9:50 am **Plenary Speaker**  
“How Can ATLA Transform Diversity into Inclusivity to Drive Innovation?”  
*Rahuldeep Gill, Ph.D*
- 10:00 am - 10:30 am Exhibits and Break
- 10:30 am - 11:20 am **Exhibitor Showcase**  
“ATLA and SCELCLC: Working Together for ATLA Members”

- 10:30 am - 11:20 am **In-Conference Workshop**  
 “Theological Librarianship: The State of the Journal”  
*Suzanne Estelle-Holmer, Miranda Bennett*
- 10:30 am - 11:20 am **Listen and Learn Sessions**  
 “Cutting Edge ‘Down Under’ - Integrating OCLC  
 WorldShare and EBSCO EDS: Our Story”  
*Moirra Bryant*  
 “Moodle as an Information Literacy Training Platform”  
*Wesley D. Custer*  
 “Which Should We Buy? Reconsidering Best Practices  
 in the Purchase of Print versus Electronic Resources in  
 Theological Libraries”  
*Richard Manly Adams*
- 10:30 am - 11:20 am **Panel Presentation**  
 “Interfaith in Southern California: A Continuing  
 Conversation”  
*Drew Baker, Sheryl Stahl, Azeem Khan*
- 11:30 am - 1:00 pm **Business Meeting**  
 Ithaka Study Participants Lunch Meeting  
*Danielle Cooper*  
 Southwest Area Theological Library Association  
 (SWATLA) Meeting  
*Craig Kubic*
- 11:30 am - 1:00 pm **Special Sessions**  
 NACO Lunch Meeting  
*Judy Knop*  
 “ATLA Digital Projects Program Update”  
*Andy Carter*
- 1:00 pm - 1:00 pm Exhibits Closing
- 1:00 pm - 1:50 pm **Conversation Groups**  
 “Preparing a Goodly Heritage: Succession Planning in  
 Theological Libraries”  
*Miranda Bennett*  
 “What’s Missing from the Catalog? Why Copy  
 Cataloging is Still Needed”  
*John Thompson*
- 1:00 pm - 1:50 pm **Panel Presentation**  
 “Open Source Software in Theological Libraries”  
*Matthew Collins, Richard Manly Adams, Myka Kennedy  
 Stephens*
- 1:00 pm - 1:50 pm **Papers**  
 “Luke, Luther, LOGOS, and Libraries: Resources  
 Preachers Use in Weekly Sermon Development”  
*Bob Turner*

- “Theology, Race and Libraries”  
*Anita Coleman*
- 2:00 pm - 2:50 pm “What is a Classroom?’ — Learning Environments, Library Collections, and the Internet in Theological Education”  
*Anthony J. Elia*  
**Conversation Group**
- 2:00 pm - 2:50 pm “Reaching Out to Reluctant Faculty”  
*Martha Adkins*  
**Exhibitor Showcase**
- 2:00 pm - 2:50 pm “Shining a Light on Theological Collections: Growing Library Visibility on the Web with Linked Data”  
*Gloria Gonzalez*  
**Listen and Learn Sessions**
- 2:00 pm - 2:50 pm “Investigating the Needs of Scholars: A Multi-Institutional Collaborative Approach”  
*Danielle Cooper*
- 2:00 pm - 2:50 pm “I Can’t Access What I Can’t See’: Making Library Resources Accessible to the Visually Impaired”  
*Kenneth D. Litwak*  
**Panel Presentation**
- 2:00 pm - 2:50 pm “Preach the Word, Reach the Prison: Creating Theological Libraries in Prisons”  
*Robert Burgess, Craig Kubic, Stefana Laing, Ben Phillips*  
**Papers**
- 3:30 pm - 4:30 pm “Research as User Experience and the Library as Design Studio”  
*John B. Weaver*
- 4:30 pm - 5:20 pm “‘The Library in Which They Took So Much Delight’: Rediscovering the Treasures of New College Library, Edinburgh”  
*Christine Love-Rodgers*  
**General Session**
- 4:30 pm - 5:20 pm “ATLA Association Update”  
*Brenda Bailey-Hainer, Andrew Keck*  
**Conversation Group**
- 4:30 pm - 5:20 pm “Relational Librarianship @ Your Library”  
*Keegan Osinski, Christopher J. Anderson*  
**Exhibitor Showcase**
- 4:30 pm - 5:20 pm “ON Scripture-Live!”  
*Selby Ewing*  
**Listen and Learn Session**
- 4:30 pm - 5:20 pm “Building Institutional Repositories in Theological Schools”

*Clifford B. Anderson, Charlotte Lew, Ed Warga*  
 “Curating Online Content: Using Pinterest in Academic Libraries”

*Michelle Spomer, Roberto C. Delgadillo*  
 “From Grant Writing to Publishing: One Library’s Story of Utilizing Local Resources to Create Digital Collections”

*Jaeyeon Lucy Chung, J. Lauren Mondala*  
 “Library from The Ground Up”

*Carl Adkins*

4:30 pm - 5:20 pm

**Panel Presentation**

“Room at the Table: Creating Affirming and Safe Spaces for LGBTQ+ Patrons”

*Rebecca Mendelson, Sheryl Stahl, Matthew Windsor*

6:00 pm - 10:00 pm

**Excursions**

Los Angeles Dodgers Baseball Game

6:30 pm - 10:30 pm

Long Beach Beer Hop

**SATURDAY, JUNE 18**

7:00 am - 7:45 am

**Worship**

Worship Service in the Pentecostal Tradition

8:00 am - 8:50 am

**Conversation Groups**

“Open Source Technologies: ‘Siren Call’ or ‘Silver Bullet?’”

*Wesley D. Custer, Gabriel Ortiz, Thad Horner*

“Transformation and Innovation in ATLA Small Libraries through Collaboration”

*Evan Boyd, Susan Ebertz*

8:00 am - 8:50 am

**Listen and Learn Sessions**

“Filling in the Gaps: Creating New LC Subject Headings and Classification Numbers — or, SACO for ATLA”

*Richard A. Lammert*

“Library for Everyone: Instructional Workshops for Staff and Administrators”

*Martha Adkins*

8:00 am - 8:50 am

**Panel Presentation**

“The Silence of the Religious Archive on Issues of Social Justice: Exploring the Political Activity of 2 Denominations through Primary Source Materials”

*Shanee’ Yvette Murrain, Christopher J. Anderson, Colin Dube*

9:00 am - 9:50 am

**In-Conference Workshop**

“MarcEdit for the Novice & Average User”

*Leslie Engelson*

9:00 am - 9:50 am

**Listen and Learn Session**

“Challenges and Opportunities of Art Collections

- in Theological Libraries: The John August Swanson Collection at Pitts Theology Library”  
*Brandon Wason*
- 9:00 am - 9:50 am **Listen and Learn Sessions**  
“Course-Embedded Information Literacy in Small Theological Library: Joint Perspective, Best Practices, and Lessons Learned”  
*Marta Samokishyn, Jérémie LeBlanc*
- 9:00 am - 9:50 am **Paper**  
“Determining the Value of Theological Journals”  
*Garrett Trott*
- 10:30 am - 11:20 am **Conversation Group**  
“Contemporary Religious Literature”  
*Donna Wells, Jennifer Ulrich*
- 10:30 am - 11:20 am **Listen and Learn Sessions**  
“Attention — How Library Design Can Support Unitasking Patrons”  
*Christy Cherney*  
“On Publishing Essay Collections: Lessons Learned and Tips to Follow”  
*Roger White*  
“Varieties of Faith and Learning Integration”  
*John Thompson, Greg Morrison*  
“Web Scale Discovery, Is It Worth It?”  
*Siong Ng*
- 11:30 am - 1:00 pm **Plenary**  
“Wasn’t Digitization Supposed to be Easy? And Good for Us?”  
*Jeffrey MacKie-Mason*



### **Digital Project Management A-Z**

by Tom Clareson, Senior Consultant, LYRASIS

Are you ready to digitize your archives or special collections but don't know where to start? Join us for this one-day workshop that will take you through the A-Z of a digitization project. We'll discuss selection of materials for digitization, copyright associated with digitization, metadata standards and best practices, digital conversion standards and best practices, when to use a vendor for conversion, hardware and software, how to provide access to your digital collections, and much more. We'll provide you with templates and resources for decision making. For those of you who need a refresher or an update on digitization, this is a great workshop for that purpose. Liz Bishoff and Tom Clareson are nationally recognized consultants on preservation and digital issues and were the lead consultants on the "In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries" project, a collaborative project of the American Theological Library Association (ATLA), the Catholic Library Association (CLA) and the Association of Jewish Libraries (AJL) funded by an IMLS National Leadership Grants for Libraries Planning Grant.

### **BIBFRAME and Linked Data**

by Jeremy Nelson, Metadata and Systems Librarian, Colorado College

After a well-received presentation at the 2015 Denver conference, Jeremy Nelson returns to review and expand on the topic of BIBFRAME and linked data. The promise of BIBFRAME and other library linked-data vocabularies is that library data can be better integrated with the wider web through better descriptions for search engines and other "big data" applications from various corporate and non-profits. BIBFRAME specifically is attempting to reduce redundancy in catalog efforts and improving the operational efficiencies in libraries.

This interactive presentation introduces the concepts behind library linked data and BIBFRAME, the Library of Congress linked-data vocabulary for replacing MARC for library bibliographic data, and one example of a BIBFRAME-based catalog called bibcat, sponsored by the Library of Congress. Some early examples of BIBFRAME-based technologies will also be demonstrated for the interest group.

## **Using Social Media to Engage With Your Community**

by Tracy Simmons, Editor, SpokaneFAVS.com

Learn how to use the principles of social journalism within your institutions and communities. How can your library use social media as a tool to effectively engage with your students, faculty, and alumni? And how can you take it a step further and build meaningful community opportunities by taking things offline as well? At this workshop, Simmons will give tips and provide case studies on how, and why, libraries should communicate online and offline with their audiences.

# Business Reports

## Minutes of the Business Meeting and Association Update

by Steve Perisho, Secretary  
Thursday, June 16, and Friday, June 17, 2016

The Annual Business Meeting of the membership opened at 2:33 p.m. PDT on Thursday, 16 June 2016, with the establishment of both quorum and the number of votes needed for a majority. President Campbell then introduced Chair of the Bylaws Committee Andy Keck, who read the following statement and motion:

Ms. President, the [Bylaws] Committee appointed to revise the *Bylaws* has agreed upon the draft distributed to the membership on May 26, 2016, and has directed me to move its adoption. This [draft was available to the membership online](#) and member input was received via various methods including an email address specifically set up for this process, three webinars, conversations over ATLANTIS, and other methods of communication. The Board met yesterday, June 15, 2016, and endorsed the proposed *Bylaws* with a number of Board-endorsed amendments, [including a reinsertion of the category of Lifetime Membership]. The Board-endorsed amendments were [distributed to eligible voting members via email on June 15, 2016](#) and are available in printed form at this meeting in addition to copies of the proposed *Bylaws*. Ms. President, by the direction of the [Bylaws] Committee and the Board, I move the adoption of these proposed Bylaws with the Board-endorsed amendments.

President Campbell noted that “Since the motion is from [the Bylaws] Committee, no second is needed”; that “Discussion will be handled article by article”; that “If there is an amendment, [whether Board-approved and –distributed, or emanating from the floor,] a[n institutional and a separate individual] vote will be held on the amended language for that article only”; and that “Once the vote is counted, we will move on to the next article” (completing the process on Friday, 17 June, if necessary), and, on 17 June, “vote on the proposed Bylaws as amended” considered as a *whole*.

Chair of Bylaws Committee Keck then introduced each article in order, including those amended by the board, fielding questions, comments, and, as it happened, a single amendment from the floor. After each introduction President Campbell led the Association through the voting process. Time ran out after the discussion of Article 5 (of 13).

President Campbell suspended the Meeting at 3:22 p.m. PDT

President Campbell resumed the annual Business Meeting of the membership at 3:34 p.m. PDT on Friday, 17 June 2016, with a request that the Secretary report on the voting of the previous day. Secretary Perisho reported that the one amendment from the floor (to Article 2.04, as moved by John Weaver) had failed by a vote of 108 in the negative, 49 in the affirmative, and 7 abstentions, but that all of the articles discussed the previous day, as amended by the Board, had passed overwhelmingly.

Once quorum and the number needed for a majority had been reestablished, Chair of the Bylaws Committee Andy Keck introduced an amendment to 3.06 (moved by Matthew Collins and Evan Boyd), which passed unanimously. He then walked the meeting through Articles 6-13, and President Campbell, through the vote on each one. These articles, too, all passed overwhelmingly.

President Campbell then called for a vote on the amended Bylaws as a whole.

Among institutional representatives, there were 51 in the affirmative, 0 in the negative, and 0 abstentions.

Among individual members, there were 101 in the affirmative, 1 in the negative, and 0 abstentions.

With a total of 152 in the affirmative, 1 in the negative, the Bylaws as a whole passed.

President Campbell therefore announced that “The affirmative have it and the motion is adopted. The proposed Bylaws go immediately into effect.” [The new Bylaws are available on the ATLA website.](#)

Secretary Perisho announced the results of the January election, and President Campbell introduced new Board members Jayeon “Lucy” Chung (appointed to fill the vacancy created by the resignation of David Stewart), Brad Ost, Stephen Sweeney, Christina Torbert, and Jennifer Ulrich.

She then thanked outgoing members Steve Perisho, Andy Keck, Amy Limpitlaw, David Stewart, and Eileen Saner, as well as outgoing officers Timothy Lincoln (Vice President) and Steve Perisho (Secretary), and announced the board officers for 2016-2017, namely Timothy Lincoln (President), Matt Ostercamp (Vice President), and Tracy Powell-Iwaskow (Secretary).

Incoming President Timothy Lincoln then thanked outgoing President Kelly Campbell, and called for a motion to adjourn.

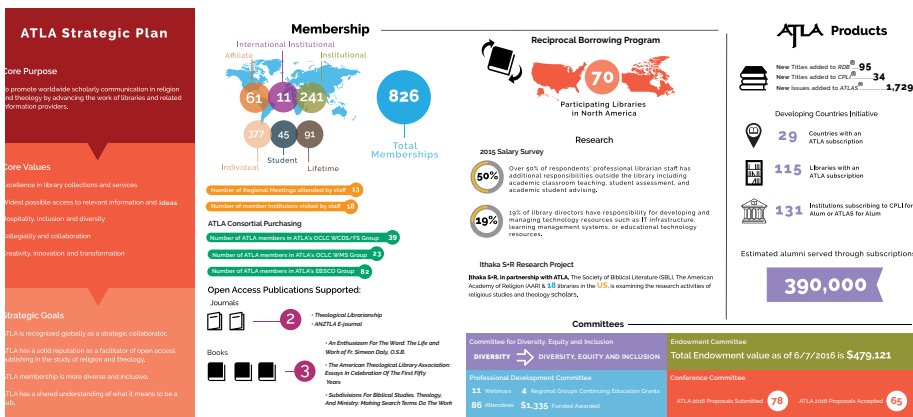
The meeting was adjourned at 4:05 p.m.

For a more detailed account of the 2016 annual Business Meeting of the membership, the complete minutes will be made available in the [Community section of the ATLA website.](#)

# 2016 Association Update

by Brenda Bailey-Hainer, Executive Director

Each year at the ATLA Annual Conference I provide an association update that highlights the year's activities and provides a high level look at ATLA's finances. This year's session will be a little different. It is essential for members to have ample time to finish the bylaws discussion started yesterday during the Business Meeting and to allow time for voting on the final bylaws revision. Consequently, I volunteered to give up the majority of my timeslot and have agreed to provide a "lightning" association update limited to 5 or 10 minutes. This year we also produced an [Infographic](#), which you can [download here](#). I will use this Infographic as the guide to my update.



ATLA's membership remains relatively stable, with 826 members as of June 1. The breakdown by membership category was:

- Individual 377
- Student 45
- Lifetime 91
- Institutional 241
- International Institutional 11
- Affiliate 61

The ATLA Consortial Purchasing Program enables members to obtain reduced pricing for various products. Last year's participation in the three primary consortial programs included:

- [EBSCO Group](#) 82 libraries
- [OCLC WorldCat Discovery Services/FirstSearch Group](#) 39 libraries
- [OCLC WMS Group](#) 23 libraries

The [Reciprocal Borrowing Program](#) has been gaining in popularity and the number of participating libraries in the U.S. and Canada has grown to 70. I encourage you to consider joining. You can find out where participating libraries are located using the [map](#) on the ATLA website.

ATLA continues to expand its open access publishing program. In addition to publishing [Theological Librarianship](#), ATLA now serves as the host to [ANZTLA E-journal](#), an open access publication of the Australia and New Zealand Theological Library Association. Another open access monograph was added this year, Melody Layton McMahon's [An Enthusiasm for the Word: The Life and Work of Fr. Simeon Daly, O.S.B.](#)

New staff member Andy Carter (Digital Projects Manager) presented at the conference about ATLA's upcoming digital projects program. Roger Morales became ATLA's new Member Programs Librarian as of June 13, the same day he flew to Long Beach to attend the conference. Many of you met him in Long Beach and he has already visited several member libraries during his short tenure. Most notably in staff news Judy Knop announced her retirement effective June 30. Judy served in many different capacities at ATLA in her nearly 30-year career, including spearheading the ATLA NACO and CONSER Funnel Program. She was honored at the TSIG meeting on Tuesday night at the conference.

ATLA couldn't move forward without the help of the many member volunteers who serve on committees. Last year the Diversity Committee changed its name and adopted a new charge. Now called the [Committee for Diversity, Equity and Inclusion](#) and chaired during the year by Lucy Chung and Nic Weiss, the committee hosted an all-conference luncheon to discuss diversity. The [Professional Development Committee](#) has been quite active and in addition to also rewriting its charge, ramped up continuing education opportunities for members throughout the past year. This included holding 11 webinars serving 86 attendees. In addition, they approved \$1,335 in grants to four regional groups for continuing education programs. The [Conference Committee](#), under the leadership of outgoing chair Pat Graham, also played a significant role in the professional development of ATLA members. Seventy-eight proposals were submitted for consideration for the 2016 conference, and 65 were accepted. Many thanks to the Conference Committee — along with the Local Host Committee (especially LHC reps Michelle Spomer and Liz Leahy) and ATLA staff — for putting together an outstanding conference.

The [Endowment Committee](#) continued its efforts to help increase ATLA's Endowment Fund to ensure that ATLA is able to continue supporting its mission in the future. As of June 7, the value of the Fund was \$479,121.

On the product side, ATLA staff made good use of the efficiencies offered by the new production system that was implemented last spring. During the course of the past year, a number of new titles and issues were added to each of ATLA's products:

- *ATLA Religion Database*® 95 new titles
- *ATLA Catholic Periodical and Literature Index*® 34 new titles
- *ATLASerials*® 1,729 new issues

The inclusion of many of these titles was made possible through the addition of new staff with specific subject expertise and language skills. New staff hired to support products in the past year included Iskander Bcheiry (Metadata Analyst), Su Hyeon Kang (Metadata Analyst), and Anne Banfich (Licensing and Business Development Specialist). Collectively staff now covers 34 languages — everything from Classical Hebrew to Korean to Swedish to Farsi to Syriac to French.

In 2015, ATLA announced a new program, the [Developing Countries Initiative](#), which allows eligible countries to subscribe to selected ATLA products at a special rate. As of June, there were 115 libraries in 29 developing countries with an ATLA product subscription.

The [ATLA Alum programs](#) continue to grow, with 131 institutions subscribing. Through these subscriptions, an estimated 390,000 alumni are being served!

A draft budget for fiscal year 2017 has been distributed to you during this session, but the budget will not be finalized until mid-August. A balanced operating budget of \$7,420,388 is shown in the draft. Following recent trends, it demonstrates a continued commitment to research and development as well as increased spending on governance, committees, and programs and services for members. This increased spending was ably illustrated through support of member attendance at the conference. The Member Product Loyalty Grants provided \$15,400 to 87 attendees to assist with their conference expenses, a new grant program gave \$2,000 to two attendees from Croatia so they could experience their first ATLA Conference, and 21 members received a total of \$14,000 in Travel Grants.

<b>American Theological Library Association Comparative Summary Budgets FY15 - DRAFT FY17 (as of June 9, 2016)</b>			
	<b>2014-2015</b>	<b>2015-2016</b>	<b>DRAFT 2016-2017</b>
<b>Revenue:</b>			
Product Revenue	\$ 6,026,528	\$ 6,251,399	\$ 6,341,104
Member Dues	144,385	136,176	137,000
Annual Conference	97,000	97,500	98,500
Other Member Programs Revenue	9,000	15,575	26,500
Interest/Misc.	31,028	29,778	45,778
Research and Development Fund	250,000	469,000	771,506
	<b>\$ 6,557,941</b>	<b>\$ 6,999,428</b>	<b>\$ 7,420,388</b>
<b>Disbursements:</b>			
Production Costs	2,684,808	2,695,639	2,906,112
Research and Development	596,825	634,617	615,493
Rent & Leasehold Expenses	561,224	562,050	581,715
Operating Insurance	34,500	38,500	39,500
Administrative Salaries & Benefits	1,383,048	1,655,092	1,602,614
Board & Advisory Expense	156,138	179,575	238,276
Member & Product Marketing	68,930	80,600	105,970
Telecommunications	58,900	57,900	59,700
Office Expense & Postage	75,119	102,019	119,961
Staff Travel	174,618	227,044	216,905
Professional Development	78,860	92,578	98,813
Legal, Payroll, Other Services	279,139	245,966	324,100
Interest Groups/Committees	139,400	140,888	182,781
Annual Conference	252,732	273,521	318,448
Miscellaneous	13,700	13,440	10,000
<b>Total Expense</b>	<b>6,557,941</b>	<b>6,999,428</b>	<b>7,420,388</b>
<b>Excess/(Deficit)</b>	<b>\$0</b>	<b>\$0</b>	<b>\$0</b>

This is just a brief recap of some of the many accomplishments in which ATLA members and staff were involved during 2015-2016. Watch for announcements of new programs and services during the coming year. It promises to be an exciting one!

# Interest Group and Regional Group Meetings

## **Emerging Technology Interest Group (ETIG)**

by Lisa Gonzalez, Chair

The meeting began with an overview of the history of the interest group, which began at the ATLA Unconference session in 2012. Since all of the original members of the steering committee who are still serving started when the group started in 2013, all the members are coming off the committee at once. In order for the group to continue, new steering members will need to be recruited utilizing the ETIG listserv. In the future, the new steering committee may want to change the by-laws to allow for electronic voting, since it is difficult to have a quorum with the new conference format for business meetings for interest groups.

The discussion centered around revitalizing programming for the ETIG. Ideas included an unconference or a Roundtable/Conversation at the next annual conference. Having programing at the annual conference was felt by many to be important for sustaining interest in the group. There is a broad need for training in technology that ETIG could address — workshops and a THATCamp format were also suggested. Some topics to consider within the ETIG framework include digital humanities, institutional repositories, and digital publishing. Some saw ETIG as a forum for breaking down walls between public and technical services. Interest in programming at an annual conference that worked on a particular project or resource could be one way to encourage more active participation.

## **Southwest Area Theological Library Association (SWATLA)**

Submitted by Ellen Frost, Secretary

Sixteen members attending the 2016 ATLA Annual Conference met in the Shoreline B Room on Friday, June 17th, 2016, over lunch. The meeting was called to order at 12:05 p.m. The October 2015 meeting was discussed.

### **INFORMAL NEWS/SHARING**

- Regional groups can apply for grants for programs through the Professional Development Committee. The proposal needs to be submitted up to two months in advance; the maximum amount for a grant is \$1,000. (This is just a reminder from our October meeting.)
- Perkins School of Theology has a new dean who starts July 1st. Bridwell Library is renovating parts of the second floor, including the Rare Book Reading Room. Bridwell's reference librarians are serving as writing support for theology students at the request of the assistant dean.



- University of Houston's new dean started in August so they are working on a new strategic plan. Miranda Bennett also reported the good news that the library was not affected by recent flooding in Houston.
- Dallas Theology Seminary is offering their first Spanish language courses in the fall. The Spanish courses currently will cover the core curriculum. They have an all-time high enrollment, but it consists primarily of part-time students. The library migrated from Sirsi to WMS about a year ago, and they are now working with ContentDM as well.
- Jeff Webster is now serving as the Director of the Library at the DTS extension in Houston. Jeff still covers collection development for the school. DTS is working on doing a complete MDiv at the Houston campus.
- Abilene Christian University now has an online MDiv program, and they're opening a Dallas campus based in Addison. The library has added an online support librarian to cover these online programs. Max Lucado is giving his personal papers to the ACU Archives; the library will continue to pick up boxes of papers each year. ACU and TCU joined a Stone Campbell Movement Consortium with several other institutions; they are developing an online teaching archive to support the text *The Stone Campbell Movement: A Global History* edited by D. Newell Williams, Douglas A. Foster, and Paul M. Blowers. This is available at [digitalcommons.acu.edu](https://digitalcommons.acu.edu).
- Lee Webb from St. Paul School of Theology in Oklahoma City reported that they are offering their first fully online courses this fall. They will continue adding to these until they have all the basic courses covered. St. Paul is attempting to attract students who don't want to pursue their MDiv but want certification. St. Paul is also in conversation with local institutions about combining the last year of a Bachelor's Degree in religion with the first year of an MDiv degree.
- Tim Lincoln reported the Stitt Library at Austin Presbyterian Theological Seminary was fortunate not to flood in all the rains. The school is completing a capital campaign and is raising money to renovate the library. Austin Presbyterian is offering a certificate program in Spanish (using adjunct faculty.)
- Southwestern Baptist Theological Seminary is offering a new program fully in Chinese; the library is looking for Chinese materials. SWBTS has also added a BA in music and a flex access online PhD. The Lifeway bookstore on campus closed so the library has opened a small bookstore in part of the reference area — this is being presented as multi-faceted availability (purchase, eBook, circulating collection, etc.) with the library received a percentage of purchases. The libraries are migrating from Sirsi to Mobius, going live in July or August. SWBTS is partnering with other Baptist seminaries around the world through their Global Theological Initiative (GTI). This is an area that was formerly covered by SBC Missions. The Roberts Library is working with EBSCO to try to provide online access to materials for the students in these areas.

## **FALL MEETING**

At the October 2015 meeting, Charles Bellinger offered to host the fall SWATLA meeting in 2016. The library is newly renovated (opened October 1, 2015) so the program may include a presentation on library renovations and a tour of the new library space. SWATLA members who need hotel accommodations may consider staying at the hotel at SWBTS — please contact Craig Kubic if interested.

The meeting adjourned at 12:55 p.m.

## **Technical Services Interest Group (TSIG)**

by Donna J. Wells, Vice Chair

Meeting called to order at 6 p.m., Thursday, June 16, 2016.

Gillian Harrison Cain, ATLA's Director of Member Programs, spoke to the group about the *Theology Cataloging Bulletin (TCB)*. Most other publications of interest groups are moving to association control to increase visibility and readership. This change will include the appointment of a publications committee as well as stipends for editors. The motion to proceed was given by Denise Pakala and seconded by Michael Bradford. Jeff Siemon asked for an amendment stating TSIG gets input in the publication's focus, scope, editorial appointments, and job descriptions.

The vote passed unanimously.

Ondrea Murphy was elected as a Steering Committee member to replace Denise Pakala, whose term had expired.

John Thompson agreed to fulfill the term of Christina Torbert.

Armin Siedlecki was elected CC-DA ATLA Liaison. A motion was made to set a term limit for the position. Four years was the agreed term.

The Thesaurus of Religious Occupational Terms (\$2 TROT) was approved by the Library of Congress. Can start to use August 15, 2016.

### **NEW COMMITTEE OFFICERS:**

- Richard Lammert, Chair
- Donna J. Wells, Vice Chair
- Ondrea Murphy, Secretary

### **PROGRAMMING IDEAS FOR NEXT YEAR:**

- Implementing a discovery system (panel discussion)
- NACO for non-NACO catalogers (Leslie agreed to lead)
- E-books — What's the process?

## **World Religions Interest Group (WRIG)**

by Megan E. Welsh, Chair

### **ATTENDANCE:**

Megan Welsh, Nicholas Weiss, Karla Grafton, Ellen Frost, Stephen Sweeney, Donna J. Wells, Drew Baker, and Filomena Saxton.

### **DISCUSSION:**

Our first item of business was to thank Stephen Sweeney for his service as Chair over the past year and to introduce and identify the new officers. Megan E. Welsh is Chair, Drew Baker is Vice Chair/ChairElect, and Nicholas Weiss is Secretary, all serving in these roles until ATLA 2017.

The Chair of WRIG is responsible for scheduling the annual conference session. WRIG brainstormed ideas for next year's conference session. Members suggested speaking with Pat Graham and the ATLA 2017 Local Host Committee for ideas regarding speakers to invite.

Members discussed WRIG sponsored programming throughout the year, specifically hosting webinars about various faith traditions to educate and act as a forum of discussion about world religions for ATLA members. Nic offered to recruit Buddhist studies professors and Megan offered to recruit a CU Professor specializing in Islam. Drew suggested that webinar presenters should be avid users of libraries. Ellen suggested that word of mouth will help us gather participants.

Our business meeting ended with a discussion of other possible activities WRIG can pursue. Someone suggested planning a preconference outing in Atlanta before ATLA 2017. We discussed the possibility of supporting Nic hosting meditation events at ATLA 2017, and possibly partnering with the Committee for Diversity, Equity, and Inclusion at next year's conference.

## Plenary Sessions

### Theological Librarianship in the Age of Digital Humanities<sup>1</sup>

by Bobby Smiley, Digital Scholarship and American History Librarian,  
Michigan State University Libraries

I first want to say how delighted, honored, and pleasantly bemused I am to be here. As a tyro librarian coming up on his third year in the profession, I was surprised (to say the least) to find an invite for a keynote (for *this* conference no less) sitting in my inbox this past February. Temporarily considering some sort of comical mix-up (you know, maybe there's *another* Bobby Smiley, who also works in libraries), the content of the message confirmed that it was indeed addressed to me, and my previous work bringing together my divinity school background, graduate study and research in religion, and digital projects and initiatives were all correctly referenced — so I must be in the right place!

To begin with a wildlife comparison (and perhaps this isn't the most appropriate analogy), but I have to confess that when I was mapping out my talk I felt rather like a mosquito in a nudist colony — much too much to survey, oh so many places to go, where to start! Attempting to discuss something as broad, dynamic (or, really more often than not, mercurial), and so frequently opaque seeming as “digital humanities” — and to then situate this most *au courant* of topics within the context of librarianship, in particular theological librarianship — at first blush seemed like a truly overwhelming proposition. But upon further reflection, it is precisely this type of balancing — placing the work of digital humanities in conversation with the elements of something like theological librarianship — that, I believe, is not only foundational to my current work as a Theology and Religion Librarian, or was foundational in my previous position as a Digital Scholarship Librarian, but is also absolutely essential for all digital humanists; that is, our ability to traverse the gaps, crosswalk the differences, and find common cause thereby with disciplinary and library partners helps animate digital humanities, giving it its substance, scholarly meaning, and praxical utility.

The arc of this talk will begin with explaining my presence here, and then, substantially, address the question Micah Vandegrift, the Digital Scholarship Coordinator at Florida State, posed (borrowing from an article about English departments by Matthew Kirschenbaum), “what is digital humanities and what is it doing in the library?”<sup>2</sup> Finally, in a way too cute and clever by half titled coda, “*Apologia pro* DH in Theological Libraries *vita sua*,” I briefly close by making a pitch



for thinking about digital humanities and theological librarianship, and how librarians at all institutions can be involved in various ways.

### BY WAY OF INTRODUCTION

The approach I adopted as a freshly minted Digital Scholarship Librarian (and doubtless this is also reflective of my own irenic temperament) was an eagerness to engage in outreach out to all, even notionally interested parties, irrespective of level of experience or expertise, and to put those I encountered at ease when it comes to thinking about digital humanities and how it could fit into their own work: “don’t worry, you’re already doing this in many respects,” “these are some great examples to get started with,” “hey, here’s a way you can fold it into your instruction.” This, I believe, is the best way to approach the uninitiated and the greenhorns, a condition from which I constantly suffer, but work hard to redress. There’s a besetting problem in digital humanities of impostor syndrome. Keeping abreast of developments in digital humanities (or DH as it’s often shorthanded) is seemingly a fool’s errand: drinking from a firehose, shoveling smoke, whatever metaphor you want to employ to evoke plentitude and excess without knowing where to look or even locating a place to start. Often you need a really good cicerone, or, perhaps more truthfully, a Vergilian guide to the lower depths of the digital (as well as its and upper reaches) to illuminate what’s going on, who’s doing exciting and innovative work, how people are sharing what they’ve discovered. Usually this means spending an heroic amount of time on Twitter, in addition to, of course, finding the best websites to consult (such as *dh + lib*, which is sponsored by ACRL, or *Digital Humanities Now* based out of George Mason’s Roy Rosenzweig Center for History and New Media), listserv subscriptions (like *Humanist*, or MIT’s Hyper Studio’s weekly digest), and reaching out to any and all colleagues interested in exploring or already working in digital humanities. So among my goals — both here and in my professional life — is to help translate those digital vernaculars into library idioms. Wish me luck.

### WHAT IS DIGITAL HUMANITIES ...

You might be thinking, after several minutes of me bandying about “digital humanities,” that I haven’t really furnished a definition, or even described what DH looks like. This seeming evasiveness or reticence about defining what we mean by digital humanities is one of the maddening traits of digital humanists, who are, like any good group of navel-gazing academics, caught up in protracted definitional discussions. But a hallmark of digital humanists is an impatience with having to define what they mean by DH; this is the maddening part, inasmuch as everyone else just wants to know the elevator speech version of digital humanities to have some sense of intellectual purchase of the idea whenever it’s referenced. Being a student of religious studies, I often think of Jonathan Z. Smith’s definition for the category of religion as “solely the creation of scholar’s study” (i.e., the “it is what I say it is” school), but not wanting to be so coy or annoying, I’ll venture a tentative definition, which will hopefully serve as an elastic enough starting point for the conversation:

The use of computational methods and tools to explore and analyze humanities questions, and a concomitant reflection on the use of those methods and tools in that exploration and analysis.

So, after the long way around Robin Hood's barn, there you have it — something to hang your hat on and share with friends! To unpack what I mean by the foregoing, I'm also going lean on my religious studies background taking a cue from Emile Durkheim, and provide, in what follows, a more functionalist definition of digital humanities: one that I think is a better, more fulsome definition. I want to spend some time unknitting the strands of digital humanities to give you a clear (as possible) sense of what DH work looks like, and thereby, I hope, try to communicate what it might mean for scholarship overall, and librarianship in particular.

But before I delve deeper into the more complex meanings of DH, a brief historical excursus: like many great scholarly enterprises, the received (but now increasingly debated) narrative about the origins of digital humanities is located in the study of religion. In 1941, a Jesuit priest and scholar of St. Thomas Aquinas, Father Roberto A. Busa (1913—2011), began to seek out ways to build an automated concordance of the Scholastic theologian's work — that is, a completely indexed, collocated, concordanced, lemmatized, and easily searchable repository of Aquinas's entire corpus (consisting of 13 million words).<sup>3</sup> In 1949, he solicited the assistance of IBM to help develop a project that would furnish academics and intellectuals with an automated tool for linguistic analysis. The result of their collaboration would ultimately yield the *Index Thomisticus*, published in various electronic iterations and in its original 80-column IBM punch cards (roughly 13 million cards, one for each word, with a context of 12 lines stamped on the back. 295 linear feet and about 500 tons). This is widely adduced by scholars as the first project that combined computational technology to aid in the study of the humanities. "Humanities computing," Busa wrote later in his life, "is precisely the automation of every possible analysis of human expression."<sup>4</sup> In the years since Busa finalized the *Index Thomisticus* (now available online), what he describes as "humanities computing" has evolved in years since into something scholars now brand as digital humanities. Busa's influence has been monumental, and indeed you hear him invoked so frequently in origin stories of digital humanities that I imagine every time his name is mentioned a DH angel must get its wings. Father Busa's efforts are not the only part of the DH backstory, but his work on the *Index Thomisticus* casts a long enough shadow that digital humanities is often seen as a strictly linguistic or literary enterprise, largely segregated to English departments. In what follows, I hope my more fulsome explanation of digital humanities will help place DH in an expanded disciplinary field.

## HUMANISTIC SCHOLARSHIP THAT IS ...

I've taken my categorization for digital humanities (Figure 1) from Josh Honn, the Digital Scholarship Specialist at Northwestern University, and I think he nails digital humanities by describing the diverse range of activity that fall under its broad ambit. But whatever digital humanities *is* — however we define it — DH is most foundationally *analytical* and *not* simply presentational. This is to say, using digitized

texts or having work up on a website does not constitute DH work as such; however, having a digitized text online that is marked up with annotations that is searchable by not only full text but through embedded metadata, which link out to relevant resources that explain those annotations could be understood as DH work (such as a TEI project). Hopefully what follows will make this distinction between analysis and presentation (which *can* go together, as will be discussed in the first category) clearer, and gives a better sense of the diversity and possibilities of digital humanities work.

<b>presented</b> in digital form(s)	<b>enabled</b> by digital methods and tools	<b>about</b> digital technology and culture	<b>building &amp; experimenting</b> with digital technology	<b>critical</b> of its own digitalness
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Figure 1: Josh Honn, "Never Neutral: Critical Approaches to Digital Tools & Culture in the Humanities."<sup>5</sup>

As Honn frames it, there are five categories of activities and approaches that can be broadly classed as digital humanities work. The first is "Humanistic scholarship that is presented in digital form." In this instance, "presented in a digital form" implies analysis, but it also implies *affordances*. (As an aside, if you ever find yourself at a digital humanities conference, and you want to play word bingo, count the number of times the word "affordances" is dropped in seemingly every conversation.) Coming from James Gibson's perceptual psychological work on "action possibilities" latent in a given environment, the term was popularized by Don Norman, the director of the Design Lab and at UC-San Diego, and a cognitive psychologist who studies user-centered design. In his best known work, *The Design of Everyday Things* (1988), he explains affordances as the following:

... the term *affordance* refers to the perceived and actual properties of the thing, primarily those fundamental properties that determine just how the thing could possibly be used ... Affordances provide strong clues to the operations of things. Plates are for pushing. Knobs are for turning.<sup>6</sup>

As Norman continues, "[w]hen affordances are taken advantage of, the user knows what to do just by looking." Looking into a digital environment, therefore, affords (literally!) scholars endless opportunities to use what can be uniquely accomplished in that universe of ones and zeros.

An example of how digital affordances can be effectively leveraged is provided by the *Syriaca.org: The Syriac Reference Portal* (<http://syriaca.org/>) project (Figure 2). Here disparate reference resources in Syriac history, geography, and philology are gathered together, and, using linked data, connected to create dynamic resources for research and producing scholarship. In this instance, a single place name (Edessa) is mapped, complemented with relevant information (primary source references, alternative names, historical events associated with the site) sourced from reference collections, and aggregated. Relying on linked data, each place name isn't described on a static

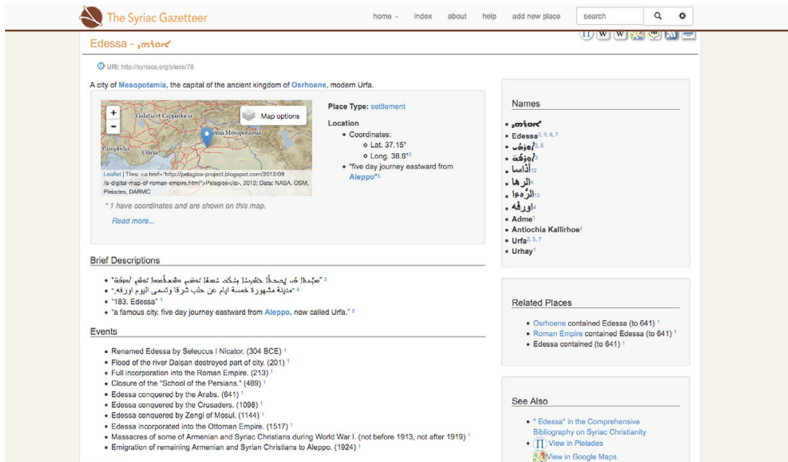


Figure 2: Screenshot from *The Syriac Gazetteer* in the Syriaca.org Reference Portal

page, but rather pulled together from other digital resources that can be updated or augmented. Here presentation in a digital form lends itself analytically to aggregation and inquiry.

Often associated with big data projects in the humanities, Honn’s second category (“enabled by digital methods or tools”) encompasses a broad range of scholarship, with innovative work being done (*inter alia*) in computational text analysis. Figure 3 shows how frequency analysis (or various types) and concordances can be easily tabulated and visualized.



Figure 3: Thomas Aquinas’s *Summa Theologiae* in Voyant Tools

Using a web-based text analysis site, Voyant Tools (<http://voyant-tools.org/>), Father Busa’s work of concordancing Aquinas is accomplished almost instantly, and displayed in several different ways (word cloud, frequencies across the corpus, word-tree, and keyword in context). This variety of “distant reading,” where texts at scale are



“read” computationally, furnishes scholars an additional perspective on, for instance, Aquinas’s *Summa Theologiae* that a close reading might not reveal. Even more powerfully, the ability to read at a distance a large number of texts could reveal patterns or trends not hitherto discerned by close reading of a discrete number of texts. As Franco Moretti, a Stanford literature professor and tribune of this approach (indeed he coined the phrase “distant reading”), points out:

[T]he trouble with close reading (in all of its incarnations, from the new criticism to deconstruction) is that it necessarily depends on an extremely small canon ... the point is that there are thirty thousand nineteenth-century British novels out there, forty, fifty, sixty thousand — no one really knows, no one has read them, no one ever will.<sup>7</sup>

“Distant reading,” Moretti continues, “... allows you to focus on units that are much smaller or much larger than the text: devices, themes, tropes—or genres and systems.” In addition to word frequencies analysis, or digital concordancing to aid in that analytical focus, digital humanists are also using algorithmic ways, such as topic modeling, to read texts at scale, as well as network analysis to search for potentially unexpected relationships (whether characters in a novel, or historical figures in a correspondence network). In all instances, these types of analyses are enabled by digital methods and tools, without which scholarship of this variety would be impossible, or impossibly laborious.

Reflecting on the digital environment, its ecology and artifacts, humanistic scholarship “about digital technology and culture” examines everything from social media to video games, media archeology to digital art. Indeed, a good example of a digital humanities tool that explores and analyzes social media (in this case Twitter) is Martin Hawksey’s TAGS (Twitter Archiving Google Sheets — <https://tags.hawksey.info/>) (Figure 4). TAGS enables users to track hashtags or words in a simple but effective way to gauge Twitter activity around ideas, events, or trends. In addition to archiving the tweets themselves, TAGS monitors and records frequencies that can map the relationship between and among different Twitter handles using followers and following data.

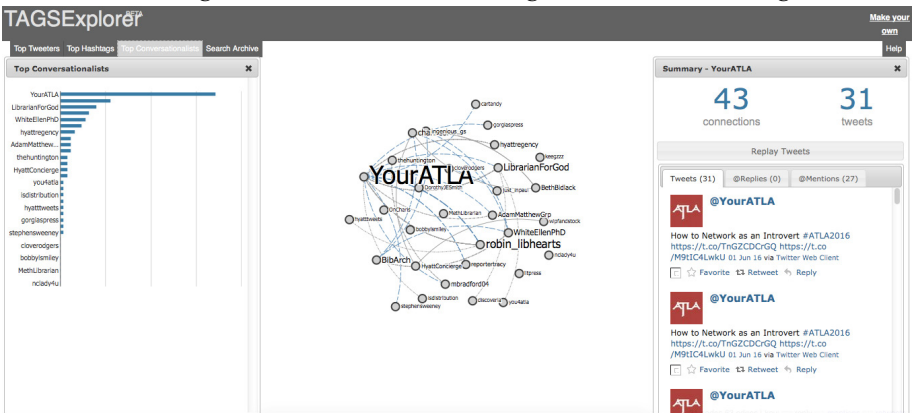


Figure 4: TAGS (Twitter Archiving Google Sheets) tracking the ATLA Annual 2016 conference hashtags.

Here too digital presentation is analytical, using the affordances of a digital environment to capture data for research on digital technology and culture.

Perhaps the animating spirit of digital humanities as an intellectual enterprise is best expressed by the idea that scholarship is “about building and experimenting with digital technology.” Perhaps because the use of computational methods or tools is fairly novel to many scholars starting digital humanities work, an integral component of that work emerges from experimentation. For DHers, failure is always an option, and invariably an incredibly fruitful one. As an example, my own research examines historiographical trends around in American Church/religious history. For me, the solidus is very telling: each term is freighted with deeper historiographical meaning, and the trend to jettison one for the other to me is an interesting investigation. Using Google’s N-gram viewer, which can track term usage over time (sourcing the data from their extensive collection of digitized books), I can track instances of “American Church History” and “American religious history” across their corpus (Figure 5).

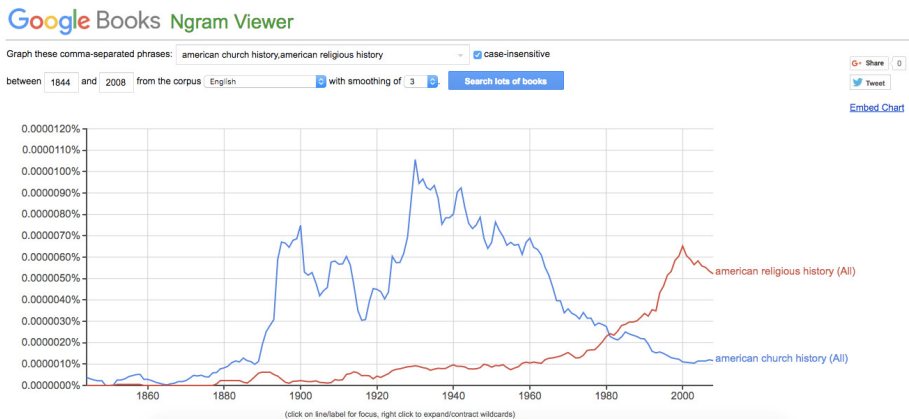


Figure 5: N-gram viewer tracks frequencies of two phrases over time.

Beginning in 1844 (the year Robert Baird’s *Religion in America* was first published) and ending in 2008 (the most recent update of the database), the time series graph generated reveals an increased preference for “American religious history” beginning in the 1960s, and surpassing “American Church history” around 1980. Whence the change? Such an exercise is suggestive, and perhaps helpful in furnishing data for my research. At the same time, relying on this analysis presents potential problems about the nature and quantity of sources, OCR errors, validity of frequency counts) either way, experimentation is at the heart of this exercise, and curiosity about exploring your data in novel ways — whether that experimentation yields insight, or proves inconsequential — furnishes scholars with a compelling way to pose questions diachronically or descript patterns at scale.

And, as befits any approach in the humanities, DH scholarship must also be “critical of its own digitalness.” In my provisional definition of digital humanities, I accented the importance of a “concomitant reflection on the use of those methods and tools in that exploration and analysis.” What the reflection looks like should interrogate everything

about digital humanities *qua* method: why certain methods or tools are employed, how these techniques were developed, how might digital approaches predispose research to reach certain conclusions, in what ways do these approaches also privilege some conversations while silencing others (gender/gender expression, institutional racism, white privilege, sexual orientation, ableism, the Global South). Scholars such as Alex Gil and Roopika Risam have raised the importance of globalizing our understanding and support of digital humanities outside North America and Western Europe (for instance, the project *Around DH in 80 Days*). One of the best examples of naming the stakes by interrogating the digital basis undergirding digital humanities comes from Tara McPherson, who in the edited volume *Debates in Digital Humanities* writes about race and code:

We must remember that computers are themselves encoders of culture. If, in the 1960s and 1970s, UNIX hardwired an emerging system of covert racism into our mainframes and our minds, then computation needs to respond to culture as much as it controls it. *Code and race are deeply intertwined, even as the structures of code labor to disavow these very connections.*<sup>8</sup> [my emphasis]

“Politically committed academics with humanities skills,” she urges, “must engage technology and its production not simply as an object of our scorn, critique, or fascination, but as a production and generative space that is always emergent and never fully determined.” Such a clarion call and reminder of what has been termed “the dark side of digital humanities” illustrates how the scholarship digital humanists produce should be cognizant of what enables conditions of their own possibility.

### ... AND WHAT IS IT DOING IN THE LIBRARY?

Now that I’ve established a generic sense of what digital humanities includes, you may be rightly wondering how the library is *at all* related to this scholarly enterprise. But as Stephen Ramsay a literature professor and digital humanist at the University of Nebraska, pointed out in a talk at Emory in 2010:

Digital Humanities most clearly represents the spirit that animated the ancient foundations at Alexandria, Pergamum, and Memphis, the great monastic libraries of the Middle Ages, and even the first research libraries of the German Enlightenment. It is obsessed with varieties of representation, the organization of knowledge, the technology of communication and dissemination, and the production of useful tools for scholarly inquiry.<sup>9</sup>

Here Ramsay highlights the enduring connection between digital humanities work and librarians, accenting a shared investment in information organization, discovery and access, outreach, and collection development. For him, digital humanities enables “scholars to act more like librarians, and ... librarians to act more like scholars.”

These remarks underline a growing consensus among librarians and/as digital humanities scholars about the place of the library in digital humanities, as well as DH in libraries. With expertise in metadata, knowledge of digital collections, and familiarity with the operational side of digital projects — whether sourcing, preparing,

and manipulating data, digitization and analysis of text, moving images, or other audio-visual material, information architecture and user experience, or instruction about tools and techniques — librarians have played an important role in promoting and integrating digital humanities in universities.<sup>10</sup> At the same time, librarians have also generated digital humanities scholarship, such as leading large TEI (Text Encoding Initiative) initiatives, and data and text mining projects, which, *inter alia*, helps efface and complicate the implied division of labor that often surfaces between librarians and digital humanists.<sup>11</sup> That librarians are integral participants in conversations about digital humanities as digital humanists is a perspective embraced by those working in the field.<sup>12</sup>

And while digital humanities labs and centers have been well established and based in libraries (such as the Center for Digital Research in the Humanities at the University of Nebraska), more libraries have begun to investigate different ways of initiating or formalizing their work in digital humanities, as well as considering the place of the library in the institutional development of digital humanities programs in universities, and the attendant difficulties inherent in establishing infrastructure and support for library-led DH initiatives.<sup>13</sup> But the opportunities offered and the questions raised by this relationship are manifold, and all parties — librarians, professors, and administrators — also understand how indispensable collaboration is in fostering and sustaining successfully digitally oriented research endeavors in the humanities and social sciences.<sup>14</sup>

To be crassly self-promotional, an example drawn from my experience of how fruitful these collaborations can be found in my work with the digital project *The Religious Soundmap of the Global Midwest*, a Mellon funded initiative (Humanities without Walls) to foster cross-institutional collaboration around digital projects.<sup>15</sup> I'm going to use this project as a conceit to describe generic areas where digital humanists and librarians can work together, complementing and augmenting each other's strengths in an original scholarly enterprise; those areas are consultation and collaboration, instruction, and collections.

Starting with consultation and collaboration, Amy Derogatis, a Religious Studies professor at Michigan State, approached me in my capacity as Digital Scholarship Librarian to participate in the drafting of a grant to build a multimodal digital project that would capture “religious” sounds across the Midwest, as well as provide a public-facing digital map, a growing repository of digitally captured religious sounds, in addition to a curriculum that would equip students with skills to participate in the project as acknowledged co-contributors. Leveraging my graduate background in religion and my work with digital humanities, I worked with Amy, Isaac Weiner (co-PI at Ohio State, himself a scholar of religious sound), and relevant faculty members to sketch out the parameters of the project. The dynamic of the group resembled what Bethany Nowviskie has called a “skunkworks”; as Nowviskie, the Director of the Digital Library Federation, describes it: “a small and nimble technical team, deliberately and self-consciously and (yes) quite unfairly freed from much of the surrounding bureaucracy of the larger organization in which it finds itself.”<sup>16</sup> In this context, librarians and professors, as well as educational technologists and graduate student fellows, were

operating with parity in the exchange of ideas, and in the drafting of the grant. This type of collaborative enterprise is emblematic of how digital humanities functions, drawing upon the skills and resources of heterogeneous actors to create a successful project.

My participation in this grant also included extensive curricular work, using my background and training in library instruction. For students enrolled in Professor Derogatis's Religion and the Senses course, I was able to introduce them to the idea of metadata, and its importance for describing and classifying the religious sound clips they were capturing for the mapping site. Indeed, I walked them through using a metadata schema (Dublin Core) for the exhibition software Omeka. In this case, digital humanities dovetails with academic librarianship to acquaint students with one of the foundational concepts of library science. For other courses, I've delivered guest lectures combined with in-class workshops, providing introductions to data visualization, network analysis, and geo-spatial mapping.

Concerning collections, I want to consider both within the context of the project on which I was working, as well as broadly as possible, the idea of humanities data inasmuch as I believe this is one of the critical areas for academic libraries' future collections and the way we conceive of data. Traditional collection management responsibilities, such as purchasing monographs or databases, building subject-specific collection strength, or even negotiating with vendors, are situated in an expanded field when considering digital humanities in a library context. Evaluating what constitutes the components of what is collected, what formats — or how many, and how they are made accessible, uniquely DH collection practices are broadened to include to what can be termed humanities data, whether these data are textual or audio-visual, but always in a digital form. Like traditional collection management, the way in which these data are stored and made discoverable are paramount questions, but they are also ones made more complicated when curating with born-digital materials.

Miriam Posner, the Coordinator for the Digital Humanities Program at the University of California-Los Angeles, maintains the idea of humanities data is “a necessary contradiction.”<sup>17</sup> Indeed, humanities scholars often find it difficult to re-imagine books, photographs, film, among other formats (including born-digital ones, like websites) as agglomerations of discrete data points. In the case of the *Religious Sound Map* project, the data are the audio files captured by students during their field work. Where to archive and how to preserve such data are important questions to address when it comes to curation. These unique challenges nonetheless provide unique potential scholarly engagement for libraries. In my work at Michigan State, I was able to participate in a humanities data project that took a legacy digital project (*Shaping the Values of Youth: Sunday School Books in 19th Century America*, <http://digital.lib.msu.edu/projects/ssb/>), and repackaging it in a format amenable to computational analysis (<https://www.lib.msu.edu/ssbdata/>). Here the library is doing the spade work of data cleaning (which, per Pareto's law, often constitutes 80% of the initial work), but it's also showcasing the library's unique holdings (in this case, our special collections collection of nineteenth-century Sunday School books) and in the process giving our patrons an additional venue for accessing our collection for their research or teaching.

Additionally, for collections management and analysis, digital humanities techniques can aid in understanding better questions about relative collection size and use, and thereby help in bolstering collections or identifying gaps, as well as determining material that could be off-sited or deaccessioned. Data visualization in particular is especially effective in telegraphing and illustrating the rationale for collections decisions (Figure 6).

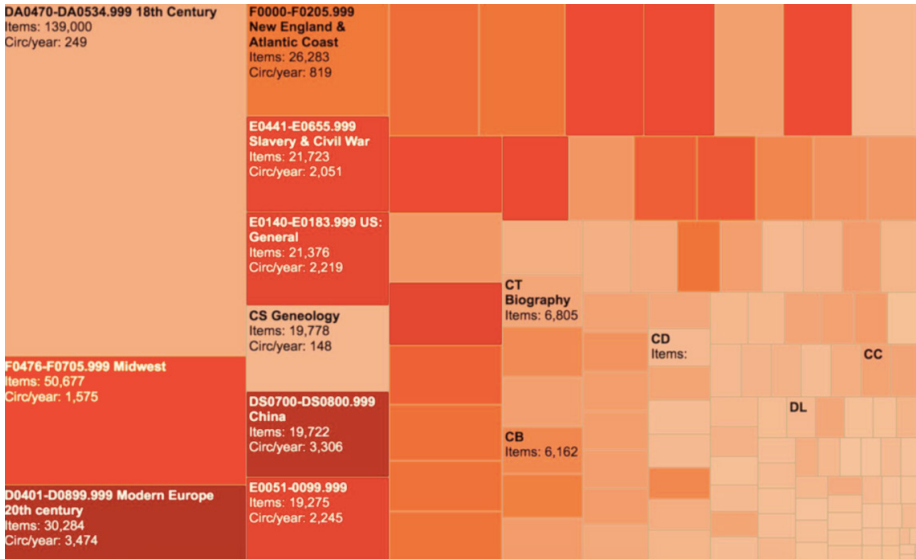


Figure 6: Collections Size and Circulation data for C-F (2013-2014)

Taking three data elements (LC sub-class indexed to total number of titles and their circulation in a single year), I generated a treemap that gave an immediate and punchy way to think about working with the history collections. At once, you can discern what collection is the largest and by how much (in this case, eighteenth century British history), and how frequently items in these LC sub-classes circulate, which is indicated by the labels, but visually by the heatmapping of each of the branches in the treemap. For librarians just beginning to dabble in digital humanities or wondering how they can leverage it in their own work, this example provides an easy and effective way of getting started.

**APOLOGIA PRO DH IN THEOLOGICAL LIBRARIES VITA SUA**

For my coda, I want to close briefly by considering the place of digital humanities specifically in the work of theological libraries. To be sure, much of what has been discussed about DH in academic librarianship is applicable to theological libraries: consultation and collaboration, instruction, collections. But reflecting on theological librarianship *qua* theological librarianship, what does digital humanities bring to the unique elements of our profession? I believe that the animating spirit of digital humanities, which accents openness, access, and collaboration, is also an ingredient in how theological librarians think about their own praxis. Indeed, the ATLA’s mission

statement stresses the import of “[c]ollaborative relationships locally, regionally, and throughout the world to enhance the preparedness of librarians,” (1.2.2) as well as “[l]ibraries, librarians, scholars, students and religious leaders hav[ing] access to tools and services that meet current research needs.” (2.1)<sup>18</sup> In these instances, collaboration and access speak to digital humanists’ shared commitment to both principles.

Setting this (admittedly strained) attempt to outline a metaphysics of mutually embraced values, I can see how in my work — and in the work I will be doing in the future — digital humanities has beneficially informed my thinking about my library work: understanding data in an expanded field, highlighting the role of librarians as peer scholars, furnishing novel ways to accomplish “traditional” library work (such as collection development and management). Ultimately, what digital humanities in the library offers and encourages are opportunities for librarians, as I stated earlier in my talk, “to traverse the gaps, crosswalk the differences, and find common cause thereby with disciplinary and library partners helps animate digital humanities, giving it its substance, scholarly meaning, and praxical utility.”

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## ENDNOTES

- <sup>1</sup> Some portions of this talk will appear in my co-authored entry for “Libraries in Digital Humanities” in the forthcoming *Encyclopedia of Library and Information Science* (2017).
- <sup>2</sup> Micah Vandegrift. “What is digital humanities and what’s it doing in the library?” *In the library with a lead pipe* (blog), June 27, 2012. Retrieved from <http://www.inthe-library-with-the-lead-pipe.org/2012/dhandthelib/> (accessed October 2016); cf., Matthew Kirschenbaum, “What is digital humanities and what’s it doing in English departments?” *ADE Bulletin*, (150): 55–61 (2011).
- <sup>3</sup> For a more fulsome received origin story narrative, see Steven E. Jones, *Roberto Busa, S.J., and the Emergence of Humanities Computing: The Priest and the Punched Cards* (New York: Routledge, 2016).
- <sup>4</sup> Fr. Roberto Busa, “Foreword: Perspectives on the Digital Humanities,” *A Companion to Digital Humanities*, ed. Schreibman, S., Siemens, R., Unsworth, J. (Oxford: Blackwell, 2004). <http://www.digitalhumanities.org/companion/> (accessed November 2016)
- <sup>5</sup> Josh Honn, “Never Neutral: Critical Approaches to Digital Tools & Culture in the Humanities.” <http://joshhonn.com/neverneutral/> (accessed November 2016)
- <sup>6</sup> Donald A. Norman, *The Design of Everyday Things* (New York: Basic Books, 1988), 9.
- <sup>7</sup> Franco Moretti, “Conjectures on World Literature,” *New Left Review* (January/February 2000), 57.
- <sup>8</sup> Tara MacPherson, “Why is the Digital Humanities So White?, or, Thinking the Histories of Race and Computation.” In *Debates in the Digital Humanities*, edited by Matthew K. Gold, 138–160. Minneapolis: Minnesota University Press, (2012).

- <sup>9</sup> Stephen Ramsay, “Centers of Attention.” Knowledge Futures Spring Forum, Emory University, 2010. <http://stephenramsay.us/text/2010/04/27/centers-of-attention/> (accessed November 2016)
- <sup>10</sup> Micah Vandegrift, Stuart Varner, “Evolving in Common: Creating Mutually Supportive Relationships Between Libraries and the Digital Humanities.” *Journal of Library Administration* (53) 1: 67–78 (2012).
- <sup>11</sup> Harriet E. Green, “Facilitating Communities of Practice in Digital Humanities: Librarian Collaborations for Research and Training in Text Encoding.” *Library Quarterly* (84): 219–234 (2012); Dot Porter, “What if we do, in fact, know best?: A Response to the OCLC Report on DH and Research Libraries.” *dh + lib* (blog) (February 12, 2014) <http://acrl.ala.org/dh/2014/02/12/what-if-we-do-in-fact-know-best-a-response-to-the-oclc-report-on-dh-and-research-libraries/> (accessed November 2016).
- <sup>12</sup> Trevor Muñoz, “Digital humanities in the library isn’t a service.” <https://gist.github.com/3415438> (accessed November 2016).
- <sup>13</sup> Miriam Posner, “No Half Measures: Overcoming Common Challenges to Doing Digital Humanities in the Library,” *Journal of Library Administration* (53) 1; 43–52 (2012).
- <sup>14</sup> Leigh Cunningham, “The Librarian as Digital Humanist: The Collaborative Role of the Research Library in Digital Humanities Projects,” *Faculty Information Quarterly* (2) 2: 1–11 (2012); Kretzschmar, W. A., Gray Potter, W. Library Collaboration with Large Digital Humanities Projects, *Literary and Linguistic Computing* (25) 4: 439–445 (2010).
- <sup>15</sup> For information about the project, see Bobby L. Smiley, “The Religious Soundmap of the Global Midwest,” MSU LOCUS Talks, December 2015. <https://www.youtube.com/watch?v=dpCLo9okSqM> (accessed November 2016).
- <sup>16</sup> Bethany Nowwiskie, “Skunks in the Library: A Path to Production for Scholarly R&D,” *Journal of Library Administration* (53) 1: 53–66 (January 2013).
- <sup>17</sup> Miriam Posner, “Humanities Data: A Necessary Contradiction.” (June 2015) <http://miriamposner.com/blog/humanities-data-a-necessary-contradiction/> (accessed November 2016).
- <sup>18</sup> American Theological Librarian Association, “Mission Statement” (website) <https://www.atla.com/about/who/Pages/MissionStatement.aspx> (accessed June 2016) NB: ATLA’s Mission Statement has since changed, but the principles discussed have not been discarded or occluded.



## How Can ATLA Transform Diversity into Inclusivity to Drive Innovation?

by Rahuldeep Gill, Associate Professor of Religion and Campus Interfaith Strategist, California Lutheran University; Visiting Associate Professor, Graduate Theological Union (Berkeley); Director of the Center for Equality and Justice, California Lutheran University



Diversity seems like a great idea, but how should ATLA actively pursue a diversity of worldviews? The vocation of theological librarianship itself holds many answers. This keynote address aims to empower ATLA's membership to turn diversity of perspectives into a catalyst for innovation and collaboration.

## Wasn't Digitization Supposed to be Easy? And Good for Us?

by Jeffrey MacKie-Mason, UC Berkeley's University Librarian and Chief Digital Scholarship Officer



Cultural institutions — like libraries, archives and museums — have remarkable collections of artifacts and records documenting our social, cultural, economic, political, personal and histories. These collections are treasures — for teaching and scholarly research, for cultural understanding, for the preservation and transmission of individual and family and community identity and history. With the dawn of dirt cheap digital information technology, the opportunity is obvious and glorious: set our treasures free. Digitize everything, and make it freely available to the world. All it takes is money...and not very much of that anymore.

But Wait: Is It Really that Easy? And Should We Really Do It? With a couple of case studies, a few scattered anecdotes and maybe a dramatic reading from Dave Eggers's *The Circle*, I'll offer a few reflections on why "setting our treasures free" is a bit more fraught than it might seem at first glance.

## Value of Theological Journals

by Garrett Trott, Corban University

### INTRODUCTION

How does one determine the value of a journal? While there are several means through which this can be done, the most common is citation analysis. Citation analysis is the examination of the frequency, patterns, and graphs of citations in articles and books.<sup>1</sup> It analyzes citations from a variety of resources to discover trends, patterns, and/or anomalies in scholarship.

In a 1965 landmark paper, Eugene Garfield and Irving Sher showed the correlation between citation frequency and eminence in demonstrating that while Nobel Prize winners published five times the average number of papers, their work was cited 30 to 50 times the average. In this paper, Garfield stated that: "...it appears rather obvious that a group of scientists, acknowledged by receipt of the Nobel Prize as outstanding, are similarly outstanding when measured by citation analysis."<sup>2</sup> From this conclusion, the strong correlation between scholarship and citations became very clear among academia. Because of this, citation analysis has taken center stage when it comes to determining the value of a journal.<sup>3</sup>

When looking at citation analysis, a common resource utilized is Thomson Reuters' Science Citation Index (SCI). The massive volume of journals and the extensive date range covered by Thomson-Reuters makes it an unparalleled resource for journal rankings. While it is an impressive resource, it falls short in some areas. Historically, the SCI was developed as a resource for the hard sciences. While other resources have been created to compliment the SCI (specifically, the Social Science Citation Index and the Arts and Humanities Citation Index), they fall short when it comes to inclusion of biblical and theological journals.

Because of this, citation data gathering began from issues published between 2005 and 2010 of six journals: *Journal of the Evangelical Theological Society (JETS)*, *Criswell Theological Review (CTR)*, *Vetus Testamentum (VT)*, *Bibliotheca Sacra (BibSac)*, *Journal for the Study of the Old Testament (JSOT)*, and *Master's Seminary Journal (Master's)*.

These six journals, chosen after a discussion with a faculty member at Corban University, provided a needed starting place for this project, as data had to be gathered and recorded manually. With the inclusion of *Journal for the Study of the Old Testament* and *Vetus Testamentum*, one could tell that the faculty member had primary interest in Old Testament studies.

The initial findings of this project were published in 2011.<sup>4</sup> After reflection on the results, it was recognized that the value of this project could increase if additional journals were added. Therefore, four additional journals were added to this project: *Journal for the Study of the New Testament (JSNT)*, *Catholic Biblical Quarterly (CBQ)*,

*Journal of Biblical Literature (JBL)*, and *Novum Testamentum (NT)*. The inclusion of ten years of citation data from these journals, plus the addition of five years of citation data from the original six journals, provided a wealth of data.

Citations from *JSNT*, *CBQ*, *JBL*, and *NT* were added to the data pool for three reasons.

First, these three journals scored remarkably high rankings in the original project, suggesting that these journals have incredible value in biblical and theological studies. This was specifically true for *JBL* and *CBQ*. Secondly, four journals in the original project were explicitly evangelical (*JETS*, *BibSac*, *CTR*, and *Master's*). Adding these four journals also assists in balancing the data. It provides more data from journals published by commercial publishers (*JSNT* and *NT*), a renowned but more ecumenical society (*JBL*), and a Catholic journal (*CBQ*). Thirdly, the original list of journals came from a professor of Old Testament studies, thus the exclusive inclusion of *VT* and *JSOT*. The addition of *JSNT* and *NT* also balances the data further by offsetting this.

The basis of this report is ten years of citation data (from 2005-2014) from ten journals:

- *Bibliotheca Sacra*
- *Catholic Biblical Quarterly*
- *Criswell Theological Review*
- *Journal for the Study of the New Testament*
- *Journal for the Study of the Old Testament*
- *Journal of Biblical Literature*
- *Journal of the Evangelical Theological Society*
- *Master's Seminary Journal*
- *Novum Testamentum*
- *Vetus Testamentum*

Impact Factor (IF) of <i>New Testament Studies (NTS)</i>			
Name of Journal	# of times this journal cites <i>NTS</i>	Total # of articles in Journal	IF
<i>Bibliotheca Sacra</i>	46	209	0.2201
<i>Catholic Biblical Quarterly</i>	111	231	0.4805
<i>Criswell Theological Review</i>	12	81	0.1481
<i>Journal for the Study of the New Testament</i>	153	187	0.8182
<i>Journal for the Study of the Old Testament</i>	2	246	0.0081
<i>Journal of Biblical Literature</i>	160	407	0.3931
<i>Journal of the Evangelical Theological Society</i>	80	613	0.1305
<i>Novum Testamentum</i>	147	157	0.9363
<i>Master's Seminary Journal</i>	7	84	0.0833
<i>Vetus Testamentum</i>	3	363	0.0083
<b>Average of all ten journals:</b>			<b>0.3227</b>

Table 1: Example of the calculation of Impact Factor of *NTS*

Journals are ranked by looking at how frequently they are cited in these ten journals. The journals cited most frequently will, in theory, have higher rankings, suggesting a greater value to the academic community. For example, the journal entitled *New Testament Studies* was cited 46 times in ten years of data from *BibSac*; ten years of *BibSac* accounts for 209 articles. The impact factor of *New Testament Studies* in *BibSac* comes to 0.220096 (46 divided by 209). This means that an article from the journal *New Testament Studies* was in one of about every five articles ( $1/5 = 0.20$ ) of *BibSac*.

The total impact factor (including data from all ten journals) of *New Testament Studies* is 0.3227 (table 1). This average allows the data from each journal to be treated equally.

This method prevents rankings trends in certain journals to dominate. An example can be seen in table 2, showing the impact factor of the *Bulletin of the American Schools of Oriental Research* (*BASOR*). If all 197 times *BASOR* is cited was divided by the total number of articles in all ten journals (2578), one would get an impact factor of .0764. However, because each journal is treated equally, the impact factor decreases because two of the journals have zero citation, one has one citation, and one has two citations. This brings the average down to .0614).

Impact Factor (IF) of <i>Bulletin of the American Schools of Oriental Research</i> ( <i>BASOR</i> )			
Name of Journal	# of times this journal cites <i>NTS</i>	Total # of articles in Journal	IF
Bibliotheca Sacra	7	209	0.0335
Catholic Biblical Quarterly	16	231	0.0693
Criswell Theological Review	0	81	0.0000
Journal for the Study of the New Testament	1	187	0.0053
Journal for the Study of the Old Testament	42	246	0.1707
Journal of Biblical Literature	44	407	0.1081
Journal of the Evangelical Theological Society	18	613	0.0294
Novum Testamentum	2	157	0.0127
Master's Seminary Journal	0	84	0.0000
Vetus Testamentum	67	363	0.1846
<b>Average of all ten journals:</b>			<b>0.0614</b>

Table 2: Example of Calculation of Impact Factor for *BASOR*

What did this project discover?

One aspect that this project looked at when recording data was the dates of articles cited. The dates ranged from an average of 20 years (*Master's*) from date of publication (i.e., an article published in 2016 would, on average, cite content from 1996), to 27 years (*VT*).

Figure 1 looks at the number of journals that were cited ranked by the difference between the date of the publication and the date of citation. For example, just under

1% of the citations recorded were published in the same year that the article citing them was published. This data shows that approximately 50% of the citations occur within 20 years of the publication date of the journal. This suggests that while date does play some role when it comes to the validity of a citation in journals related to biblical and theological studies, the parameters are very broad.

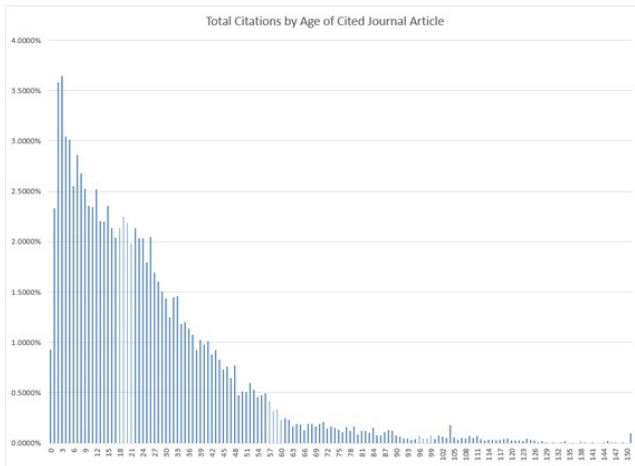


Figure 1: Citations by Age of Cited Journal Article

While citation analysis has, for the large part, been accepted as a valid means of ranking journals, there have been several others that have questioned it.<sup>5</sup>

Because of the amount of data that goes into producing citation analysis statistics, it is incredibly challenging to go back and assess whether or not the data accurately reflects trends of scholarships. However, utilizing a method entitled citation content analysis (CCA)<sup>6</sup> to assess a small sample of citation data, this project did strive to see if there was any ground for questioning citation analysis.

CCA has the possibility to weigh several aspects of a citation, but the element of particular interest in this project was what Zhang et al. described as “flavor.” Their analysis provides four options: mixed, negative, neutral, and positive.

A positive citation would be one where the author of the article is either in general support of the work being cited or is using it to support his/her argument. Negative would be where the author is criticizing their work, in general opposition to it. Neutral might be where the author cites a work just in passing, not providing support or opposition to it. Mixed is just as it sounds, where the author cites a work and provides both critique and affirmation, giving it a mixed review.

Citation analysis is under the assumption that most citations that an author makes are in a positive flavor. One argument made by opponents is that while some citations are rated as positive there are numerous citations in other categories, which causes one to question the validity of citation analysis.<sup>7</sup>

This project took a small sample of four issues of *JETS* and did a content citation analysis, weighing each individual citation. This project did not just weigh article citations but every citation. What was found?

Seventy-seven percent of articles cited were utilized by the authors in a positive manner; that is, they were used to support his/her argument. Ten percent were neutral, 4% were mixed, and 9% were negative.

The results also showed a very strong correlation between the rankings of articles when only using those cited in a positive manner as data, and the rankings used when all citations were considered. This suggests that the data retrieved when utilizing simple citation analysis does provide a good picture of what scholarship values.

As noted earlier this work looked at everything cited in these articles: books, websites, articles, etc.). When looking at all citations, they tend to follow the same pattern with 76% of the citations being utilized in a positive manner.

When looking at citations in *JETS*, citations from articles only accounted for approximately 18% of all the works cited. This may provide some warrant as to why citation analysis has not been a hot pursuit in theological studies specifically, or the humanities generally. Simply stated, articles do not play as large of a function in biblical/theological scholarship as manuscripts (which made up 81% of the citations).

Citation analysis can be a helpful resource in assessing journals. However, with the limitations of scope this project had, the results should be used cautiously.

JOURNAL TITLE	# OF CITATIONS	IMPACT FACTOR
<i>Journal of Biblical Literature</i>	1616	0.585980392
<i>Vetus Testamentum</i>	1123	0.37058282
<i>Catholic Biblical Quarterly</i>	859	0.328245427
<i>New Testament Studies</i>	721	0.322660485
<i>Zeitschrift für die alttestamentliche Wissenschaft</i>	683	0.228952308
<i>Journal for the Study of the Old Testament</i>	614	0.224117992
<i>Bibliotheca Sacra</i>	382	0.221577487
<i>Journal of the Evangelical Theological Society</i>	401	0.182197727
<i>Journal for the Study of the New Testament</i>	415	0.181681811
<i>Novum Testamentum</i>	332	0.152170714
<i>Biblica</i>	396	0.147336934
<i>Harvard Theological Review</i>	292	0.115883757
<i>Journal of Theological Studies</i>	264	0.110444729
<i>Zeitschrift für die neutestamentliche Wissenschaft</i>	218	0.101677861
<i>Master's Seminary Journal</i>	89	0.091716239
<i>Westminster Theological Journal</i>	182	0.081290741
<i>Revue biblique</i>	219	0.077029543
<i>Tyndale Bulletin</i>	166	0.075580952
<i>Bulletin of the American Schools of Oriental Research</i>	197	0.061361994

JOURNAL TITLE	# OF CITATIONS	IMPACT FACTOR
<i>Interpretation</i>	132	0.056129584
<i>Journal of Near Eastern Studies</i>	152	0.05320977
<i>Israel Exploration Journal</i>	166	0.053029431
<i>Expository Times</i>	118	0.05195391
<i>Semeia</i>	141	0.0506676
<i>Hebrew Union College Annual</i>	150	0.049578337
<i>Biblical Theology Bulletin</i>	109	0.048735064
<i>Christianity Today</i>	60	0.044730003
<i>Journal of the American Oriental Society</i>	136	0.043410125
<i>Scandinavian Journal of the Old Testament</i>	114	0.039904109
<i>Biblische Zeitschrift</i>	98	0.037514546
<i>Ugarit-Forschungen</i>	121	0.037292706
<i>Evangelical Quarterly</i>	76	0.036383565
<i>Zeitschrift für Theologie und Kirche</i>	88	0.035845566
<i>Biblical Archaeology Review</i>	118	0.035336459
<i>Jewish Quarterly Review</i>	93	0.034911175
<i>Journal of Jewish Studies</i>	95	0.034878951
<i>Biblical Interpretation</i>	86	0.033622982
<i>Ephemerides theologicae lovanienses</i>	80	0.030213547
<i>Vigiliae christianae</i>	63	0.030062128
<i>Biblische Notizen</i>	93	0.030040235
<i>Grace Theological Journal</i>	51	0.029530206
<i>Revue de Qumran</i>	87	0.029175636
<i>Biblical Archaeologist</i>	78	0.028254617
<i>Journal for the Study of Judaism</i>	77	0.027715228
<i>Trinity Journal</i>	60	0.02751607
<i>Review and Expositor</i>	56	0.027120586
<i>United Evangelical Action</i>	21	0.025925926
<i>Palestine Exploration Quarterly</i>	82	0.025488807
<i>Scottish Journal of Theology</i>	53	0.025361576
<i>Theologische Zeitschrift</i>	64	0.025008073
<i>Tel Aviv</i>	76	0.024893289
<i>Journal of Northwest Semitic Languages</i>	75	0.024505645
<i>Andrews University Seminary Studies</i>	58	0.024390522

JOURNAL TITLE	# OF CITATIONS	IMPACT FACTOR
<i>Bulletin for Biblical Research</i>	67	0.023140321
<i>Journal of Semitic Studies</i>	68	0.022169913
<i>Journal of the Ancient Near Eastern Society</i>	68	0.021685693
<i>Journal of the Grace Evangelical Society</i>	26	0.020984279
<i>Journal of Roman Studies</i>	55	0.020743738
<i>Dead Sea Discoveries</i>	68	0.020521626
<i>Criswell Theological Review</i>	33	0.01999872
<i>Bible Review</i>	44	0.019043911
<i>Bulletin of the John Rylands Library</i>	45	0.018030303
<i>Hebrew Annual Review</i>	46	0.017519873
<i>Hebrew Studies</i>	50	0.017140647
<i>Studia Theologica</i>	36	0.016604798
<i>Journal for the Study of the Pseudepigrapha</i>	47	0.016043536
<i>Zeitschrift für Papyrologie und Epigraphik</i>	35	0.015827583
<i>Perspectives in Religious Studies</i>	36	0.015496686
<i>Journal of Hebrew Scriptures</i>	46	0.015125638
<i>Southern Baptist Journal of Theology</i>	27	0.015088378
<i>Bible Translator</i>	38	0.015037705
<i>Journal of Cuneiform Studies</i>	46	0.014931078
<i>Evangelische Theologie</i>	33	0.014673613
<i>Theological Studies</i>	27	0.014534394
<i>Journal of Religion</i>	34	0.013798511
<i>Eretz-Israel</i>	44	0.013770665
<i>Southwestern Journal of Theology</i>	37	0.013603026
<i>Journal of the American Academy of Religion</i>	32	0.013435156
<i>Restoration Quarterly</i>	31	0.01306171
<i>Prooftexts</i>	35	0.012999034
<i>Reformed Theological Review</i>	28	0.012937142
<i>Calvin Theological Journal</i>	29	0.012916287
<i>Journal of Hellenic Studies</i>	37	0.012845738
<i>Journal of Early Christian Studies</i>	36	0.012816825
<i>Journal of New Covenant Theology</i>	10	0.011904762
<i>Jewish Bible Quarterly</i>	34	0.011422084
<i>Journal of Egyptian Archaeology</i>	29	0.011413636



JOURNAL TITLE	# OF CITATIONS	IMPACT FACTOR
<i>Journal for the Study of the Historical Jesus</i>	20	0.011372033
<i>Horizons in Biblical Theology</i>	31	0.011306192
<i>Tarbiz</i>	35	0.011005053
<i>Christian Century</i>	15	0.010852692
<i>Classical Quarterly</i>	28	0.010117679
<i>Beit-Miqra</i>	31	0.00994204
<i>Iraq</i>	35	0.009738703
<i>American Journal of Archaeology</i>	31	0.009632519
<i>Science</i>	10	0.009570004
<i>Neotestamentica</i>	16	0.009526698
<i>Theology</i>	17	0.009396491
<i>Princeton Theological Review</i>	15	0.009090032
<i>Old Testament Essays</i>	26	0.008946294

## ENDNOTES

- <sup>1</sup> Eugene Garfield, *Citation Indexing - Its Theory and Application in Science, Technology, and Humanities* (New York: Wiley, 1979).
- <sup>2</sup> Eugene Garfield and Irving H. Sher, "New Tools for Improving and Evaluating the Effectiveness of Research," in *Research Program Effectiveness*, ed. M. C. Yovits et al. (Conference Sponsored by the Office of Naval Research, Washington, D.C.: Gordon and Breach, 1965), 135–46.
- <sup>3</sup> While the Arts and Humanities Citation Index does include *Catholic Biblical Quarterly*, *Journal for the Study of the Old Testament*, *Journal for the Study of the New Testament*, *Journal of Biblical Literature*, *Novum Testamentum*, and *Vetus Testamentum*, its exclusion of journals from a more evangelical tradition (i.e., *Bibliotheca Sacra*, *Journal of the Evangelical Theological Society*, and others), as this study will show, does bias their findings dramatically.
- <sup>4</sup> Garrett Trott, "Blind Men and Elephants: A Multi-method Analysis of Periodical literature," *The Christian Librarian* 54, no. 2 (2011): 40–48.
- <sup>5</sup> Michael H. MacRoberts and Barbara R. MacRoberts, "Problems of Citation Analysis: A Critical Review," *Journal of the American Society for Information Science* 40, no. 5 (September 1, 1989): 342–49; Dirk Schoonbaert and Gilbert Roelants, "Citation Analysis for Measuring the Value of Scientific Publications: Quality Assessment Tool or Comedy of Errors?," *Tropical Medicine & International Health* 1, no. 6 (December 1, 1996): 739–52; Per O. Seglen, "Citation Rates and Journal Impact Factors Are Not Suitable for Evaluation of Research," *Acta Orthopaedica* 69, no. 3 (1998): 224–229; Per O. Seglen, "Why the Impact Factor of Journals Should Not Be Used for Evaluating Research," *BMJ* 314, no. 7079 (February 15, 1997): 497; P. O. Seglen, "Citations and Journal Impact Factors:

Questionable Indicators of Research Quality,” *Allergy* 52, no. 11 (November 1, 1997): 1050–56.

<sup>6</sup>Guo Zhang, Ying Ding, and Staša Milojević, “Citation Content Analysis (Cca): A Framework for Syntactic and Semantic Analysis of Citation Content,” *Journal of the American Society for Information Science and Technology* 64, no. 7 (2013): 1490–1503.

<sup>7</sup>MacRoberts and MacRoberts, “Problems of Citation Analysis,” 342.

## **Luke, Luther, LOGOS, and Libraries**

by Bob Turner, Harding School of Theology

This project is a study of the resources, methods, and technologies used by Church of Christ preachers in their weekly sermon development. This study will help seminary librarians understand preachers' habits and reveal how we can better serve alumni and students (who are, or will soon become, preachers). The research considers three stages of the process: research, composition, and delivery, while attending to three areas of interest: resources, technology, and methodology.

### **A DEMOGRAPHY OF CHURCHES OF CHRIST**

Churches of Christ are mainly concentrated in the American South (particularly Alabama, Tennessee, and Texas). Despite that density, some argue that Churches of Christ are the most evenly distributed religious body in America.<sup>1</sup> But there is no question that the South boasts the largest congregations. Of the 30 largest churches, the northernmost is in Hendersonville, Tennessee, and the westernmost is in Lubbock, Texas.<sup>2</sup> In terms of color/ethnicity, Churches of Christ align rather closely to that of the general American population: White 69%; Black 16%; Latino 10%; Asian 1%; Other/Mixed 4%.<sup>3</sup> In terms of gender, Churches of Christ are 60% female and 40% male.<sup>4</sup> The group leans toward conservative politics.<sup>5</sup>

### **THEOLOGICAL ORIENTATION OF CHURCHES OF CHRIST**

Churches of Christ are part of the Stone-Campbell Movement that emerged on the American frontier during the early 19th century. Like many renewal movements of that era, Churches of Christ upheld a commitment to restoring the faith and practice of the earliest Christian communities. This vision galvanized around stated commitments of congregational autonomy, adult baptism by immersion for the forgiveness of sins, weekly observance of the Lord's Supper, and a cappella music in worship.<sup>6</sup> Today, some urban and metropolitan congregations reflect a shift toward the polity and style of Evangelicalism, while a smaller number might lean toward Mainline Protestantism. These perceived shifts are, at the present, probably the largest points of conflict within the fellowship.

### **BRIEF HISTORY OF HOMILETICS IN CHURCHES OF CHRIST**

The early style of preaching in Churches of Christ could best be classified as rational.<sup>7</sup> Alexander Campbell, the most influential early voice in the movement that would later carry his name, believed that the task of the preacher was to set out the facts of Christianity. Campbell even went so far as to reject the use of illustrations, suggesting that they watered down the larger message.<sup>8</sup> The debate was an obvious vehicle for this particular commitment.<sup>9</sup> Yet Churches of Christ moved away from debates and embraced an expository style. This trend might be attributed to the significant interest in biblical studies, particularly in graduate schools that were established during the 1950s and 1960s.<sup>10</sup> During the latter part of the 20th century,

the homiletical tradition continued to be expository, but made room for inductive, narrative, and other styles.<sup>11</sup>

Aside from style, other norms situate Church of Christ preachers within the broader context. In terms of personal situation, they are almost always male, and very often married. Each situation varies, but in most cases the elders of a congregation oversee the employment of the preacher.<sup>12</sup> The preacher develops his own sermon material without (in most cases) the guidance of a larger governing group or a lectionary.

## **RESEARCH ON CLERGY AND SERMON RESOURCES**

There is not an extensive body of current literature regarding the interaction of preachers and resources.<sup>13</sup> A similar research project to this one might be Dwight Huseman's article that appeared in 1970.<sup>14</sup> In that article, Huseman surveyed pastors (mostly Lutheran) about their personal information, parish information, book selection, periodical selection, time management as it pertains to use of resources, subject areas of interest, and use of significant listed works in classics.<sup>15</sup>

Lately, more scholarly energy has been given to the information-seeking behaviors of clergy during the sermon development process. A leader in this field is Daniel R. Roland, whose dissertation focused on the entire process of sermon development, even as it relates to the minister's self-awareness and cognitive decisions that influence the process.<sup>16</sup> Roland's research is helpful for understanding some of the sermon development process, but more in the internal processes of the minister and less on the actual materials that the minister selects/consults.<sup>17</sup>

## **WHY WE DID WHAT WE DID: COLLECTION DEVELOPMENT AND BUDGETS**

Very few seminary libraries have experienced significant growth in collections budgets over the past ten years. Yet while budgets stagnate and shrink, publisher's catalogs continue to get thicker each season. Therefore, each day reminds librarians of the reality that they cannot acquire everything. This makes understanding user research habits even more essential.

For North American publishers, the commentary continues to be a vehicle for growth in a competitive print book market. European publishers continue to market monographic series that are often doctoral dissertations and *festschriften*,<sup>18</sup> yet conservative domestic publishers continue to publish new commentary series. For example, over the past 20 years, Baker Publishing has introduced: Baker Exegetical Commentary on the New Testament, *Biblia Americana* (Cotton Mather), Brazos Theological Commentary on the Bible, Baker Commentary on the Old Testament Wisdom and Psalms, Catholic Commentary on Sacred Scripture, *Paideia*, *Teach the Text*, and *Understanding the Bible*. True, Baker has relatively modest prices on their materials. But still, very few budgets have adjusted to accommodate such growth.

## **WHY WE DID WHAT WE DID: PREACHERS AS FRIENDS AND COLLABORATORS**

Although Churches of Christ continue to experience a decline in the number of people becoming preachers, that group still makes up the largest percentage of graduating classes at Harding School of Theology (and likely other schools). So, preachers function

not only as alumni (who provide valuable feedback), but also as a reflection on what a theological education looks like once it walks across the stage and enters the realities of full-time ministerial work. The ministry of preaching is unique. The task of a weekly sermon sends a preacher into resources with such regularity that preachers are ideal candidates for questions about collections and technology. Many librarians will still cling to ideals about serving the faculty, students, and curriculum as a first priority. That is appropriate. But friendships with local preachers are valuable for wisdom, publicity, recruiting, fundraising, and credibility in the church community. They are voices deserving of attention and worthy of consideration in our institutional mission.

## THE SURVEY

During the fall 2015 we emailed a survey to over 4,000 addresses associated with particular congregations. We also used social media (Facebook and Twitter) in addition to multiple private email lists, Google Groups, and listserves. We received over 530 responses, and believe that this is the largest single survey of Church of Christ preachers in many years.

The survey asked 28 questions that primarily dealt with three major categories: the personal story of the preacher, the resources used in sermon preparation, and the resources used in sermon delivery. We asked about the preacher's educational background, age, and experience.

1. *Highest Degree Earned:* High School/GED: 5.47%; Preaching School: 9.06%; Bachelor's Degree: 30.06%; Masters of Divinity: 10.59%; Other Masters Degree: 26.60%; Doctor of Ministry: 8.70%; Ph.D: 5.67%; Other: 3.97%.

This data is critical in view of two particulars of Churches of Christ: there is no ordaining process/requirement for ministers and a segment of the fellowship harbors a longstanding suspicion that they might be part of an anti-intellectual movement. These percentages are telling for both. They actually indicate that despite there being no formal academic requirement (such as an MDiv) to preach, most preachers actually hold a high level of graduate education. In fact, the combined number of doctorates in pulpits nearly matches the number of non-college graduates in pulpits. Reports of an anti-intellectual movement have been greatly exaggerated.

2. *Age:* under 26: 1.70%; 26-30: 5.47%; 31-35: 7.36%; 36-40: 9.43%; 41-45: 10.57%; 46-50: 9.81%; 51-55: 16.04%; 56-60: 15.28%; 61- 65: 12.26%; over 65: 12.08%.

These numbers align with those of many mainline Protestant groups who are suffering from an aging clergy and a shortage of qualified candidates to fill positions. Although some may dispute the reasons for the situation, the numbers suggest that the number of preachers over 55 far outweighs the number under 35.<sup>19</sup>

3. *Number of years as the person who handles the majority of the Sunday morning preaching:* 0-5: 20.84%; 6-10: 14.53%; 11-15: 13.96%; 16-20: 9.56%; 21-25: 8.99%; 26-30: 8.41%; 31-35: 7.65%; over 35: 16.06%.

Our next series of questions invited preachers to disclose the methods and technologies they use for both the development and delivery of their messages.

4. *Which Bible software programs do you use?* Logos: 38.42%; Accordance: 7.37%; Bible Works: 9.74%; None: 49.21%.

5. *What organizational software/apps do you use?* Evernote: 21.66%; Simplenote: 0.21%; Google Keep: 4.46%; Microsoft OneNote: 13.80%; None: 66.24%.
6. *How often do you use projected slides (PowerPoint, Keynote, etc.)?* Nearly every sermon: 58.49%; A few times per month: 9.06%; A few times per year: 17.74%; Never 14.72%.
7. *What organizational method do you use most?* Compose in organizational software (like Evernote): 3.09%; Compose in word processor (like Microsoft Word): 82.59%; Write on paper. Old school: 12.19%; None. I just get up and talk: 2.13%.
8. *What delivery aids do you use most?* Tablet device: 21.36%; Paper notes (outline): 54.44%; Paper notes (manuscript): 27.98%; No notes 12.48%.
9. *Do your sermons typically come as installments in a series?* Yes: 66.79%; No: 33.21%.
10. *What is the typical length of a series?* 3-4 weeks: 72.55%; One quarter (approximately 13 weeks): 21.08%; One semester (approximately 20 weeks) 6.37%.

This section had the lowest participation, with many respondents skipping questions, particularly those regarding Bible study and organizational software. One might take the skip to indicate that they do not use such products. In terms of homiletical theory, the heavy reliance on projected slides might suggest that Church of Christ preachers are staying true to the historic emphasis on preaching as a rational act of teaching and exposition, with less of an emphasis on narrative and storytelling forms of communication, which are often less reliant on textual slides (like TED Talks).

The third section of the survey focused on the resources that preachers consult in their preparation. In this section, we wanted to get a glimpse of the preacher's desk and bookshelf.

11. *What is your preferred version of the English Bible?* American Standard Version: 1.35%; English Standard Version: 25.00%; Holman Christian Standard Version: 0.19%; King James Version: 8.85%; New American Standard Version: 14.81%; New International Version: 25.38%; New King James Version: 15.00%; New Living Translation: 1.73%; New Revised Standard Version: 6.73%; Revised Standard Version: 0.77%; The Message: 0.19%.

More than half of preachers use an Evangelical translation produced in the past 40 years (NIV or ESV). This indicates that many preachers are using a translation other than the one they grew up using. At what point they made the change is not obvious, but it might not have been in college. One might suspect that more than 6.7% of Bible or Religious Studies professors use the New Revised Standard Version. But it hasn't caught on with the Church of Christ preachers.

12. *How often do you use commentaries?* Most weeks: 59.05%; When dealing with difficult passages: 31.43%; Rarely: 9.52%.
13. *What modern commentary series do you find most helpful in your weekly preparation?* Check the top four: Abingdon New Testament (Abingdon): 4.19%; Anchor Bible (Yale): 16.20%; Baker Exegetical (Baker): 16.76%; Berit Olam/Sacra Pagina (Liturgical): 3.35%; College Press NIV (College): 34.08%; For

Everyone Series, Tom Wright (Westminster/John Knox): 16.76%; Hermeneia (Fortress): 5.59%; International Critical (T&T Clark): 5.03%; Interpretation (Westminster/John Knox): 22.07%; NIV Application (Zondervan): 39.11%; New Interpreter's Bible (Abingdon): 10.06%; New International Greek Testament (Eerdmans): 16.76%; New International Commentary on the Old/New Testament (Eerdmans): 32.12%; New Testament Library/Old Testament Library (Westminster/John Knox): 2.23%; Pillar New Testament (Eerdmans): 12.57%; Smith & Helwys (Smith & Helwys): 3.07%; Transforming Word One-Volume (ACU Press): 3.07%; Word Biblical (Thomas Nelson): 37.71%.

\*Write-in votes for the following commentaries exceeded 5%: Burton Coffman: 13.88%; Gospel Advocate: 7.35%; Tyndale: 6.94%; William Barclay: 5.71%; Pulpit Commentary: 5.71%.

*14. How important are the following features in a commentary relative to your preaching?*

	Very important	Somewhat important	Less important	Total	Weighted Average
Application to church life and ministry	46.99% 242	35.15% 181	17.86% 92	515	1.71
Application to current affairs and broad social issues	22.07% 113	42.77% 219	35.16% 180	512	2.13
Connections to art, music, film, and pop culture	2.18% 11	23.96% 121	73.86% 373	505	2.72
Greek/Hebrew word studies	58.96% 306	33.72% 175	7.32% 38	519	1.48
Help with difficult texts	77.86% 401	19.03% 98	3.11% 16	515	1.25
Identification of historical positions on texts	49.02% 250	39.80% 203	11.18% 57	510	1.62
Interaction with Ancient Near Eastern/Greco-Roman backgrounds	45.24% 233	40.19% 207	14.56% 75	515	1.69
Theological implications of the texts	65.25% 338	27.22% 141	7.53% 39	518	1.42

It seems that the reporting of *why* preachers use commentaries (q. 14) lines up rather closely to *which* commentaries they select (q. 13). The four top-ranking commentaries are NIV Application (Zondervan): 39.11%; Word Biblical (Thomas Nelson): 37.71%; College Press NIV (College): 34.08%; New International Commentary on the Old/New Testament (Eerdmans): 32.12%. The preachers reported an interest in the meaning of texts and their application to contemporary life. There might be something here, too, regarding the use of commentaries to handle difficult passages (q. 12) and the theological orientation of the commentaries. Perhaps indecision on the part of the preacher leads them to consult trusted voices (often Evangelical or of the Stone-Campbell tradition), rather than necessarily trying to grasp the whole scope of the debate as they might do in graduate school.

A related item of note here is the shift in the resources that preachers use when they are in graduate school compared to when they are in full-time ministry. Although Anchor Bible, Hermeneia, and International Critical Commentary are staples of term papers, they are less used in the development of sermons.

15. *When you encounter a text that has been subject to significant theological debates throughout Christian history, how does that show in the sermon?* I often detail the various people and positions: 16.40%; I often allude to the fact that others in history reached different conclusions: 67.21%; I often focus on the position that I believe is correct, without saying much about other positions: 16.40%.
16. *When an author refers to an earlier source with a footnote to another work, how often do you go to find that resource?* Not very often: 44.76%; Somewhat often: 40.00%; Very often: 11.43%; Almost always: 3.81%.
17. *I find Greek and Hebrew words in commentaries to be:* Essential: 25.10%; Helpful: 67.05%; Helpful, but not worth the time: 6.51%; Unhelpful: 1.34%.
18. *Which of the following magazines do you read on a regular basis (at least monthly), either online or in print?* *Biblical Archaeology Review*: 28.62%; *Books & Culture*: 8.88%; *Christian Century*: 5.59%; *Christianity Today*: 49.01%; *First Things*: 7.57%; *Gospel Advocate*: 39.80%; *Leadership*: 28.62%; *Leaven*: 7.89%; *Relevant*: 13.82%; *Sojourners*: 3.95%.

\*Write-in answers included Church of Christ publications: Think, Spiritual Sword, Christian Chronicle, Christian Courier, Seek the Old Paths, and Reason & Revelation.

19. *Do you consult scholarly journals on a regular basis (at least monthly)?* Yes: 21.69%; No: 78.31%.
20. *If you answered YES to question 19, how do you access them?* Print subscription: 19.01%; Online subscription: 27.27%; Access through university-sponsored student/alumni program, like *ATLAS for ALUM*: 53.72%.
21. *Which scholarly journals do you find most helpful?* Interpretation: 30.43%; *Journal for Preachers*: 14.67%; *Journal of Biblical Literature*: 46.74%; *Restoration Quarterly*: 58.70%; *Stone-Campbell Journal*: 15.76%; *Theology Today*: 15.76%.

\*Write-in answers included: *Journal of the Evangelical Theological Society*, *Journal for the Study of the Old Testament*, and *Catholic Biblical Quarterly*.

Most respondents answered this question (98.1%). Only 20% of preachers consult scholarly periodical literature on a monthly basis. But over half of those who do use it regularly indicate that they do so through a university-sponsored site (like *ATLAS for Alum*). It seems fair to wonder if ministers would use scholarly periodicals more if they had access and knew how to use that access. This might be an opportunity for seminaries to consider how well they publicize their resources.

The other item deserving of mention is that over 80% of respondents say that they access periodicals in digital form, not through a print subscription. One cannot help pondering the future of journals that do not have a digital counterpart.

22. *How likely are you to use a popular-level book as a primary text for a sermon series (ex. a series on prayer that works through Timothy Keller's, *Prayer*)?* Most series I preach I do something like this: 2.49%; Sometimes. Perhaps one series per year: 31.36%; Rarely. I did this a few years ago: 26.58%; Never: 39.58%.



23. *What historical authors/works do you consult?* Check all that apply: Thomas Aquinas: 15.67%; St. Augustine: 23.40%; John Calvin: 17.88%; Alexander Campbell: 36.64%; G. K. Chesterton: 17.00%; C. S. Lewis: 53.64%; Martin Luther: 25.17%; Charles Spurgeon: 31.35%; John Wesley: 18.54%; None: 30.68%.

\*Write-in answers included Church Fathers, Josephus, J. W. McGarvey, Albert Barnes, Dietrich Bonhoeffer, and Matthew Henry.

One might notice that Alexander Campbell does not necessarily stand out among the other voices. Of course, Campbell did not publish commentaries in the modern sense, and Churches of Christ regard Campbell as a charter restorer of their movement, but not necessarily as a theological authority, a commitment stemming from the mantra, “No Creed but the Bible.” So, perhaps it is not too surprising. And the love for C. S. Lewis is to be expected as well.

24. *What podcasts do you find helpful in your sermon preparation?*

\*Write-in items included This American Life, Andy Stanley, Timothy Keller, Rick Atchley, and John Piper.

25. *What blogs do you find helpful in your sermon preparation?*

\*Write-in items included Scot McKnight, John Mark Hicks, Richard Beck, and Wes McAdams.

26. *Do you use the lectionary?* Every week: 2.58% Sometimes: 15.67%; Never: 81.75%.

27. *If you use the lectionary, what lectionary resources do you find most helpful?*

\*Write-in items included Feasting on the Word, Text This Week, and Revised Common Lectionary (Vanderbilt)

28. *Are you a part of a preacher's study group to help you in your sermon preparation?*

Yes: 12.60%; No: 87.40%.

## IMPLICATIONS FOR LIBRARIES

### THE IMPORTANCE OF UNDERSTANDING HISTORIC STRENGTHS

The collection development policy at HST gives considerable attention to building and sustaining a deep, comprehensive collection in biblical studies, particularly in English. This commitment involves scholarly commentaries on biblical and non-canonical works, significant monographs, Greek and Hebrew tools, studies of material culture from the Ancient Near East and Greco-Roman world, and other resources that help to answer the question of what the authors of biblical texts intended to communicate. These collecting interests bear a strong resemblance to the perceived needs of preachers.<sup>20</sup>

The survey also reflected a religious fellowship that is open to ideas from various religious traditions, but also firmly supportive of its own publications. It is interesting to take the breakdown of which commentary series Church of Christ preachers prefer, and then to lay it over the broader holdings of these series in libraries worldwide. Take, for instance, commentaries on 1st Corinthians.

- Craig Blomberg, NIV Application (Zondervan): 39.11%. Held by 312 libraries.

- Ralph Martin, *Word Biblical* (Thomas Nelson): 37.71%. Held by 149 libraries.
- Richard Oster, *College Press NIV* (College): 34.08%. Held by 58 libraries.
- Gordon Fee, *New International Commentary on the Old/New Testament* (Eerdmans): 32.12%. Held by 674 libraries.

These numbers indicate an appreciation of an in-house publication (College Press NIV) that is disproportionate to the reception of that publication in broader circles. Although this is likely true among most groups, it seems deserving of mention here, particularly since Churches of Christ do not have large publishing houses on the scale of Presbyterians, Methodists, and Baptists, to name a few.

Yet, preachers seem interested in going out of their way to find resources by scholars they appreciate and trust. Although there is always a temptation to move in various directions and build a collection with more width and less depth, that impulse should be tempered by a commitment to serve those whom the library presently serves and to let the library advance the core mission of the institution.

#### *THE OPPORTUNITIES FOR COLLABORATIVE COMPOSITION*

There is an interesting dynamic in the research that suggests that preachers are most likely to use technology when it has immediate relevance to their public engagement with the church. Nearly 70% of preachers use projected slides with regularity, in addition to 80% using a computerized word processor and over 20% using a tablet device to preach. Considering that 40% of respondents were over 56 years old, it would be unfair to suggest that the group rejects the use of technology.

But preachers are less likely to use recent technology in ways that might be less public, such as the research, resourcing, and composition of their messages. Two-thirds of ministers do not use any sort of organizational software to collect material for their sermons, while half of ministers do not use Bible study software.<sup>21</sup>

As libraries seek to engage tactile learning through production (such as maker labs) perhaps theological libraries could facilitate the composition of sermons by offering space. Libraries could feature Bible study software packages on public computers, which would alleviate the cost burden for preachers. This exposure might give visibility to the collection so that they might embrace the benefits of digital access, while taking advantage of access to printed works of higher quality.

There might be creative solutions for helping preachers organize their material (if they wish to do so). Many seminaries teach students to use bibliographic management tools (like Zotero). Perhaps there would be interest in teaching Evernote to preachers. This, again, would get people in the building and might be the first step in creating a creative ecosystem of sermon composition and collaboration, and might provide a collaborative network for some of the 87% of preachers who do not have a preacher's study group, but might want one.

#### *THE IMPORTANCE OF ACCESS*

There seemed to be a consensus in the research that preachers had limited time for sermon preparation, so they selected resources that were the most accessible at the moment. The selection of commentaries supports this. The four most used

commentaries (College Press, NICNT/OT, NIV Application, and Word) all display the text of the English translation in small sections throughout the commentary.<sup>22</sup> This arrangement allows a preacher to consult the notes of a commentary while working from an English Bible translation.<sup>23</sup>

The issue of access also surfaced in the selection of historical authors/works. The third-most-consulted historical author is Charles Spurgeon. This does not make sense from an influence perspective. Spurgeon preached for a different denomination, on a different continent, and in a different century than Church of Christ preachers find themselves. In addition, he is merely a footnote in seminary and undergraduate coursework in church history, falling far behind Luther, Calvin, Wesley, and others. So why do Church of Christ preachers use Charles Spurgeon? The answer might be as simple as the fact that Charles Spurgeon's sermons are the most widely available free resources on Bible study software programs, while Calvin, Luther, and Wesley are more likely to be found on less-accessible platforms that require a fee or another step, such as Christian Classics Ethereal Library ([ccel.org](http://ccel.org)) or a brick and mortar theological library.

The same could be true of access to periodical literature. More than half of the preachers who regularly consult journals access those journals through a university-sponsored program like *ATLAS*<sup>®</sup>. That number (53%) exceeds the combined total of those who read journals through print subscriptions or personal online access (46%). The ease of accessing such a large corpus with just one password has proven very attractive to preachers.

Librarians will always debate the respective merits of quality and access. Whether we like it or not, it seems that patrons value convenient access, and will tolerate any attendant deficiencies in quality. This only increases the need for professionals in scholarly communications and the digital humanities who continue to envision ways where we not only make the highest quality content accessible, but also add increased functionality to that content, so that it is no longer a weak substitute, but a value-laden complement.

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## ENDNOTES

<sup>1</sup> Flavil Yeakley, "Good News and Bad News: A Realistic Assessment of Churches of Christ in the United States 2008." Accessed May 1, 2016. [http://www.pureheartvision.org/resources/docs/yeakley/Good%20News%20and%20Bad%20News\\_A%20Realistic%20Assessment%20of%20Churchs%20of%20Christ%20in%20the%20USA.pdf](http://www.pureheartvision.org/resources/docs/yeakley/Good%20News%20and%20Bad%20News_A%20Realistic%20Assessment%20of%20Churchs%20of%20Christ%20in%20the%20USA.pdf). Yeakley defines distribution as the number of counties in America with a Church of Christ congregation subtracted from the total number of counties.

<sup>2</sup> Carl Royster, *Churches of Christ in the United States* (Nashville: 21st Century Christian, 2015), 42. To appreciate the density in the south, consider that the thirty largest congregations occupy just six states (Alabama, Arkansas, Florida, Oklahoma, Tennessee, and Texas). Compare this with the Christian Churches-Churches of Christ, whose ten largest congregations span Arizona, California, Georgia, Idaho, Illinois, Kentucky, and Nevada.

- <sup>3</sup> Pew Research Center, "Members of the Churches of Christ." Accessed August 3, 2016. <http://www.pewforum.org/religious-landscape-study/religious-denomination/churches-of-christ/>. While these statistics lend the appearance of a racially diverse fellowship, it needs to be noted that congregations remain rather segregated.
- <sup>4</sup> Ibid.
- <sup>5</sup> Pew Research Center, "U.S. Religious Groups and Their Political Leanings." Accessed August 2, 2016. <http://www.pewresearch.org/fact-tank/2016/02/23/u-s-religious-groups-and-their-political-leanings/>.
- <sup>6</sup> Other identifying norms would be Arminian theology, biblical literalism, rejection of the supernatural work of the Spirit today, and male leadership in congregations.
- <sup>7</sup> Michael W. Casey, "Preaching: Churches of Christ," in *Encyclopedia of the Stone-Campbell Movement*, ed. Douglas A. Foster, Paul M. Blowers, Anthony L. Dunnivant, and D. Newell Williams (Grand Rapids: Eerdmans, 2004), 606.
- <sup>8</sup> Alexander Campbell, *Popular Lectures and Addresses* (1861; reprint, Nashville: Harbinger Book Club), 243.
- <sup>9</sup> Rick Cherok, *Debating for God* (Abilene: ACU Press, 2008).
- <sup>10</sup> Richard Hughes, "How Can We Account for the Extraordinary Culture of Biblical and Religious Scholarship in Churches of Christ?" Paper Presented at Christian Scholars Conference, 2014; Don L. Meredith, "Theological Doctoral Studies by Members of the Churches of Christ, 1904-2004," in *Restoring the First-Century Church in the Twenty-First Century*, ed. Warren Lewis and Hans Rollmann (Eugene: Wipf and Stock, 2005), 397-421.
- <sup>11</sup> Casey, "Preaching," 608. In his larger work on the topic, Casey identifies additional traditions that have shaped preaching in the movement including Evangelical, narrative, African-American, scholarly, and political, *Saddlebags, City Streets, and Cyberspace: A History of Preaching in the Churches of Christ* (Abilene: ACU Press, 1995).
- <sup>12</sup> This group is best characterized as both the administrative board and the pastoral shepherding body of an individual congregation. An eldership will most often be comprised of men who are married with children. This governance model does not typify African-American congregations, where the preacher often appoints the elders.
- <sup>13</sup> Some older studies include B. Porcella, "The Information Gathering Habits of the Protestant Ministers of Cedar Rapids, Iowa" (PhD diss., University of Illinois, 1973); T. Erdel, "The Reading Habits of Evangelical Mennonite Ministers," (master's thesis, University of Chicago, 1978); T.M. Tanner, "The Pastor as Information Professional," (PhD diss., University of Illinois, 1992).
- <sup>14</sup> Dwight A. Huseman, "Books, Periodicals, and the Pastor," *Drexel Library Quarterly* 6, no. 1 (1970): 4-26.
- <sup>15</sup> Ibid., 17-23.
- <sup>16</sup> Daniel R. Roland, "Interpreting Scripture in Contemporary Times: A Study of a Clergy Member's Sense-Making Behavior in Preparing the Sunday Sermon" (PhD diss., Emporia State University, 2007).

- <sup>17</sup> Daniel Roland, "The Information Behavior of Clergy Members Engaged in the Sermon Preparation Task: Wicks Revisited," *Journal of Religious & Theological Information* 11, nos. 1-2 (2012): 1-15; Daniel Roland and Don A. Wicks, "A Conversational Model for Qualitative Research: A Case Study of Clergy and Religious Knowledge," *Australian Academic & Research Libraries* 40, no. 4 (2009): 252-65.
- <sup>18</sup> A leading example is Mohr Siebeck's *Wissenschaftliche Untersuchungen zum Neuen Testament* 2, which at the writing of this paper had published its 414th volume.
- <sup>19</sup> Ted Parks, "A Preacher Shortage? Leaders Disagree," *Christian Chronicle* (February 2002). Accessed August 3, 2016. <http://www.christianchronicle.org/article/a-preacher-shortage-leaders-disagree>.
- <sup>20</sup> Respondents marked Less Important for: Application to Current Affairs and Broad Social Issues (35%); Connections to Art, Music, Film, and Pop Culture (73.86%); and Application to Church Life and Ministry (17.86%).
- <sup>21</sup> It is unknown what reasons they might give for abstaining.
- <sup>22</sup> Catalogers will notice that each of these come from the double-seven DCC classification.
- <sup>23</sup> As noted earlier, usually a recent, conservative, committee translation (such as NIV or ESV).

## **“The Library in Which They Took So Much Delight”: Rediscovering the Treasures of New College Library, Edinburgh**

by Christine Love-Rodgers, University of Edinburgh

This presentation will highlight the significance of New College Library Edinburgh's unique collections and the strategy taken to develop them over the last ten years. It is set against the background of the foundation of New College Library in 1843 and looks at how the archival evidence in the first Donations register for the library is helping us to understand how New College Library comes to hold the unique collections that it has today. Along the way, this paper considers the roles of library donors and library advocates in founding New College Library's collections, and how these roles are still being played out today. Finally, the paper explores the added value brought to historic library collections by retrospective online cataloguing projects.

### **IN THE BEGINNING: THE DISRUPTION OF THE CHURCH OF SCOTLAND**

The University of Edinburgh is a sixteenth-century University and today one of the UK's largest universities with over 35,000 students. The School of Divinity has nearly 500 students and is served by New College Library. New College Library, with over 250,000 volumes and significant rare books and manuscript collections, is one of the largest theological libraries in the United Kingdom. How did New College Library, Edinburgh come to have such significant and unique library collections? The simple answer is that the Disruption in 1843 of the Church of Scotland led to the establishment of the new Free Church of Scotland. Over a third of the ministers and perhaps half the lay membership left the established Church of Scotland in protest against what they felt to be state efforts to undermine the Church's spiritual independence and integrity.

The swiftly created New College, which has the purpose of training the ministers of the New Free Church, soon benefited from a just as swiftly created new Library. New College Library today sits at the heart of the established Church of Scotland, adjacent to the Assembly Halls which relatively recently were used as the temporary home of the Scottish Parliament. It's easy to forget that in the 1840s the Free Church was a radical religious movement, viewed with suspicion by landowners, and New College was what Stewart Brown describes as “a citadel of conscience.” The new Free Church leaders felt it important for the New College — and by inference, its library — to be outstanding and impressive. In Brown's words:

At a time when many Free Church congregations were still worshipping in temporary accommodation, often rented rooms in back closes, Church leaders felt it was all the more important that New College should be an imposing edifice, set in a prominent part of the capital, as an expression of the confidence and permanence of the Free Church.<sup>1</sup>

## THE LIBRARIES THEY LEFT BEHIND

*“...among the things which most embittered their hearts in changing their houses, was the circumstance, that the library in which they took so much delight, could no more be viewed as it was wont to be, or be in readiness for commodious reference.”<sup>2</sup>*



Professor David Welsh (1793-1845)

When David Welsh spoke these words at the first General Assembly of the new Free Church in May 1843, he spoke to an audience of former Church of Scotland ministers and Divinity professors who had walked away from their livelihoods and their homes for the principles of the new Free Church. They had also walked away from their libraries, unable to access their personal libraries which were packed up or in storage, and shut out of the University libraries which supported only the training of Church of Scotland ministers.

But what were the libraries Free Church ministers and students had left behind like? Simpson records that in 1838 Edinburgh University Library had 63,000 volumes “including ... 7710 theology.”<sup>3</sup> The Divinity Hall, or Edinburgh Theological Library, was the earliest class library in Edinburgh University, maintained for the use of the Faculty of Divinity. Both libraries were housed in Old College but maintained separately. The 1833 edition of the Theological Library Catalogue, which has an introduction by William Cunningham, lists approximately 5500-6000 books.<sup>4</sup>

The loss of access to these collections was keenly felt, and in Edinburgh at least there was no other library available to meet this need. The Advocates library, though a legal deposit library, had not yet developed into the National Library of Scotland as we know it today. The public Edinburgh City Library would not be built until 1890. And the loss of access to the University libraries at other centres for Scottish theological training, Glasgow, St Andrews, Aberdeen, would have also been keenly felt. Church of Scotland ministers were also used to drawing upon the resources of manse libraries. Dumfries Presbytery Library, a former manse library now part of New College Library’s Special Collections, is just one example of the rich library collections ministers could have accessed.

## LIBRARY ADVOCATES AND LIBRARY DONORS

DAVID WELSH (1793-1845)

*At the present moment, however, what is of the most urgent nature, is the establishment of a Library. The students of divinity are deprived of a very great privilege when they are shut out from the University and Divinity Hall Libraries.<sup>5</sup>*

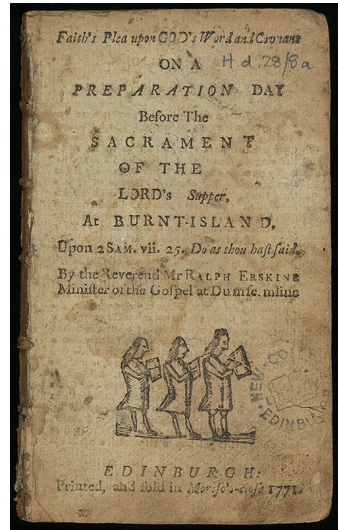
The man who spoke these words, David Welsh, was the first appointed professor of ecclesiastical history at the University of Edinburgh in 1831. With Chalmers, he was one of the leaders of the Disruption movement and was the one to lay the protest on the table of the assembly. He was the first Librarian of the New College as well as Professor of Church History.

However David Welsh was concerned with libraries well before New College Library came on the horizon. In his 1837 pamphlet on the *Establishment of a library for the use of the General Assembly* he set out arguments for the importance of an ecclesiastical library.<sup>6</sup> As well as being a record of history to enable effective decision making, Welsh argued that a library was a key tool for evangelism because it supported the knowledge of ministers, enabling them to deliver an effective message to their congregations. Donations to libraries also served to act as a memorial to the donors and as evidence of the donor's piety. The same arguments all applied to the foundation of New College Library in which Welsh took the leading role. This was a very practical one. Rooms were purchased at 80 George St where the first library was set up "with the help of donations of money and books."<sup>7</sup> In his speech to the General Assembly as convenor of the Committee on Education, Welsh had identified four categories of donors that he particularly wished to donate to New College Library: Private individuals, women, authors and booksellers. Donations of tracts and pamphlets are also specifically welcomed. "We wish all such to be preserved, as they might be of great use in future in reference to the history of the Church..."<sup>8</sup> which may account in part for New College Library's very significant Pamphlets Collections of over 30,000 items.

Welsh's personal authority and vision for the library meant that he engaged his whole network of contacts to collect books for the new library. We can see this in the Donations Register,<sup>9</sup> which records evidence of donations "by Dr Welsh, from an acquaintance he met in London."

*WILLIAM CUNNINGHAM (1805-1861)*

Welsh's fellow library-builder William Cunningham entered Edinburgh University as a Divinity student in 1820 and then entered the ministry of the Church of Scotland.<sup>10</sup> As minister of Trinity College Church Edinburgh he became involved in the controversy which culminated in the Disruption of 1843, after which he became a junior professor of theology at New College, rising to Professor of Church History and then to Principal.



Erskine, Ralph. Faith's plea upon God's Word and Covenant on a Preparation Day. Edinburgh: Printed, and sold in Moriso's-closs, 1771. H.d.28/a



From his earliest days as a student, William Cunningham showed a keen interest in libraries. He was the secretary of a student committee formed to correct “great abuses ... found to exist in the management of the theological library” of Edinburgh University in the 1820s.<sup>11</sup> When in November 1828 Thomas Chalmers was appointed to the chair of theology at Edinburgh University, Cunningham recorded that “He sent a message to me that night, and I had a long conversation with him on the subject of the Divinity Library.”<sup>12</sup>

When events placed Cunningham at the heart of the Disruption and the immense effort that followed to establish the new Free Church, he continued to engage with libraries. During his fundraising tour of America following the Disruption, he promoted the cause of New College Library, resulting in several American donations recorded in the Donations Register. In 1845 he authored a pamphlet appealing for donations for a library for the Presbyterian Church of Canada,<sup>13</sup> with a list of suggested titles, and in 1850 he co-wrote a Proposal for the foundation and formation of libraries in the manses of the Free Church.<sup>14</sup> This outline proposal requested donations to form libraries in each manse, for the use of ministers, probationers and students of the Free Church. A list of suggested titles, it invited the minister to mark off books that he already had in his collection so that church members could focus their donations on what was needed. Cunningham’s introduction to this pamphlet shows him to be as much an evangelist for libraries as the ensuing booklist shows him to have an appreciation of effective collection development policy.

So in 1843 and beyond, Cunningham and Welsh were actively speaking and preaching to gather donations for the Free Church and the Library. They were scriptwriting and performing about the library appeal to their audiences. By becoming donors, church members were able to become actors in this drama.

#### *THE DONATIONS REGISTER*

Donations to New College Library were the principal means of building its collections in the early days, and research on the 1843 Donations Register<sup>15</sup> has begun to explore this. For the year of 1843, bearing in mind that donations will have started to arrive from May 1843 onwards, there are 1474 separate donations listed, though many of these are for multi-volume items. In the Donations Register entries for 1843, the earliest book donated was published in 1498, and 336 of the 1474 (23%) of donations recorded are for pre-1800 material. David Welsh’s own books now in New College Library’s collections, such the 1534 printed Book of Hours “The Salisbury Rite,”<sup>16</sup> demonstrate his own interest in early printed books and the value he put on the book as history. It’s striking in David Welsh’s first speech to the Free Church General Assembly that he invites donations of books from private collectors, to give up their collections for the greater good. From the very beginning, New College Library was intended to be not only a working theological library but a collection of early and rare books. Mitchell Hunter records that “Within eighteen months of its inception the Library possessed no less than 9000 volumes,”<sup>17</sup> including rare and costly books. By May 1847, four years after

the Disruption, New College Library had grown to hold over 13,000 volumes.<sup>18</sup> The library's creation was celebrated and promoted in the publication of the first New College Library catalogue in 1846.

### **NEW COLLEGE LIBRARY DONORS AND ADVOCATES TODAY**

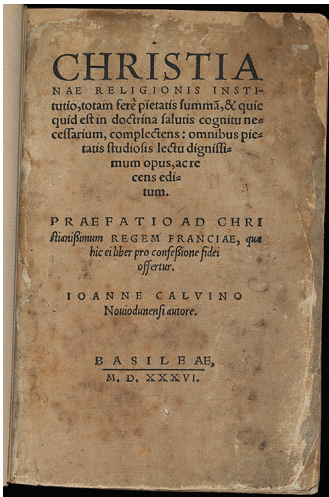
In 2004, the School of Divinity proposed a strategy for the Library's future development, focusing on online cataloguing and the improvement of library accommodation and facilities for Special Collections. They received the support of University benefactor Dr. Robert Funk in 2005, who committed \$1,000,000 of investment over ten years to support Special Collections development. Gifted by Dr. Robert Funk, the Funk Donation has provided \$1,000,000 of investment between 2006–2016 for Special Collections at New College Library. Dr. Robert Funk is Chairman of the Board and Chief Executive Officer of Express Services, Inc., which operates over 400 franchises in three countries, including offices in 45 U.S. states. An alumnus of New College, he studied in Edinburgh in 1962–3 and received a University of Edinburgh Benefactors award in 2008. Now in 2016 we are able to celebrate the results of Dr Funk's gifts and look back on the Funk Donation as the key which unlocked the future of Special Collections at New College Library.

School of Divinity staff continue to be significant donors to New College Library. For example, a large bequest from Professor Alec Cheyne allowed us to catalogue several new archive collections, and Professor David Wright donated a complete set of the Oxford Dictionary of National Biography. Academic staff from the School of Divinity and the New College Senate continue to be dedicated advocates for New College Library throughout the University of Edinburgh and the Church of Scotland. The Library also continues to receive donations from the church and university community.

### **REDISCOVERING NEW COLLEGE LIBRARY'S UNIQUE COLLECTIONS**

#### *THE KEY TO REDISCOVERY: ONLINE CATALOGUING*

By far the largest part of projects funded by the Funk Donation has been in the cataloguing of over 35,000 rare books in New College Library's Special Collections, with two full-time cataloguer posts. The projects began with the cataloguing of over 12,000 pamphlets, continued with the incunabula and the early Bibles, and then moved on to tackle many of our named collections, including the Dumfries Presbytery Library and Hymnology Collection. In the final years of the projects we moved to cataloguing Stack III Special Collections sequences such as MR and TR, many of which came from the original donations to New College Library in 1843–1853. Where appropriate, deduplication work has been carried out to release vital shelf space to aid collection management, and sequences have had their shelfmarks rationalised to improve findability for helpdesk staff and library users. Finally, all books catalogued as part of the Funk Projects have the keyword "Funk" added to their metadata as a permanent marker for the Funk Donation. In all, 38,000+ items were handled via Funk Projects, meaning that over 60,000 New College Library Special Collections items are now catalogued online.



Calvin, Jean. *Christianae religionis institutio, totam ferè pietatis summã* ... , Basel: Thomas Platterum & Balthasarem Lasium, 1536. TR.852

### REDISCOVERED: THE ICONIC, THE UNIQUE, THE UNEXPECTED

The Funk Cataloguing Projects had a strategic focus on New College Library's iconic items, starting with the very first project on the Pamphlets Collection. Nearly 500 pre-1800 items were discovered to be unique on ESTC, or unique in the world, including several early Scottish printings. Digital images of these items were added to the University's image database<sup>19</sup> where they are freely downloadable within the terms of a (CC BY 3.0). We were able to catalogue online items that we already knew to be iconic, such as a first edition of Calvin's *Institutes of the Christian Religion*.<sup>20</sup> Less than a dozen copies of this edition are known to be in existence. Because every book was handled by rare book cataloguers, we discovered many items with unique bindings and inscriptions.

It's not every day that a rare edition of Handel's *Messiah* is discovered, but that is what happened at New College Library. When working on items from the Pamphlet Collection, our cataloguer came across what proved to be the first printing in England, and second edition overall of the libretto of Handel's *Messiah*.<sup>21</sup> As well as a fantastic find this pamphlet was also a great example of the value of cataloguing our rare books collections online. This edition of Handel's *Messiah* was already catalogued on New College Library's old sheaf catalogue, which has been serving us since 1936, but the newly created online catalogue entry gives us much more detail. As well as the additional detail there are huge benefits in discoverability and connectivity for researchers, scholars and students. Anyone within the University of Edinburgh researching Handel's *Messiah* can now easily discover this item, alongside all the other editions and scholarly works on Handel's *Messiah* in the University Library. The University of Edinburgh's library catalogue is also uploaded into the union catalogue COPAC, which allows single search discovery to over 90 of the UK's major research libraries.

We were also really excited to find this lovely item, *Historia apostolica illustrata: ex actis apostolorum et epistolis Paulini*.<sup>22</sup> Published in seventeenth-century Geneva, the author Louise Cappel writes about the works of the apostles, and Paul in particular. What's immediately striking about it is that it is covered with a vellum wrapper (waste parchment) with beautiful manuscript lettering. A medieval liturgical text, it is in honour of St. Nicholas, with his name appearing in the line with the musical notation.

### REDISCOVERED: ARCHIVES AND MANUSCRIPTS

The Funk Donation funded a new 0.5 fte Curator post focusing on archive and manuscript collections. The first step was to survey the 1302 boxes, 2124 bound volumes

and 922 unboxed files or folders of archives and manuscripts in the collections, as well as to catalogue new acquisitions such as the Gorbals Group papers, papers of Dr Ruth Page and Motherhood of God Archive. The survey and development has included work with the Centre for World Christianity Archives which currently remain in the care of the School of Divinity. As with the books, the comprehensive survey of the collections rediscovered fascinating materials, such as the first page of an illuminated Hebrew manuscript known as Rashi's *Commentary on Deuteronomy*.<sup>23</sup> Rashi was Rabbi Shlomo Yitzchaki (1040-1105), an acclaimed French medieval scholar, whose explanations of scriptures were valued for their precision and simplicity. We were not aware of it until discovered by the Curator in her archives survey.

*REDISCOVERED BY OUR STAFF, STUDENTS AND VISITORS*

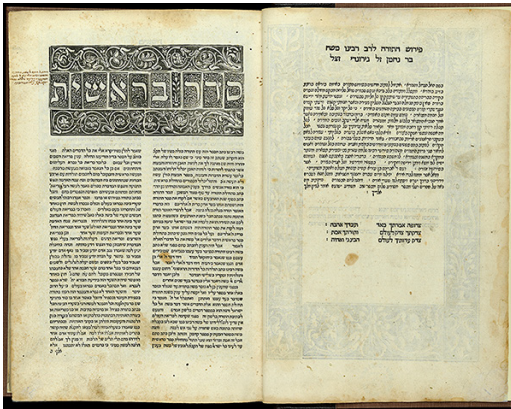
The story of the Funk Projects is also a story of increased engagement with New College Library Special Collections. The creation of the Funk Reading Room, opened in 2010, has seen 100% increase in Special Collections requests in 2016, compared to 2006. Special Collections requests are being made from collections largely unused in the past, such as the Longforgan Free Church Ministers Library. This collection is housed in custom-made glazed book cases, given when the collection came into New College Library, which have long been an attractive feature in the library. However, the collections housed within them had remained largely untouched. All this has changed with the Funk Donation, and readers are now requesting and using the rare books in this collection. We've also been aware that we are reaching new audiences; for instance, we've seen Music students using the Funk Reading Room to access the newly catalogued Hymnology Collections. There's also been a steady increase in the volume of enquiries and requests for digital scans. •

New College Library's rare book collections have always had a place within the teaching and research of the School of Divinity. However, the online cataloguing of the collections has opened up new possibilities for research and teaching. Texts catalogued by the Funk projects took pride of place in the inaugural lecture of our Professor of Early Modern Religion, and the Early Bibles Collection online cataloguing helped to identify a large range of historic Bibles for a workshop session with staff and students on exchange from Dartmouth College, USA.

The online catalogue information is essential for researchers and interested individuals geographically distant from us in making an assessment for a research visit. Enhanced catalogue descriptions aid the identification of material to show to visiting groups.

*REDISCOVERED BY THE WORLD*

Online cataloguing has also contributed to the discovery of our collections worldwide. We were able to lend *Perush-ha-Torah*<sup>24</sup> on exhibition loan to an international exhibition at the National Library of Latvia in 2014. This exhibition, which focused on books published in 1514, was opened by the Latvian president Andris Berzins and the Austrian president Heinz Fischer, and visited by political leaders of EU countries including German Chancellor Angela Merkel. It received over 110,000 visitors. Closer



leha-Rav rabenu Mosheh bar Nahman. Perush ha-Torah. Pisa: Bene Sontsino, 1514. Dal-Chr 15

An exhibition was held to celebrate the conclusion of the Funk Projects at the University of Edinburgh's Centre for Research Collections, April-July 2016. This exhibition, titled *Given in Good Faith*, was able to display many of New College Library's treasures, both familiar and rediscovered. The exhibition title, *Given in Good Faith*, referred not only to the much appreciated gift of our most recent donor, Dr. Robert Funk, but also to the donors and advocates throughout history. For all these individuals, New College Library was their "delight," and they gave in good faith that their gifts would make a difference in the centuries to come.

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to home, a new museum standard exhibition case was purchased for the New College Library entrance area, which has allowed us to feature small exhibitions such as *The King James Bible, Past Politics: Pamphlets from an independent Scotland, Voices from New College 1914 and Christmas Carols*. This exhibition case gives us flexibility to respond to School of Divinity requests, for instance to feature a selection of rare books relevant to an upcoming conference, for conference visitors to see.

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- <sup>9</sup> "Donations Register." In: *New College Library Archives*, New College Library, 1843.
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## Theology, Race and Libraries

by Anita Coleman, San Jose State University, School of Information

### BACKGROUND

As an object of sociological research there has been little scholarly attention paid to the study of “anti-racism.”<sup>1,2</sup> Themes related to “race,” “racism,” “discrimination” and “ethnicity” tend to make up the bulk of the literature. Bibliographic evidence, from library catalogs as well as knowledge structures, such as the schemes of organization and control that are used to describe information resources, confirms this.

Library/WWW	Dates	Anti-racism	Racism
King Library (SJSU)	10/05/2015 06/17/2016	15 16	2,037 2,143
Library of Congress	10/05/2015 06/17/2016	108 183	5,349 7,766
WorldCat	10/05/2015 06/17/2016	- 2,834	- 53,942
Google	10/05/2015 06/17/2016	12,400,000 4,550,000 (curious decrease)	70,200,000 485,000,000

Table 1: Results of Searches for “Anti-racism” and “Racism” in Library Catalogs and the WWW

In the *Library of Congress Subject Headings*, one of the critical knowledge structures in global use in libraries for more than a century, the entry for “anti-racism” is brief:

**Anti-racism** (*May Subd Geog*)

Here are entered works on beliefs, actions, movements, and policies adopted or developed to oppose racism

- UF Antiracism
- BT Social justice
- RT Multiculturalism
- Racism

The converse is true and there are far too many subject headings for “race” and “racism” to be included here but a sample is shown below; these categories often have authorized sub-headings as well.

**Race**

- NT
- Political theology and race

**Race – Religious aspects**

- UF Religion and race [Former heading]
- **Baptists, [Catholic Church, etc.]**
- **Buddhism, [Christianity, etc]**

- **Christianity**

UF Race (Theology) [*Former heading*]

**Race (The English word)**

Race (Theology)

USE Race – Religious aspects – Christianity

**Race awareness**

**Race discrimination**

**Race relations**

Race relations in religion

USE Race – Religious aspects - Christianity

**Racially mixed people – Religious aspects – Christianity**

**Racism** (*May Subd Geog*)

BT Prejudices

RT Anti-racism

Race relations

NT Psychoanalysis and racism

-- **Religious aspects**

No studies on “anti-racism” were found in the library and information science literature; furthermore, the term anti-racism is not used in many of the thesauri for the electronic databases. Anti-racism appears to be conflated to racism!

**LITERATURE REVIEW**

There has long been an awareness of the challenges subjects pose to providing intellectual access, but the evidence for bias only started to build with the publication in 1971 of Berman’s *Antipathies and Prejudices: A Tract on the LC Subject Headings Concerning People*.<sup>3</sup> It has continued to do so until recently.<sup>4,5,6,7,8</sup> Bias was found in the names for people groups (e.g., Gypsies instead of Roma) and complex topics such as gender, race, and class.<sup>9</sup> Problems of bias include faulty generalization, inappropriate terminology, the privileging of universalism, white as normative, and hegemony over diversity in order to achieve efficiency, ghettoization, treating as exceptions, omission, being procrustean, and more. Often, the bias was unknowing and headings changed once they were made aware but not always. In the *Library of Congress Subject Headings* “Yellow peril” and “Jewish question” were removed and the “Race question” was changed to “Race relations.” “Racism,” suggested as a remedy for “Race discrimination,” was added. They remain together.<sup>10</sup>

Many problems continue to exist. Olson,<sup>11</sup> for example, has discussed the representation of Angela Davis’s *Women, Race & Class*. The subject headings assigned

to the book showed no mention of class. More damagingly, the assigned subject headings failed to make explicit Davis's treatment of the inter-related nature of race, class, and gender. That is, the three facets of gender, race, and class were only represented through separate headings when in reality the concatenation of these three facets dates back to at least 1981. In other words, the three facets are a discrete, identifiable interrelated concept; a single subject heading could have been established for them.

Similarly, 40 years after Clack showed how African American history was marginalized the problems have not gone away. New, separatist headings such as "Black Theology" continue to be used without deeper relationship analysis. The most explicit treatment of the challenges posed by race, specifically in the context of racially mixed people, to library service has been discussed by Furner. Furner applied Critical Race Theory (CRT) for a case study of the Dewey Classification system's Table 3 "Racial, Ethnic, National Groups." CRT, which originated in legal and educational institutions, shares much in common with librarians' commitment to the *Library Bill of Rights*, especially the principles of intellectual freedom and diversity. Individual and institutional racism are separated in libraries, and Furner traces the history of "just library service" as "antiracist library service" and highlights instances of institutional racism that produce a "binary divide --- a divide between the information rich and the information poor ... or simply between the white and the nonwhite population." Globally used classification schemes like the Dewey Decimal are information institutions in their own right and are structures of institutional racism. Furner suggests that the designers of knowledge structures have the moral obligation to do what they can to eradicate the racism with which they are infected simply by way of being Western institutions. The language of race and racism, he concludes, is "not simply a matter of eradicating the terminology... [it] require[s], at the very least, recognition of the reality of race, and of the overarching significance of race as a social construct devised in order to exercise and maintain conditions of power, control, dominance and oppression" (Furner, p. 26).

## RESEARCH OBJECTIVES, LIMITATIONS, AND POSSIBILITIES

The research proposed the alternative of studying "anti-racism" as it has historically emerged and been practiced within religion and related inter-disciplines. The goal is to build a new anti-racist vocabulary, an *International Anti-racism Thesaurus* much like the *Pathways Australian Institute of Aboriginal and Torres Strait Islanders Thesaurus* project<sup>12</sup> and the *United Nations International Thesaurus of Refugee Terminology*.<sup>13</sup> Both of these are tools meant to be used by organizations processing information on these topics. The *Library of Congress Subject Heading* "anti-racism" is examined in order to understand its strengths and limitations. Many people are puzzled by the term "anti-racism" and how bias in subject headings affects library service. A robust vocabulary, that is, a subject thesaurus that exhibits the major concepts and relationships inherent in the topic of "anti-racism," is needed to increase understanding and provide "anti-racist" intellectual access and "just library service."

A critical race theory perspective<sup>14</sup> underlies this research. Hence, this is not just a project to change the language or controlled vocabulary but also a development project that engages people in building a digital library and thesaurus.

It may not be easy to eradicate the terminology of race because of its social construction but the discourse and literature of disciplines such as anthropology, biology, and theology show little evidence for either the physical or spiritual reality of race. Instead, they exhibit anti-racist or critical race perspectives, and question the use of multi-culturalism as an effective approach to racism. For example, Mukhopadhyay, Henze, and Moses<sup>15</sup> systematically cover the myth of race as biology and the reality of race as a cultural invention, drawing on biocultural and cross-cultural perspectives. Hot-button issues that arise in tandem with the concept of race, such as educational inequalities; slurs, and racialized labels; and interracial relationships are presented, shedding light on the intricate, dynamic interplay among race, culture, and biology. Nowhere are these inter-, multi-, and trans-disciplinary relationships reflected in the *Library of Congress Subject Headings* used to describe the book. Similarly, sociological and theological accounts of race also lack the faceted subject classification that link multidisciplinary concepts such as antisemitism, anti-Judaism, class, cosmopolitanism, diversity, exnomination, *hypostasis*, nation-state, nationalism, *Other*, *Shoah*, and “swamping” etc. with “anti-racism.”<sup>15,16,17,18,19</sup>

The role of religion and associated disciplines — in the creation of “race” and in defeating its various expressions as Nazism, *la Résistance*, or anti-slavery, and the success of the Civil Rights movement, which was an active collaboration among disciplines and diverse discourse and practitioner communities, cannot be understated; religious peacebuilding has a long tradition in conflict resolution. Thus, research that is investigating a new “anti-racism” vocabulary is best served with a critical examination that starts with Christian theology and expands to inter-faith, inter-cultural, interdisciplinary fields (e.g., emerging positive peace studies and real-life initiatives such as Alternative Violence Project). Ultimately, it must also accommodate multi-lingual resources and be grounded in real-life geographical communities.

## METHODS USED

Research and scholarship to support a universal and socially responsible just and anti-racist library service that is also coming from a faith and interfaith perspective suggests a multi-pronged approach. Two are outlined below.

### STAGE 1. LIBRARY CATALOG AND DOMAIN ANALYSIS STUDY

The treatment of “anti-racism” in the library catalog and in selective and recent theological accounts of race were examined. Using classificatory analysis and the principles of warrant, literary, organizational and user, emerging categories, concepts, and relationships were identified and compared with current representations in the *LCSH*.

### STAGE 2: DEVELOPMENT OF PROTOTYPE USING COMMUNITY PARTICIPATION

No digital library that integrated the perspectives of the various faith traditions and scriptures about “race,” “racism,” and “anti-racism” was found although there are many groups and online collections on issues around race, racism, diversity training,

and multi-cultural education. There was also no thesaurus for “anti-racism.” Interfaith, inter-cultural, interdisciplinary anti-racism approaches, however, have been shown to be critical in Global Justice Movements. Teachers, learners, and practitioners need reflections, confessions, antiracism tool kits, video, personal stories. Often these are materials that traditional libraries don’t collect. Development was by using an ever-expanding circles-of-inclusion approach: first, by identifying texts and key partners in select local communities, expanding to regional and national, and finally international. Communities include faith-based as well as civil society. A proof-of-concept *Anti-Racism Digital Library* was developed.<sup>20</sup> Terms were also matched with *Library of Congress Subject Headings* to discover the “anti-racism” facets and concepts.<sup>21</sup>

## FINDINGS

### THEOLOGICAL AND POLITICAL ORIGINS OF RACE

Race, as we know it, was constructed in medieval Europe by the unholy marriage of Christian theology with empire and was driven by a need to justify economic domination.<sup>16,17</sup> Today, no two people will agree about the definition of race, but most scholars are agreed that race is a socio-political category. Race divides humans. Race was unknown in China or India before the coming of the Europeans although both India and China have traditions and prejudices discriminating against dark color skin. Race does not unify countries, nations or the world.

Race is not a concept that is found in the Bible.<sup>22</sup> Yet, many faithful American Christians continue to use racial categories to describe people for many reasons. One, we are deceived by the physical differences we see among people. Two, we are enslaved by powerful political forces, the media, and our culture. Race makes good drama and great news, and the U.S.A.’s economic strength was built on it! Finally, and most importantly, for the faithful, we also do so because many English translations of the Bible conflate or interpret the Greek words of *ethnos*, *laos*, *phylē*, and *genos* into the English word race.

For an example, look at Revelation 7:9 (ESV): *After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands . . .*

These words can be translated as follows, and, as you will see, there is no race!

Nation = *ethnos*

Tribe = *phylē*

People = *laos*

Language = *glossa*

What’s more, biblical attempts to construct race are often foiled by God. In Genesis 11, God destroys the Tower of Babel because its creators wanted to “make a name for themselves,” and establish their power as a singular, undiversified race of people. We have to wonder who was going to be left out! God confounds their attempt to reach into the heavenly realms by sowing seeds for linguistic diversity. Now, new research has shown that diverse languages and cultural expressions are critically beneficial to human growth, adaptation, and both individual and social development.

Yet, American society continues, millennia later, to racialize individuals, groups and construct “new” races!<sup>23</sup>

In 2020, the U.S. Census classification of people will undergo changes, yet again, in the government-defined categories of race; apparently, many people don’t feel they fit well into the five current categories (White; Black or African American; American Indian or Alaska Native; Asian; Native Hawaiian or Other Pacific Islander; there is another category, “other,” too). Since it first began in 1790, the census categories have continued to change, reflecting our nation’s confusion about race.

From 1790 to 1840, the categories were free white males, free white females, all other free persons, -free colored males and females, slaves, and Indians (that is, Native Americans). From 1850 to 1890 the census attempted to enumerate color categories such as Mulatto and Quadroon, a practice they soon abandoned. But it was only in 1870, in the first post-Civil War census, that the word *race* was used. The next 110 years, from 1900 to 2010, brought more changes:

1. 1930: “color races” introduced, and Mexicans counted for the first and only time as a separate race
2. 1870: two new immigrant categories, Chinese and Japanese, added
3. 1960: people choose their own race as census takers (enumerators) no longer assign race
4. 2000: people choose two or more races, reflecting mixed ancestry
5. 1970/1980: Hispanic is determined to be an ethnicity, not a race

The changes proposed for the 2020 US Census include:

1. Eliminating the word *race*
2. Eliminating “Negro” from the Black/African American category
3. Adding a new category, Middle Eastern and North African (MENA)

The United Nations makes no recommendation for collecting data about race or ethnicity, and most countries don’t collect race data. India, for example, eliminated the race category in 1951. Interestingly, in recent years, the Indian news media and social media are both reporting more racism!

The rationale for race-based classification in the United States is that we need it to create a more just society, especially for the historically oppressed and marginalized. However, racial discrimination and injustice have not disappeared. Despite best attempts to build the beloved community with varying approaches such as multiculturalism, color-blindness, and pluralism, the language about race is neither biblical nor Christ-like. Insignificant visible differences of skin color and phenotypic variations have become important identity labels, while innate human traits and spiritual gifts, such as faith, love, hope, and compassion, are neglected. We cannot dismantle racism while accepting and voicing its essential tenet: that we are divided into races.

Instead of descriptors of color and hyphenated Americans, an anti-racism, vocabulary that rejects the language of race and instead uses human diversity — created, affirmed, and beloved by God — is needed and in faith circles this grounds identity in the *imago dei* (image of God). In civil society groups actively seeking justice, the Golden Rule — do to others as you would have them do to you — is predominant.

**Anti-racism Genres:** The types of literature that are important anti-racism genres in Christian circles are below; definitions are forthcoming and mixed media genres are not included:

- Classics
- Confessions
- Liturgies
- News
- Reflections
- Sermons
- Stories
- Tools
- Vision statements and reports

**Anti-racism Vocabulary:** A preliminary framework emerged as follows:

**Core concept:** Anti-racism

**Preliminary Facets (are given in boldface type below)**

**Beliefs/Values** (e.g., Community, Diversity, Equality, Equity, Faith, Hospitality, Human Rights, Humanism, Inclusion, Justice, Non-violence, Peace, Spirituality, Tolerance, Unity);

**Actions – Practices – Strategies** (e.g., Advocacy, Anti-racism training, Anti-violence training, Awareness training, Community building, Conflict resolution, Cultural action, Cultural democracy, Cultural transformation, Educational events, Dialogue/discussions, Organizational change, Youth activities, Skill-building training); Political participation; Identity politics;

**Movements** (e.g., Civil Rights movement; Interfaith movement)

**Policies** (affirmative action; includes laws too, e.g., Universal Declaration of Human Rights, Genetic Information Non-discrimination Act of 2008 (GINA) USA);

**Organizations** (e.g., UN; Catalyst Project; Anti-racism for collective liberation; Stand Up for Racial Justice),

**People** (e.g., groups such as African Americans,);

**Periods** (e.g., modern, 1492 onwards, etc.);

**Space** (e.g., United States);

Concepts of anti-racism: Anti-racist education; Bystander anti-racism; Integrative anti-racism; Tolerance; Inclusivity

Closely related concepts: Diversity, Racial categories/taxonomies/typologies, Racial equity, Racial healing, Cultural racism, Bio-racism; Restorative justice; Competitive advantage; Innovation

Related concepts: Race; Racism; Racialization, Multiculturalism (narrow term); Social justice (broad term)

Domains/Disciplines: Cultural/Ethnic studies, Education, International Indigenous studies, Positive peace, Theology;

Peripheral areas: Biology, Cultural anthropology, Genomics, Psychology, Sociology;

**Anti-racist policies (examples):**

- inclusivity
- neutrality or “colorblindness”;

- cooperative (not competitive) workplace environment;
- affirmative action initiatives and scholarships directed towards increasing diversity;
- multi-culturalism/pluralism/solidarity

**Anti-racist actions (some examples of how people are actively practicing anti-racism):**

- Practicing Cultural Humility – LCSH: Cultural humility
- Acknowledging White Privilege – LCSH: White Privilege
- Interfaith Dialog – LCSH: Interfaith dialog
- Christian Witnessing – LCSH: Witness bearing (Christianity)
- Faithful Rhetoric – LCSH: Faith; Rhetoric; Civic Engagement
- Standing in Solidarity – LCSH: Solidarity
- Original Purpose/Divine Calling (for everybody not just clergy) — LCSH: Vocation

**Anti-racist movements (examples):**

- Anti-apartheid movements; Civil Rights Movement; Indigenous or Self-development of People movement; Interfaith movement; Spirituality movements; Sustainability movements (e.g., campus sustainability); crowdsourced syllabi (campus activism movement)

**Anti-racism Digital Library Collections under construction include:**

- Anti-racist Identity
- A Mote in Minerva's Eye: Seeing without categorizing (personal faith and culture stories)
- Progressive Christians Uniting (faith group activism)
- Orange County Cities for CEDAW (a UN initiative undertaken by a voluntary group)
- Golden Rule (Round Table for Interfaith dialog — do to others as you would have them do to you)
- Intersectional Invisibility
- American Identity (How Americans are constructing their identities)
- The Christian Imagination (A series of 3 studies on Christian - imago dei - identity)

**DEDICATION, INVITATION TO PARTICIPATE, AND ACKNOWLEDGEMENTS**

The Anti-Racism Digital Library is dedicated to the nine victims in the shooting at Mother Emmanuel AME Church, Charleston, 2015. The work seeks to honor all the victims. All who are interested are invited to join and help flesh out “anti-racism” concepts and practices and build the library and the vocabulary.

The *Theological and Political Origins of Race* section of the paper has been shared previously in local talks, classes and in a blog column. I am grateful for these awards: Racial Dialog grant from the Presbyterian Women of the Synod of Southern California and Hawaii; CASA/RSCA research award from San Jose State University; and a travel grant from the American Theological Library Association.



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## Anti-Racism Digital Library

About the Library ▾ Browse Items Browse Collections Browse Tags Contribute an Item

The Anti-racism Digital Library seeks to serve as a clearinghouse for information resources about people, groups, and projects who are building inclusive and caring communities. Anti-racism can be defined as some form of focused and sustained action, which includes inter-cultural, inter-faith, multi-lingual and inter-abled (i.e. differently abled) communities with the intent to change a system or an institutional policy, practice, or procedure which has racist effects. [Read more...](#)


### Featured Item

#### Theology, Race, and Libraries

Recent theological research into the origin of race and the presence of structural racism in library systems of knowledge organization is discussed....

### Featured Collection

#### Anti-racist Identity



The Anti-racist Identity Collection brings together resources that highlight the key characteristics of an anti-racist identity such as...

### Recently Added Items

#### The Case for Scholarly Reparations

Race, the history of sociology, and the marginalized man – lessons from Aldon Morris' book "The Scholar Denied"

### Library of Congress Demographic Group Terms PDF Files

The Library of Congress is developing a new vocabulary, entitled Library of Congress

### Featured Exhibit

#### Comfort Women at CSW60

At UN CSW60 there was a parallel event on Thursday, March 17, that

Figure 1: The Anti-racism Digital Library & Thesaurus is online at <http://endracism.info/>

## ENDNOTES

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# UXperimentation: The Library as Design Studio

by John B. Weaver, Abilene Christian University

The form and function of library services is today in a state of flux. Libraries that are not rapidly changing their services to address new realities in university budgets, scholarly communications, and information media are instead either being reduced or facing reduction with the next regime change at the level of library director or VP of Academics. Libraries that are changing in order to maintain resources and impact within their institutions face the daunting question of how to redeploy resources in ways that are sensitive to local needs and broader professional trends. The focus of my paper is one possible avenue for deployment of library resources that are redirected from activities that are outsourced or e-sourced at lower cost (e.g., LMS support, room reservation, and cataloging), or otherwise rendered obsolete (e.g., periodicals check-in, computer-lab monitoring, and some forms of research/reference support).

The purpose of my paper is to argue for the development of libraries as academic innovation centers and design studios on campus. I will argue that these business models should uniquely connect research and instructional design in our libraries to create desired, predictable, and consistent user experiences among students, faculty, and other target audiences.

Here is the central problem that libraries need to address: at many of our schools in a variety of academic programs, the design of our instruction and research is often disconnected from a needed or desirable user experience. This disconnection is multifaceted. There is disconnection from: 1) other disciplines and perspectives outside a specific academic department, 2) real world challenges and questions, 3) other people who are needed as interlocutors and collaborators, and 4) disconnection from the needs of users of teaching and research, especially their needs and capacities for understanding.

Among the examples of this disconnection is the proverbial “death by PowerPoint” that is still commonplace in academia. The presentation of research in classes and conferences often exhibits a disregard for the cognitive load that it places on users, especially through overcrowding of presentation slides.

Academic administrators are not immune from poor visual communication, and our faculty’s research reports are sometimes not much better, decipherable, perhaps, only to the most initiated.

We in higher education might take solace in the fact that we are not alone in the poor visual communication. News organizations, for example, are not immune to broadcasting poorly designed and misleading graphics.

## I. THE RESEARCH AND INSTRUCTIONAL DESIGN PROCESS, REVISITED

All of our schools have more or less effective processes in place for supporting the design of research and instruction by providing data and information resources, which, in turn, support practices of teaching and research that produce academic courses and research presentations. We have in place processes of data curation, learning

management, course evaluation, learning metrics that are intended to better inform what should be an iterative process of instructional and research design. My question is how we can enhance this process, especially with a view to user experience.

In libraries, in the area of educational technology, intense focus has been placed in recent years on the bottom arrow in the figure above, that of leveraging digital data and multimedia information for better learning and research outcomes.

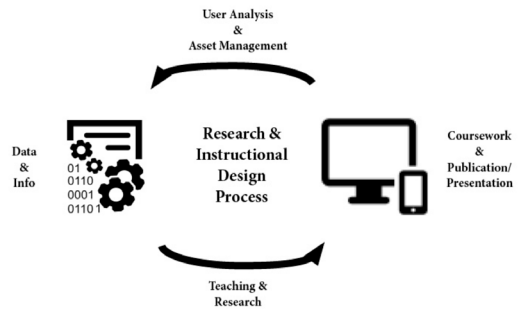


Figure 1

Extensive time and large amounts of money and prime university space have been given to the questions of how digital pedagogies of blended learning, flipped learning, active learning (such as through mobile devices), and massive online learning courses can create a desirable learning experience for students while meeting the institutional objectives of our schools.

In research, the rise of digital data has transformed the scholarly input and output of many of our faculty. Increasingly libraries are addressing asset management, especially from the standpoint of collecting and curating data for analysis. So we see the rise of institutional repositories, among other strategies.

In digital scholarship, we recognize the importance of computation of data. Big data, whether big through volume, velocity, or importance, is increasingly important to our schools. Scholars and students both are emphasizing practices of analyzing and visualizing data, such as that produced by the Hubble telescope, which transmits about 140 gigabits of raw science data every week. One realization is that visualization is interpretation, which must frame the data from a different perspective, such as the infrared spectrum, in order to bring new insights into view. Or the data is so big and complex, such as in the human genome project and its mapping of most of the human genome's three billion base pairs, that new models and paradigms of visualization must be created.

Not only in the natural sciences, but in the humanities, arts, and social sciences, the quantity and complexity of data is producing new challenges in data storage, analysis, and management, (the Library of Congress still has not been able to make its data store of Twitter data available to the public), but is also allowing scholars to ask and answer new types of questions about the human condition — questions both profound and somewhat profane (e.g., the mapping of swear words used in the U.S.A. at <https://flowingdata.com/2015/07/17/swear-maps/>).

The central importance of Geographic Information Systems to the scholarly and pedagogical tasks data is evident by the investments in GIS data on our campus, and is enabling new fields of inquiry and insight, such as the circumstances of Holocaust survivors in the days of their evacuation from concentration camps during the brutal winter months before liberation by the Russians in late January 1945.

In addition to data visualization, the media of video is enabling faculty to share their research data in increasingly accessible and compelling ways, such as scholarly storytelling about research, which allows complex ideas to be shared with students and other audiences in an immediate way. For example, at Abilene Christian University, faculty members are supported in the creation of videos to communicate their research findings, e.g., the digital story by Abilene Christian University (ACU) Literature Professor Laura Carroll, at <https://vimeo.com/127084149>.

An important driver for this big data and other digital scholarship and teaching are federal requirements and repositories for data (e.g., data.gov), which, among other things is producing a new breed of data storytelling that can communicate powerful narratives about our universe and our human experience through graphical representations of information (e.g., the New York Times project “A History of the Detainee Population” at [projects.nytimes.com/guantanamo](http://projects.nytimes.com/guantanamo)).

## II. INNOVATION IN PHYSICAL LIBRARY SPACES

These trends in digital scholarship are reshaping the places and practices of our colleges and universities. The rise of new centers for digital scholarship (see Joan Lippincott, “Trends in Digital Scholarship Centers,” *Educause Review*, June 16, 2014), often in our libraries, is a relatively new development in a series of transformations that began with computer labs and learning commons, evolved into media studios, such as the AT&T Learning Studio at ACU (<http://blogs.acu.edu/learningstudio>), and are moving into new types of creativity spaces (e.g., the Creativity Studio at NCSU Library), including visualization labs (e.g., CURVE at Georgia State), or data and visualization labs, such as “The Edge” recently constructed at Duke University.

The rise of digital data has, of course, been driven by advances in computing software and hardware, including digital fabrication tools, which have in part pushed to the fore the possibility of constructionist learning, learning by making or doing, in our curricula and the spaces and personnel that support them. Coupled with principles of design thinking, this has led to the creation of Makerspaces (e.g., <http://blogs.acu.edu/makerlab/>) on a number of university campuses, which prototype products, often with a view to the marketplace and user experience. Like our media labs, these makerspaces increasingly utilize creative software to drive tools like laser cutters and CNC routers, which allow for rapid fabrication, and teach our students how to fail fast, to try to create meaningful products from the start, and to innovate early in their program of study, not only at the end. Our students also learn how to design products that are responsive to their environments, including devices that help to address challenges and solve problems, such as recent products in the ACU Maker Lab, e.g., a keyboard for wheelchairs and a therapeutic foot roller (<https://vimeo.com/126307668>).

## III. INNOVATION IN DIGITAL LIBRARY SPACES

The increasing emphasis on computational methods and digital creativity is transforming not only physical library spaces but also the digital spaces created and/or licensed by libraries. Creative and analytical software is increasingly important for research and teaching on our campuses, and there is need to democratize access and

encourage new literacies for our emerging digital culture. For example, Adobe Creative Cloud tools ([www.adobe.com/creativecloud.html](http://www.adobe.com/creativecloud.html)) provide faculty and students with collaborative access to the design and visualization tools that are increasingly important to effective communication through images, sounds, videos, and websites.

At ACU, the library has led in the university licensing of Adobe Creative Cloud for all students, and presents to every incoming student about the importance of learning tools and processes for digital creativity. In this way, the library is becoming a design studio, focused on information and ideas, yes, but focused on their collaborative illumination, presentation, and iteration, as in a design studio's methodology. The key growth in the library's role is to focus more on the digital presentation of teaching and research through creative tools, like Adobe Illustrator, Edge Animate, and Premiere Pro. We are seeing the growth of a cottage industry supporting the use of creative software to represent research data and other information through graphical and pictorial.

Looked at in the aggregate, the digital spaces of the library are moving toward an more seamless and more purposeful integration of tools for data management, data analysis, and the digital experience of the users of this analysis, who are often our students, other faculty, or interested members of our communities, like church leaders. There is a growing ability of students and faculty to create a digital experience of their teaching and research that goes beyond words and that focuses even more on the user experience of teaching and research.

Libraries have long focused on research as user experience, e.g., in our focus on a researcher's use of standard bibliographic citation styles, as well as our focus on authoritative and reliable sources. Now as the data our students and faculty use and create becomes more complex, and as human patterns of communication shift back to the visual, the graphic representation of research data



Figure 2

is becoming an increasingly important skill for librarians to learn, teach, and support through the digital tools they provide, tools like Adobe Creative Cloud.

#### IV. THE LIBRARY AS DESIGN STUDIO

Beyond the Learning Commons, Media Labs, and even the Digital Scholarship Centers, what we are seeing is the rise of processes and practices in digital teaching and research that emphasize both research design and graphic design as key components. This focus on design is necessitated both by the increasing quantity and complexity of information (design helps to focus and order), and the increasing ability to rapidly discover information and to model an expression

of that information (design helps to illuminate a problem and to rapidly prototype a solution).

For example, a student's ability to discover and to seek to address the root causes of poverty in her community is now possible at an unprecedented level. This is due to her ability to articulate an enterprising research goal with a clear focus on the needs of a user and to collect and analyze data on poverty that can be powerfully communicated through visual media in ways that others can see and act on. In large part, these are abilities enabled by the services and resources that libraries are increasingly able to provide.

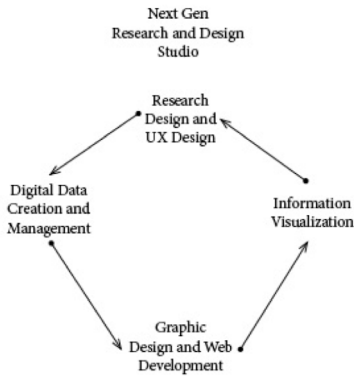


Figure 3

quickly *illuminate*, *sketch*, *present*, *critique*, and *iterate* in a collaborative and visually oriented way. When we imagine our future library — the labs and services that will support this methodology — there are at least ten principles that should guide their formation:

1. Provision of para-curricular service, with deep curricular integration
2. Cultivation of teams that are challenge focused and hyper-collaborative
3. Operation by professional staff, with expertise in project management, data services, educational technology, and digital design
4. Hosting of faculty mentors and student leaders
5. Support of a common core of digital analysis and design tools
6. Pursuit of academic mission with dual focus on research and teaching
7. Support for Data Management, Data Preservation, and Data Sharing
8. Focus on User Experience, bringing insights and innovators into view on the Web
9. Engaged in community and globally
10. Development of enterprising and entrepreneurial practices

At ACU, this model of library lab is taking shape in the form of a new space and service called the “Innovation Foundry.” The nature of this prototype and the initial results of its operation are a story for another day.

## “What is a Classroom?”—Learning Environments, Library Collections, and the Internet in Theological Education

by Anthony J. Elia, Christian Theological Seminary Library

### INTRODUCTION: *SHIFTING MODELS AND STATIC IMAGINATIONS?*

I want to begin today with an unusual question: what do the following ideas have to do with theological schools and libraries? — nation building, time travel, and the average human walking speed in a city, such as Long Beach? Certainly this may seem like a completely random consideration, but let me just put it out there as we begin, and let you think about that while we discuss our main points.

My paper today is called “*What is a Classroom?*”—*Learning Environments, Library Collections, and the Internet in Theological Education*. What I want to explore is how classrooms, library collections, and the Internet are understood by and about our academic and theological communities, and how these understandings have changed in the last 20-25 years with the advent of hybrid and online learning. Have we moved from rigidly defined understandings of classrooms and collections? Are we in a more fluid world of learning, where boundaries are less relevant? Or are we living in a world where terminologies and practice are often in conflict, where we still think of a physical space for a classroom or a library collection, but engage on a daily basis with the nuances of online spaces and digital libraries? The goal of this paper is to examine and understand our perceptions and practices, and how these expressions work with one another.

Drawing on the scholarship of theorists Robert Levine, James Scott, the late political scientist Benedict Anderson, and others, we will apply their work to how social or labor groups (such as theological institutions, their libraries, and staff) work on principles of language and structure. Specifically, we will explore how the tradition of “imagined communities” in Anderson’s words are based on such things as *imagined* spaces, places, ideas, and concepts. All of these are built on a long tradition of structure (whether “a nation” in Anderson’s case; or a “classroom” or “collection” in our cases). We may be in a unique time to discern whether there is a tension in this thinking, because many of us have lived through the transition from physical to virtual space, time, and ideas. In a hundred years, there will be no one alive who remembers a time without a digital world.

What is also of concern for us today is how the evolution in technology and the shift from a strictly physical orientation of education and learning spaces to a world with virtual options has presented us with questions, concerns, and dilemmas related to human activity and speed, privacy, and the meaning of *ownership* (e.g., renting, buying, borrowing, copyright). These are but a few of the nuances and complexities that make up the world we live in, and the educational sphere in which we practice our craft. The structure of this paper will include a discussion of the three central themes (classrooms, collections, and the Internet), including a survey done at Christian Theological Seminary, and a conversation about its new blended MDiv program.



The survey, conducted in May 2016, was sent out to twenty current students, recent graduates, and faculty of the seminary; the response rate was 55%. Seven questions were asked, and participants were offered to answer anonymously or not. The questions were oriented to have participants define and provide their distinct understandings of these terms, like “classroom, library collection, and the Internet,” as well as whether they would redefine their understandings of the traditionally physical spaces (e.g., classroom, library collections), since the advent of the Internet and online courses. The full survey is available at the end of this paper.

**PART 1: IMAGINED COMMUNITIES AND SPACES OR, HOW WE ENVISION A CLASSROOM, A LIBRARY, AND AN INTERNET**

In his seminal work on nation-building titled *Imagined Communities*, published in 1983, Benedict Anderson wrote that people live in social constructions where members of the group envision or “imagine” themselves as part of the larger group in comprising the nation. The larger discourse of Anderson is the idea that part of this imagined community is based on, expanded, and perpetuated by a form of print capitalism — that is, a national identity is supported by the use of print to extend the power of that nation, a common language, and a capital-driven marketplace. In some ways, one might argue that parts of this social construct are relevant to how theological institutions operate and function.

Institutions of higher education, especially theological schools and seminaries, are made up of communities of individuals who each define themselves as members of a collective academic and theological body. The “imagined communities” that comprise institutions and religious groups constitute an evolving body of both the religion and the institution, but it is also tied into a common language (theological language); a mechanism for spreading the word (print, or now e-print, the Internet), and capital (all institutions are driven by an underlying business plan, as much as we want to accept or believe that education, especially theological education, has a higher moral or spiritual good, end, or aim).

With Anderson’s main concept of “imagined communities,” I want us to think about what this might mean for our institutions, where our community members, our students, our faculty, our administrators have considered what it means to be part of that community. What does it mean to construct a seminary, divinity school, or theological institution? How do we imagine its components, including our classrooms and libraries? Where do they belong and where do we as librarians belong amid these social constructions?

The imagined communities, just as the imagined spaces, are often defined on a legacy of distinctly drawn locations, roles, and perceptions. And as librarian stereotypes from more than half a century ago persist to this day, so too do the imagined roles of spaces and places — a library is quiet, a library mostly has physical materials, and a librarian must be and act such and such a way. This is even the case with traditional images of library staff, which have changed rapidly in the last decade.

Today, many of those traditional positions, like reference, cataloguing, and serials, are finding themselves left behind in favor of technology, user experience, and knowledge management librarian positions. Similarly, libraries are no longer only “quiet” places, most library journal collections are digital, and librarians don’t actually read all day!

The imagined communities created and put upon the library profession are often lagging behind the reality — so too, are the imagined spaces of classrooms and collections. The relationship between what we think, remember, and imagine and what is now the reality of these spaces, places, and ideas is at the center of our discussion.

### **SO, WHAT IS A CLASSROOM? OR, IMAGINED AND INTENTIONAL SPACES**

Like many things, there is a question of what the role of the “classroom” has been in the traditional sense, and what it has become. As a youngster, living in a pre-Internet world, a classroom to me meant one thing: a room in a school. Indeed, a recent college graduate and current student in the seminary reported a similar idea when she said “growing up, a classroom signified a specific room, such as my 5th grade classroom or Sunday School room; but now, classroom is a term I identify to be as much bigger than a specific room” (Jensen).

The first question on my survey was “how do you define what a ‘classroom’ is?” Among the ten responses, most were relatively uniform, expressing terms like “space,” “place,” “learning environment,” or “laboratory” (Buck, Allen, Jensen, Seay, Reed). Participants also considered “classrooms” to be both formal and informal (Allen), and nearly all recognized “classrooms” to be both physical and virtual spaces. The fifth question of the survey asked participants if they would reconsider their definitions of a classroom (as well as the other terms) in the present world of hybrid and online learning. Most participants said they either already considered these ideas when defining the terms, or that they had redefined their understandings over the last ten to fifteen years (Seay, Allen). The case where a respondent said they would not redefine their definition of a classroom related to a critique on hybrid and online learning more broadly, where they found such programs often “get a pass on needed accountability when it comes to the claim of transformative, relevant learning,” (Spells). So, a judgment on efficacy and assessment of both qualitative and quantitative learning in this case, influenced a perception of what makes or does not make a classroom. In one case a classroom was defined by a faculty member not simply as a place (physical or virtual) but rather “as the people,” specifically, he wrote, “a classroom, from my perspective, is less a physical space and more a person or persons related to one another around the common purpose to pursue learning” (Allen).

Perhaps the main point of difference among the responses came with the idea of “intentionality.” Should a classroom be defined as an “intentional” space of learning? Three participants suggested in their responses that it is intentional (Buck, Spells, Marks), while one said it could be both intentional and unintentional (Seay). It is hard to say what may be the foundation of this idea, though the latter respondent is a faculty member, and may have different expectations from that position in the academic community than students geared toward taking “defined” classes. With this

in mind, one of the participants, a recent seminary graduate, added that a classroom is not only intentional, but also must have leadership (Spells).

These responses give us a sense of the 21st century classroom, and that even with a modest sampling from a seminary community there are still some nuances and differences in how we understand and approach a common term.

#### *A. THE CLASSROOM AS PUBLIC OR PRIVATE?*

Now let us shift to another aspect of the classroom, and how distinctions are expressed between the traditional physical spaces of classrooms and the burgeoning online spaces we call classrooms; specifically, how the classroom has evolved from a public space to a private space — or so it might seem? The distinctions of the classroom were once very stark — the old classroom was a space that was effectively public, it was made clear that you were there before your teacher and your classmates. Public meant that you were before others, without much control over what could be seen or heard or even made of you and your appearance and actions. At the same time, the idea of a classroom as “public” is itself limited, because the so-called public of a classroom had been limited to those in that space, perhaps no more than a few dozen. In this case, a traditional classroom might better be called “limited public.” In the new model, the classroom is no longer completely public or “limited public,” but it rests somewhere between “public” and “private” because the student can now either be observed or heard by his/her peers and teacher, or can simply fade behind the scenes of a virtual presence, into the realm of the private. It is a space that is more liminal, more in-between than has previously been the case. And with this rise in the ability to remain more private in the learning space, other questions come to the surface. Daniel J. Solove, a scholar at George Washington University Law School, provides an in-depth overview of American privacy law in a 2006 article. In it he discusses some of the major issues we confront broadly speaking about privacy and information (including technology), but also how these implications may enter the classroom. The questions about the dynamic between students and teachers, where the classroom serves as a semi-public/semi-private space, in fact often a “safe space,” may be open to new critiques in the evolved, virtual world. Even if we consider the new classroom space, which has a virtual option, to be potentially more private, it may also be a space that is longer lasting — that is, the digital trail of our participation, comments, interactions, login and logout times, responses, and discussion groups — are expressions of information — information that we may consider to be private, but may actually be quite public.

The distinction here is between the actual “event” of a classroom being either public or private, and the documentation or legacy of a classroom, which may be either public or private. Technology has complicated the nature of this discussion because it forces us to consider a) what the purpose of a classroom and space is; b) whether it is public, private, or some middle ground (“limited public”); and c) do these considerations force us and our students as learners to re-consider the classroom under these circumstances as either a bona fide “learning space” or rather a “performative space,” like a stage? In fact, Harvard scholar Jill Lepore comments on the idea of “privacy in an age of publicity,” which examines the notion of that tension between wanting privacy, while living in a thoroughly public-oriented world, both in the past and the present.

The privacy of classrooms extends to both what a person accomplishes and how their learning is being conducted. How we see learning varies by each person — some seeing it more personal and private, while others more public. This now brings us to a bridge between the “classroom” and the “library collection,” because it has been in libraries where the “privacy” of patrons has been guarded for many decades, and even vested in the ethics codes of ALA since the mid-1930s. This connection forces us to question not only whether a classroom is public or private, or even what it means to be public and private in the “classroom,” but how does information in the classroom exist, to whom does it belong, and what is the meaning of ownership? A common concern brought up in a theological writing class I once taught was whether “original ideas” expressed by other students in class had to be cited on papers. The public/private classroom dichotomy is complex and yields more questions than answers. In the physical classroom, what constitutes ownership and fair use of spoken words? In the virtual classroom, what constitutes ownership and fair use of a written text, such as discussion threads or shared documents? Similarly, among collection use, what constitutes privacy of learning — in a class we often study the same topics or chapters, but when we conduct our research for class, we are often delving into more private terrain. Thus, even if a library collection is available for any public use, *who uses what* is subject to privacy laws. And all of these examples are up to the legalists to sort out.

Before addressing these and further considerations in the “library collection,” I want to discuss another key aspect of the classroom — that is, how our ideas and understandings are constructed through memory and attachment.

#### *B. THE CLASSROOM AS MEMORY: PLACE ATTACHMENT, TIME, & SPEED*

In the last twenty years, the idea of the classroom “space” has shifted from the image of uniformity of straight rows or a seminar table to the online space of the comfort of one’s own home. Yet for many, even though we have come to understand the new markers and nuances of these terms, our initial imprinted perceptions are in a way a form of *place attachment*, a term in human geography and psychology that refers to a sense of belonging and meaning associated with certain specific places. As defined recently by scholars, and echoed in other professions:

Place attachment relates to the affective aspects of environmental meaning... . It is embedded in the affective bond or link between people or individuals and particular places... . It [is] evident in the interplay of affects and emotions, knowledge and beliefs, and behaviors and actions... . Place attachment [is] evident in the functional bonding between people and places described as place dependence... . [Some scholars] ... described, in the most basic form, the main characteristic of place attachment [as] the desire to maintain closeness to the object of attachment. It also describes the special feeling towards a particular place. This can be associated with elements of attraction, frequency of visits and level of familiarity.

As Carla Trentelman points out in her historiographic article on place attachment in different disciplines, the research on the meaning of “place” and our human

attachments to localities, social networks, communities, and ideas is a complex field of understanding that is still being explored. In a 2011 *Atlantic* article titled “The Psychology of Home: Why Where you Live Means so Much,” Julie Beck describes the intricacies of living environments, memories of where you live and have lived, and the meanings behind these expressions and experiences — effectively, what “home means.” In this example, we can replace “where we have lived” with “where we have learned.” Beck writes

Memories, too, are cued by the physical environment. When you visit a place you used to live, these cues can cause you to revert back to the person you were when you lived there. The rest of the time, different places are kept largely separated in our minds. The more connections our brain makes to something, the more likely our everyday thoughts are to lead us there. But connections made in one place can be isolated from those made in another, so we may not think as often about things that happened for the few months we lived someplace else. Looking back, many of my homes feel more like places borrowed than places possessed, and while I sometimes sift through mental souvenirs of my time there, in the scope of a lifetime, I was only a tourist.

Place attachments, like this, act in a way of not merely altering our sense of places and their meanings but also of warping time. As Radiolab host Jad Abumrad reflected in the episode “Cities” (Season 8, Episode 4), “... every time I go to St. Louis... I get off the plane, and you just hit this wall... of something is different... like you feel the difference ...; what gives a city its feel?” He goes on to interview Dr. Robert Levine, Professor of Psychology at California State University, who posits an idea that may answer Abumrad’s question — effectively, each city warps time. In Dr. Levine’s book *A Geography of Time: The Temporal Misadventures of a Social Psychologist, or How Every Culture Keeps Time Just a Little Bit Differently*, he discusses the ideas of speed, psychological time, clock time, event time, and time literacy. But where this comes into play between “place attachment” and our defining spaces as we have known them over time is how we understand the different types of places we have lived, learned, and worked, and how time is experienced in those places. As Dr. Levine recounts in his book, he describes a stint teaching in Brazil in the 1970s and describes the confusion over how clocks were set, how people kept to appointments or not at all rigidly, and how the tempi of Brazil was much different than his prior experiences and expectations. No one knew the exact time, and people came to class casually, when they thought it was time, he noted.

For our purposes, the idea of the “classroom” has been constructed on our understanding of our earliest ideas of *place attachments* and a sense of time warping — even time travel. The expression of the new, broad, dynamic classroom is one that has many meanings (one can take place anywhere, anytime, and with anyone), yet our *place attachment* still kicks into gear. When I think of a classroom, I now realize that the first image I see in my mind is my kindergarten Sunday school class, where I attended more than thirty-five years ago — the dark basement classroom with little windows, green chairs, and a dull beige table for the teacher and eight students. Of course, I think of

other things, and other “rooms” subsequently, but that imprint is clearly the first node of understanding that I still retain. What also is part of this memory is exactly what Prof. Levine notes in his research, which is time warping, because the associations we have with earlier perceptions of spaces, such as classrooms, are tied to the speed of those places and times. And that was a place and a time when things were most definitely slower, when there was no Internet and a rotary phone was the basic technology. So for many of us, the associations of our earliest understandings of “classrooms” are tied to both the simplicity of a distinct space and the slow pace of another time.

To another end, related to Dr. Levine’s works, our theological libraries are situated around the world in places that have distinct tempi, and which, having worked in a few, I recognize that each library has its own speed. Based on Levine’s work, the population of a location has much to do with this — such that the walking speeds of cities often grow as populations increase (NYC is 8th fastest city in the world). Additionally, since the 1990s, according to a recent study, people around the world are walking 10% faster now than 20 years ago. Does this say something about how technology might be rushing our lives? Such was the case that when I worked in NYC in a theological library, it was by far the “fastest” and most busy library I had worked in, while in both Chicago and Indianapolis the pace is far slower. Of course, other factors such as school size and population must be accounted for as well.

As we turn to our discussion of “library collections,” I want to look at a fascinating article about “place attachment” and the Appalachian Trail. Published in the *Journal of Environmental Psychology*, an article by Gerard Kyle and others, describes the perceptions that people have with specific place attachments of certain locations along the Appalachian Trail and how these perceptions relate to those individuals’ values and meanings of the natural landscape they are familiar with. Now, you may be wondering what the Appalachian Trail has to do with classrooms or library collections. But the results of this study are relevant as they demonstrate the tension between our imaginations and the reality of situations and circumstances we experience.

For those in this study, the Appalachian Trail and its environs were “imagined” by those with place attachments as something pristine, naturally perfect, and beautiful. So when these same people experienced the reality of the trail, there was great disappointment from what they had known before, when they were younger. Complaints were numerous: trails were overdeveloped, too many facilities in operation, soil damage was unsustainably high, there were far too many hikers, trails were extremely noisy near roads, and there was an abundance of litter on the trail. Of course, a trail is not a library; yet, the point to consider here is that the place attachments we have for traditional spaces, whether classrooms, library collections, or even the Appalachian Trail, are seen to be in transition. The difference is that in respect to education, *most* people in our study feel a sense that these transitions are positive. Among those of us who have lived through a transition from physical to digital, there are still some vestigial reflections that the digital (the online, the Internet, technology, etc.) possesses something potentially problematic. We will explore this in the next sections.

## PART 2: WHAT WAS/IS/WILL BE A COLLECTION?

In an attempt to understand the idea of “collections,” I asked distinct though related questions — one about the source of citations, another about the definition of collections themselves. Specifically, the following question was both useful and revealing: “When you’ve written a paper or article for class or a conference, what percent of your citations are from books (or physical works) vs. online or e-texts?” Responses varied, but among the faculty who answered this, the response was often quite different from student responses. Faculty stated that they nearly always used physical works, and in some cases this depended on their field of research. As one faculty member noted:

I rarely make reference to online and e-text resources in any scholarly work. Partly this is due to the nature of my work as an historian: much of the material I must consult is not available in these formats. But partly this is due to the fact that I have access to, and prefer to use, a rich collection of physical resources in my institution’s library collection (Seay).

Another faculty wrote that he uses “Physical works: 70%. Online resources: 30%. I tend to turn to on-line resources for the material [if it] is either hard to find physically or that [it] is ‘the latest’” (Allen).

As for the students, one wrote: “...about 75% of my citations end up coming from online texts. I primarily use physical texts when I am citing from my textbooks. Online texts just provide a lot more convenience and selection” (Marks). Another student, who utilized more than 10 journal articles and other sources, noted that her 10-12 page research paper was written using citations that were accessed 100% from online, with no books being used (Jensen).

It is hard to say whether this represents a trend, or if it is something that depends on age or field of study, or the position of the researcher, whether faculty or student. But there is a clear understanding that a “library collection” has become more dynamic in how it is defined and used over the last two decades.

When participants were asked to define a “library collection” the responses included “commonly shared set of information resources” (Buck); “an assortment of [resources]” — physical and digital (Jensen); “organized and comprehensive... gathering of materials that support a particular learning purpose” (Spells); “...materials that preserve information and make it accessible to patrons” (Seay); “resources made available to library patrons” (Anonymous 1); and a “...collection of materials intended to help readers broaden their awareness of life...” (Allen). These responses did not yield any surprises. Yet when participants were asked to free associate terms with “classroom,” “collection,” “the Internet,” and “Technology,” and assign a positive, negative, or neutral association with these terms, the responses varied with some informative details. For all, the idea of a classroom was seen “positively” (Buck, Jensen, Spells, et al.), with one person stating explicitly that a classroom is “a physical space, which...first comes to mind” (Allen). The term “collection” was also seen positively by participants, and again, as an idea of a physical space, “a building or room with physical materials” was first imagined (Allen).

The question we now face is whether there is still a wall between the traditional understanding of a physical “collection” and the contemporary idea of a “collection,” which is more fluid, more integrated among digital media, electronic sources, and effectively what we’re loosely describing as the “Internet.” This is what we will turn to next.

### **PART 3: WHAT IS THE INTERNET?— AND, WHY DOES IT MATTER?**

When tackling this question, there are a few things for us to keep in mind: 1) the Internet is so amorphous that it is natural for individuals to define it in such a way that is going to be both unique *and* similar to what most of us imagine it to be; 2) our understanding of the Internet has changed for those of us old enough to remember when it first became popular, and it will always continue to change; and 3) the idea of the Internet as part of this paper is meant to serve as an ambiguous tool, which has complicated our own understandings of traditionally “physical” spaces, places, and concepts. The Internet has been both instrumental and helpful, on the one hand, while complicated, unwieldy, and completely unknowable on the other hand. And by acknowledging this, we recognize what it has done to both the world of education and the meaning and definitions of physical spaces; but also, how it has changed us as human beings, as we cope with its transformative power and influence in our lives.

I will begin with responses from our survey regarding the meaning and perception of the Internet and technology.

The interesting data from our current set of questions resulted when we shifted away from questions about traditionally “physical” places to more “non-physical” or “virtual” concepts like the Internet or Technology. Though most participants viewed these as positive, some saw them either as neutral or negative ideas. One faculty member said the Internet was “useful but dangerous,” while another participant called the Internet “endless” and had a neutral feeling toward it, (Seay; Anonymous 1). Another faculty member stated:

[The Internet is] one of the most important ways people today share information and collaborate, a powerful tool for organizing and motivating communities for action, to the benefit or to the detriment of others. Positive and negative, but mostly positive (Lowrey).

The most detailed response, from a faculty included an array of emotions and feelings about the Internet, and stated:

Sitting at the computer clicking, clicking, clicking, sometimes until my gluteus maxmus is tired, my reaction to the internet is simultaneously positive (oh, what a trove), negative (look at how much utter junk is here and how hard it can be to find what you want) and neutral (what do I care if I have to look it up on line or pull it from a shelf) (Allen).

When it came to the idea of technology, most saw it as positive, with some neutral feelings (Spells), while one faculty member saw technology in a negative light (Allen). This is not surprising, as I conducted a similar survey nearly a decade ago, and some of



those participants responded in the negative toward technology then — including one person who saw technology as a post-colonial tool of oppression! The one negative response to technology from our current survey reads:

In our classrooms, the record of technology being able to perform when requested is spotty enough that I am immediately suspicious. Furthermore, we have not investigated how the use of technology in the classroom affects what happens in the classroom. What happens to the various relationships in the classroom (broadly defined) when technology is interposed? (Allen).

When asked to define the Internet, I must admit, it almost seems like I was asking people to “define God.” It is such an amorphous, giant, space-less, body-less, and unknowable entity that both its presence and meaning are/were not easily distilled. That said, nearly all participants said specifically or alluded to an idea that the Internet represented, in the form of perhaps its chief attribute, “connectedness.” It creates connections between and among people and information. One of the best-crafted responses was from a professor who wrote:

The Internet is a world-wide web of digital resources designed to preserve information and make it immediately accessible. “Immediately” is defined here not in terms of *time*, but in terms of *method*; one does not have to go to a physical space (a library) or a physical object (a book, manuscript, et al.) to access information (Seay)

Indeed, this is one of the most telling expressions, especially from a faculty member that despite the physical presence of our themes, our classrooms, our libraries, our physical books, much of this can now be conducted in a digital, virtual environment. So where do we go from here, and what is left of our physical spaces and places? Another faculty member, in a definition of the Internet, nicely integrates all of the aspects of this study in the following statement:

[The Internet] has fundamentally reshaped our understanding of “community” and dramatically accelerated the sharing of information and ideas, with both positive and negative consequences. The implications of all this for education, for democratic governance, for the protection and expansion of human rights, for peace and prosperity are enormous and in many ways still not fully understood. One thing is certain, however: the nature of education and of educational community in the age of the Internet and the Web is changing rapidly in fundamental ways. The library, as the informational backbone of the academic enterprise, must quickly and aggressively adapt (Lowrey).

Adaption is a very important word for us, and I think it is imperative that we recognize it. This brings us to the consideration that the Internet in all its amorphous glory is not something that simply changes itself, but that we as users and partners in its existence are changing in our understanding of it. When writing this paper, it occurred to me that my own understanding of the Internet, and in fact all the terms we’ve discussed in this paper, have distinct meanings to me — distinct from a digital native, a millennial. For instance, when I hear the word “Internet” I imagine a series

of images, a sort of pastiche that is in fact a linear history, perhaps even a personal “memoir” (a “memory”) of my interaction with the digital and online world. If I were to describe this flash of images, it would be something like this: “1993...E-mail... Word Processing...green and white screens... vanilla monitors... Netscape ... primitive and un-dynamic webpages ... Hotmail ... Toshiba laptop 1, Toshiba laptop 2 ... HTML... ATLA Cuadra Star... Academic Technology ... Sirsi Dynex... Library School ... Gmail ... Facebook ... JSTOR ... Online Education ... E-books.” It would be interesting to see what this kind of mind-mapping would yield for others, especially those who have lived prior to the Internet, and those who are so-called digital natives. What are your first memories? And how does this change? To this end, I still think of “physical rooms” and “physical library collections” when I hear these terms, but must adjust — instantaneously, though — those mental images to the newer, more dynamic understanding and meanings of these terms.

#### **PART 4: A HYBRID PROGRAM**

One of the goals of redesigning a graduate program in the digital age is to make it more appealing, more accessible, and more flexible. In the current working world, the more we are able to access information and educational opportunities, the more we will be able to excel and progress in our professions. Over the last two years, CTS has worked on developing and implementing a program that aims at utilizing hybrid technologies, methods, and pedagogies, which allow for both on-campus and off-campus (virtual) participation in courses. Like many other schools that are using this approach of a blending structure of hybrid education, the expression of defined spaces and collections are being integrated with the fluidity of physical and virtual spaces — classrooms, collections, and the Internet. This “necessary trifecta” is what has come to define the theological institution in the early 21st century.

We are using physical classrooms, but also virtual platforms — Jenzabar, Google Classroom, VoiceThread, Skype for Business. And course readings are approaching a balance of physical books for sale or on reserve in the library with digital documents and eBooks used in online environments. Conversations are taking place in-person and online. Assignments are being turned in both in physical copy and as PDF attachments. This balance is where we are now, though it is hard to tell how long this will be a balance, and when the digital/virtual will outpace the physical.

*A FEW QUESTIONS REMAIN ABOUT THE DIRECTION OF THESE ENTERPRISES:*

##### **1)What constitutes a future collection and how will it be used?**

Many physical collections are being weeded and reduced, while there are continued discussions regarding e-book collections and digital surrogates; in our own collection, the serials and legacy serials are being reduced, while subscriptions to e-journals are increasing. Many people are sharing materials on open-source academic sites, like Academia.edu, in order to defray the cost of periodicals, and free online articles are being sought more frequently. There may come a day when physical collections will be reduced to a bare minimum, as they are in some larger curriculum-driven schools.

We have seen that faculty today still conduct their own work through the resources, which are physical, while students rely more heavily on the digital. It may take another generation for this to change. It may also involve further conversations on the value of books — e-books and digital surrogates. But I would say that the future theological library collection is trending toward a balancing act between the physical and digital, with a potential that in so many years, it could be the last vestige of the physical library experience among all libraries.

**2) *How important is the space of a library or will we no longer need theological libraries as physical spaces in the future?***

As we have seen in some schools, the move has been toward “learning commons,” while the space of the library is being both re-utilized and redefined. There is a common thought or statement that I often hear: “if we don’t have it, you can get it through ILL, because *someone should have it.*” The assumptive model projects a sense that the responsibility of ownership is not on our libraries, but on someone else’s library. Again, the notion of possession and ownership, though in this instance, it is not original ideas, but books. Every theological librarian will eventually encounter an admin, who will ask “do we need these books?” or “which books are least used?” however we might disagree with that kind of approach to collection management and weeding. This said, there will come a time when space is at a greater premium, and books will have to be made available instead through digital means rather than physical. Spaces will regularly be in a cycle of re-defining, depending on how certain spaces are commodified or not.

**3) *How much will curricula play into what libraries have versus what can be found online freely, and is this happening already?***

The curricular question is important. How this will be determined will be a question for our libraries in 10, 20, or 30 years. We will continue to have these questions and conversations, but it will be a question that is situated between “is this a curricular library, a research library, or a middle-ground library?” For us, we are leaning more toward a middle ground, while focusing more on research. An additional component to our collection development is that we are now situated between a hybrid MDiv program, which continues to evolve, and a new PhD program in African American Preaching and Rhetoric, beginning this coming spring 2017. In this regard, we must strike the necessary balance of key physical texts and fundamental research databases with full-text documents. What can be found freely online, either in this last field or other disciplines, is still a work-in-progress, which I imagine will develop and expand. Some materials will become far more expensive, while other materials will become cheaper (e.g., some may go out of copyright), or even become free. At this point, though, many of these questions cannot yet be answered.

## **CONCLUSION**

In our paper today, we have looked at various aspects and meanings of terms like “classrooms, library collections, and the Internet.” We have explored the nuances of answers by survey respondents; considered the expressions of “imagined communities” and spaces; questioned whether the classroom is a public or private space; probed the

role of memory and place attachment in recognizing and remembering spaces; and suggested that there is a more significant role for time and speed in our memories and imaginations than we might have considered previously.

We have also touched upon the initial challenge — what do the following ideas have to do with theological schools and libraries? — nation building, time travel, and the average human walking speed in cities? Our institutions in some ways are like nations, with imagined communities; the role of place attachment is tied to time, and as Dr. Levine notes, a kind of time travel; and the speed of cities, or any locations, including average walking speeds, some have argued, have distinct effects on the pace of our institutions. How we consider these relationships and trends will determine how we are best able to accommodate as well as facilitate the growth and development of our institutions and their individual parts. It will also determine how successful we are at producing outcomes that will ensure our health and longevity as theological schools, pedagogical innovators, and stewards of the beloved community.

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## SURVEY QUESTIONS

1. How do you define what a "classroom" is?
2. How do you define a "library collection?" (e.g., books, journals)?
3. How do you understand **AND** define "the Internet"?
4. Do any of these three concepts have a connection? And if so, explain what the/those connections might be.
5. In the contemporary world of online, hybrid, and blended learning and education, would you redefine your understanding or definitions of the expressions above (classroom, library collection, and the Internet)? Please explain.
6. When you've written a paper or article for class or a conference, what percent of your citations are from books (or physical works) vs. online or e-texts?
7. What is the first thing that comes to mind when you hear these terms, and do they have positive, negative, or neutral meanings to you?

### **Classroom:**

First thing that comes to mind: \_\_\_\_\_

Perception: Positive Negative Neutral

### **Library Collections:**

First thing that comes to mind: \_\_\_\_\_

Perception: Positive Negative Neutral

### **The Internet:**

First thing that comes to mind: \_\_\_\_\_

Perception: Positive Negative Neutral

### **Technology:**

First thing that comes to mind: \_\_\_\_\_

Perception: Positive Negative Neutral

Comments about this question, any of the questions, or the overall survey:

Name \_\_\_\_\_ or Anonymous

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## ENDNOTES

<sup>1</sup> Especially Anderson's seminal work on state-building titled *Imagined Communities*.

<sup>2</sup> Benedict Anderson, *Imagined Communities* (London: Verso, 1983), 6-7.

<sup>3</sup> Part of how we imagine our environments and our communities also includes how we interact with the daily actors of our lives. As Yale sociologist and scholar James Scott notes in his work *Domination and the Arts of Resistance: Hidden Transcripts* (New Haven: Yale University Press, 1990), society works efficiently

by the structures of human interaction built along the distinct language of social, political, and economic lines, in a framework he calls “hidden transcripts” — effectively a form of *encoded language*. We act and speak in accordance with the dynamics of power and sovereignty, which give us our sustenance and place. Yet below this, every group has both a cadence and a way of speaking that communicates the needs of that group that may represent a deeper truth than the public vision. How we speak our needs to the public and how we speak our needs in private are often two different things (the philosopher Hannah Arendt wrote eloquently about this in her work *The Human Condition* in the section title, “The Public and the Private Realm” — Chicago: University of Chicago Press, 1998, 22-78). We often speak laterally among peers to solve problems and issues that are distinct to our informational worlds and colleagues, which may be distinct and quite different from the administrative world that oversees larger fiscal enterprises. Everyone works within different political strata, and sometimes those strata meet and cross, but generally within one’s strata, the language of communication is its own dialect. We speak to the needs of our institutions, to our classrooms, to our collections, to our patrons, to our students, and to our admin. Yet, among the ranks in our library profession, we are held to our own “hidden transcripts,” to get things done, in order to benefit the whole, the public, and the community.

<sup>4</sup> Among them are those who were old enough to remember this transition time.

<sup>5</sup> There are many academic and public discussions about this idea of the public/private space, especially in the library world. The introduction and increased use of technology has sped up our schismatic feeling about learning, libraries, and collections. In the 1980s, despite a decades’ old understanding of ethics about privacy protections, one of the key tinderbox issues was library records. Library books still contained borrower slips in the rear covers, and a person could see what was being borrowed. This quandary with privacy concerns came up most famously in two cases — those of John Hinckley Jr. after his Reagan assassination attempt, when his records were sought, and Robert Bork, during his confirmation hearings, when his reading and video records were sought. See Scott Seaman, “Confidentiality of Library Records,” in Colorado Library Association, Annual Meeting, October 27, 2001.

<sup>6</sup> Part of this assumes the traditional idea of a “classroom” as a room — of course, correspondence courses and such methods excepted.

<sup>7</sup> I will discuss privacy and collections along with ALA’s policy of what it means to maintain privacy of the self; and Jill Lepore’s distinction of “secrecy” vs. “privacy.”

<sup>8</sup> Daniel J. Solove, “A Brief History of Information Privacy Law,” Proskauer on Privacy, PLI (2006).

<sup>9</sup> One participant, Nick Buck, also identifies a classroom as both an “occasion” and an “event.”

<sup>10</sup> For this last comment, I wonder if it is actually either/or, or if they are more categorically connected?

- <sup>11</sup> Jill Lepore, “The Prism: Privacy in an age of publicity,” in *The New Yorker*. Accessed June 5, 2016, at: <http://www.newyorker.com/magazine/2013/06/24/the-prism>
- <sup>12</sup> The question may also be: “Are students learning, or are they simply being rewarded with grades for completing tasks?”
- <sup>13</sup> Scott Seaman, “Confidentiality of Library Records,” in Colorado Library Association, Annual Meeting, Oct. 27, 2001. See <http://ucblibraries.colorado.edu/adminservices/seaman/Confidentialitylaws.pdf> Accessed June 7, 2016. Includes: As the ALA ethics manual from 1938 reads: “librarians must protect each user’s right to privacy with respect to information sought or received, and materials consulted, borrowed, or acquired” (SEE Seaman article quote, 3).
- <sup>14</sup> Admittedly, even a decade ago, when I was taking classes in my library program “online,” I sat in my living room and drank tea while listening to class.
- <sup>15</sup> Norsidah Ujang and Khalilah Zakariya, “Place Attachment and the Value of Place in the Life of the Users,” Asia Pacific International Conference on Environment-Behavior Studies. Berlin, 24-26 February, 2014. *Procedia — Social and Behavioral Sciences* 168 (2015): 374.
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- <sup>18</sup> Jad Abumrad, “Cities” (Season 8, Episode 4), *Radiolab* (October 8, 2010).
- <sup>19</sup> Prof. Levine studies such things as: % wearing watches, bank tellers to make change, or post office requests, and how fast people speak. Listen to (5:40-7:29)
- <sup>20</sup> Robert Levine, *A Geography of Time: The Temporal Misadventures of a Social Psychologist, or How Every Culture Keeps Time Just a Little Bit Differently* (New York: Basic Books, 1997).
- <sup>21</sup> Levine, xi-xiii.
- <sup>22</sup> Jen Chung, “NYC Ranks Eighth in World Walking Speed,” *The Gothamist* Online. Accessed June 6, 2016. [http://gothamist.com/2007/05/03/nyc\\_ranks\\_eight.php](http://gothamist.com/2007/05/03/nyc_ranks_eight.php)
- <sup>23</sup> Gerard Kyle, et al. “Effects of place attachment on users’ perceptions of social and environmental conditions in a natural setting,” *Journal of Environmental Psychology* 23 (2004): 213-225.
- <sup>24</sup> Only one student, David Dickey, a 2016 graduate from CTS, stated that he preferred physical texts to cite from, rather than digital — somewhere around 85-90%.
- <sup>25</sup> Unpublished Survey, McCormick Theological Seminary, Chicago, (2007).
- <sup>26</sup> I suggest this as part of the history and legacy of the “church” and “theological” traditions, which are rich with an idea and understanding of physicality and books. See Elia, “Beyond Barthes and Chartier: The Theology of Books in the Digital Age,” *ATLA Proceedings* 62 (2008): 104-116.



### Ideas for Serving Distance Learners and Alumni (Public Services Interest Group)

by Kelly Campbell, John Bulow Campbell Library at Columbia Theological Seminary; Tom Phillips, Claremont School of Theology; Bob Turner, Harding School of Theology; Dolores Yilibuw, Lexington Theological Seminary Library

#### ALUMNI

- What services and materials do you make available to alumni, both locally and remotely?

**Columbia Theological Seminary** surveys alumni yearly to get usage statistics of *ATLASerials® for Alumni*. The results are given to Institutional Advancement who does Tweets and puts information in newsletters advertising the database. Kelly Campbell would like to see the Office of Alumni Relations or Institutional Advancement pay for the annual subscription.

**Claremont's** library pays for *ATLASerials for Alumni* and Advancement uses monthly Twitter posts as well as in their semi-annual magazine to promote it. Statistics are kept for alumni usage of print materials and ATLAS.

**Harding's** The Library pays for *ATLASerials* and selectively helps alumni with obtaining resources they need. Fifty percent of alumni donate to the school.

**Lexington's Library** has 68 out of 1,000 alumni in the library database. EBSCO e-books are made available to alumni; the library also will scan and email items to alumni or put them onto Google Drive. A week before commencement, graduating students are emailed information regarding their alumni login information.

#### DISTANCE EDUCATION STUDENTS

- How do you communicate with distance students and alumni?
- How do distance students request and receive materials?
- What do you do to raise awareness of library services that are available to them?

**Columbia** uses embedded librarians somewhat. Their service philosophy is that all library-related instruction, services, etc. are extended to all students whether they are on campus or are distance students. Columbia scans a lot of material and sends it to distance students. They hope to work with faculty to get library material on the learning management system. Another challenge is getting faculty to realize that only part of a book may be needed.

**Claremont** sends library information as part of the packets sent to enrollees. Orientation has a library hour. They also have LibGuides and online chat. There is a link to the library in the course management system.

Claremont has mostly digital books except for their Legacy Collection; no materials are added to this collection. The Digital Theological Library is co-owned and being developed by Claremont and Athenaeum of Ohio: Mount St. Mary's Seminary. <http://digitaltheologicallibrary.org/>

Every student receives a Kindle with all of their textbooks loaded on it. These purchases are made by the library. Some books not available electronically from YBP are available for Kindle.

There are some bandwidth issues for overseas students.

**Harding's** web site has distance education components including a request-item box. The library scans a few thousand pages per year for distance students, although this is declining, as more material is available online. They require a stand-alone theological research course and use Canvas for their synchronous online classes.

**Lexington** has scattered means of communication with these students. There is library information in materials sent to students when they enroll. All online classes are asynchronous. They use email, Skype, telephone calls, Facebook, LTSONline and the Dean's letter. Books are requested through the catalog or email and then mailed to them. Essays and articles are scanned and sent via email or for large files.

Thanks to Jim Pakala, Elizabeth Miller, and Dolores Yilibuw.

## Open Source Software in Theological Libraries

by Richard M. Adams, Pitts Theology Library, Emory University; Matthew S. Collins, E. M. White Library, Louisville Seminary; Myka Kennedy Stephens, Schaff Library, Lancaster Theological Seminary

### INTRODUCTION

We will be talking about open source software and ways to implement open source in theological libraries. Our plan is first to define what is “open” about open source. We will then talk about three different ways open source software can be implemented in libraries. Myka Kennedy Stephens will describe her experience with becoming an open source library. Matthew Collins will share how he learned to program in Python to automate library catalog tasks. Richard Manly Adams will show how APIs can facilitate open collaboration among libraries.

### DEFINING OPEN SOURCE

The “open” in open source software is most often construed as meaning “free software” by those not involved with the open source movement. In reality there are many different definitions of ‘open’ in relation to the wide range of open source initiatives. An excellent overview of many open source initiatives and the varying definitions of open can be found in the article “50 Shades of Open” by Jeffrey Pomerantz and Robin Peek.<sup>1</sup> What becomes clear from this article and from using open source software is that while there is no licensing fee for open source software, there is a cost. Open source users often talk about it as “free as in puppies, not free as in beer.” The costs are incurred in providing all of the support, troubleshooting, and security on one’s own. There are several more key points in the “official” definitions of the Open Source Initiative.<sup>2</sup>

### IMPLEMENTING OPEN SOURCE

Schaff Library at Lancaster Theological Seminary is an open source library. Our three main systems — integrated library system (ILS), digital archive, and library guides — are all powered by open source applications. We accomplished this with a very limited budget and small staff with only advanced computer skills. Implementing open source across the library has been an adventure, complete with pitfalls and rewards.

When I came to Lancaster Theological Seminary in May 2014, it was apparent that the ILS was outdated and not offering functionality equivalent to its annual cost. We looked at several options, open source and proprietary. I favored open source in the early stages of my research, partly because of positive experiences with open source software applications in the past. My computer skills when I started on this path consisted of up-to-date website programming in HTML5, CSS3, and some PHP.

It helped that Lancaster Theological Seminary also had some experience with open source applications. The digital archive in place at the time utilized DSpace, an open source platform for institutional repositories. The seminary was also invested in Moodle as its learning management system. Not all of the staff and faculty had

positive impressions of open source, however. At one point in the past, the IT staff had tried to save money by not purchasing the latest version of Microsoft Office and installed OpenOffice on all the seminary's computers instead. That attempt to adopt open source failed, and also resulted in some trepidation on campus about support for and reliability of open source applications.

Despite trepidation on campus, concern about not having enough staff to implement it, and the anxiety that comes with any ILS migration, we decided to pursue adoption of an open source ILS. The biggest reasons for this decision were cost and functionality. Our existing ILS did not offer a mobile-friendly OPAC, records management was a headache, and the interface looked like it hadn't changed much since it was implemented in 1996. To get the functionality we needed with a mobile-friendly OPAC at a price that we could afford, our options were extremely limited. With its considerable user community and history under active development, Koha seemed to be a safe and affordable choice.

The community build of Koha is a fully open source application with no license fee.<sup>3</sup> This is different from LibLime Koha.<sup>4</sup> LibLime is a profit-based company that provides licensing and support for their own version of Koha. They employ their own developers and offer proprietary features for Koha that are not included in the community build of Koha. For these reasons, a quote we received to migrate to LibLime Koha was not a cost savings over our proprietary ILS.

Choosing the community build of Koha was only part of the decision we needed to make. The other part of our decision was choosing a service provider to help us with the migration and ongoing support. ByWater Solutions fit this need for us. Marshall Breeding describes ByWater Solutions as a "dominant provider of support for Koha in the United States ... and continues to prosper, attracting libraries that value excellent support services, desire an ILS with ample functionality, and embrace the values of open source."<sup>5</sup> Our migration experience and continued relationship with ByWater staff affirms this assessment from Breeding's annual library systems report. ByWater guided us through every stage of the migration process: set-up, data transfer, training, testing, and final launch. They continue to provide impeccable service, manage our system upgrades, and facilitate further community development of Koha based on our experiences and feedback.

Once our ILS migration to Koha was complete, the decision to adopt open source applications for digital archives and library guides came more easily. In the case of our digital archive, we were already using DSpace, an open source application for institutional repositories. With a growing number of archived recordings, however, DSpace was not fully meeting our needs. Omeka is an open source application for digital archives developed by the Roy Rosenzweig Center for History and New Media at George Mason University.<sup>6</sup> It is used by many museums, historical societies, archives, and libraries and includes modules to build visual exhibits with your items and collections. Omeka also has the ability to utilize embedded players for audio and video files.

When our DSpace server suffered an unexpected hard drive failure, my dream of migrating our records to Omeka became an immediate necessity. This migration

happened rather quickly over a period of six weeks. To facilitate a quick set-up, we purchased Linux web hosting space from a company that offered one-click installation of Omeka. There are several companies that offer this, so we had many vendors from which to choose. Customization of the platform involved customizing the CSS of a built-in theme, prioritizing the Dublin Core fields we would be using, and installing a few plugins. Once the site was up and running, I was able to restore our data and metadata using snapshots available from the Internet Archive's Wayback Machine.<sup>7</sup>

After positive migration experiences with Koha and Omeka, I was actively looking for open source options in library guides platforms. SubjectsPlus is an open source library guides application under active development.<sup>8</sup> Several colleges and universities use it, and I was encouraged it could work despite the lack of one-click installation options. My budget for this type of service was non-existent, yet I needed something to support our embedded library services initiative. Working with resources I had on hand, I was able to install SubjectsPlus behind Omeka on the web hosting server that was already paid for. It became the home to our subject, topic, and course guides as well as our library policies, A-Z database listing, and frequently asked questions.

Many libraries may be wary of adopting open source because of a perception that it takes additional skill, abilities, or resources to maintain. I have found that libraries that lack personnel with expert computer skills can adopt and maintain open source systems successfully. It does help to have some advanced computer skills; in my case, I had some experience with web design. However, programming experience is not a prerequisite for adopting open source. There are many options available today for support and assistance with open source, and I encourage theological librarians to explore these options fully.

Being an open source library has had its ups and downs. There are times when the server starts behaving badly, or a system upgrade doesn't go as planned. These issues are just as common with proprietary software, but are solved differently in an open source environment. Instead of relying on the software company to fix an issue or release a patch, support for open source comes from other sources that are sometimes less obvious. When something goes wrong with Koha, we contact our support provider ByWater Solutions. When our digital archive appeared broken after a server migration, we contacted the support department for the web hosting company. When faced with a difficulty where support personnel aren't readily available or identifiable, I turn to the application's website or to GitHub, where one can usually find the source code and submit an issue on the project's page. I have also found the ATLANTIS listserv to be a valuable resource that can connect me with other librarians using these systems.

For librarians who have advanced computer skills and are undaunted by learning new things, self-troubleshooting open source applications is also a possibility. Because all the code is open, there is a great deal one can do to try and fix a problem or simply customize the application to suit the needs of the library better. In becoming an open source library, I have learned how to create and work within a localhost environment. This mimics my server environment and allows me to test changes I make to the

code without compromising what is on my production server. I have also found that what I learn from one open source application can often be transferred to problem solve with other open source applications.

In conclusion, becoming an open source library has provided us with a significant cost savings and tremendous added value. When we became a Koha library, we became connected with hundreds of other libraries across the globe that have adopted open source. This networked user community extends to other academic libraries, public libraries, and special libraries. Open source works best when the user community is engaged because needs and innovation from users are the primary driving force for future development. We now participate in the open source community on multiple levels: active user, tester, and donor. One day, I may also contribute as a developer. In addition to participating in the open source community, I also believe that being an open source library allows us to promote an awareness of open source on campus that is beneficial to our students and faculty. We encourage our students and faculty to use Zotero, an open source citation management tool. For our students who cannot afford an Office 365 subscription, we recommend OpenOffice. Integrating open source applications offers flexibility and cost savings over proprietary applications, which is important in library administration, theological school administration, and church administration.

## **OPEN SOURCE CODE IN THE LIBRARY**

I first started using the Python open source programming platform as an adjunct to purchased software while at Pitts Theology Library at Candler School of Theology, Emory University, and have continued to use it at Louisville Seminary. The reasons for using Python were its relatively simple syntax and its ability to quickly process complicated text files.

Python is an open source programming language and platform, available from [www.python.org](http://www.python.org), that runs on multiple platforms. Python is included by default on all Linux distributions and is a part of all Mac OS distributions. It is easily installed on any Windows flavor. It is even available in limited app form for both iOS and Android. There are numerous free tutorials for Python available on the web. It is also covered in all of the online software instruction sites, paid and free, like Coursera and Lynda.com. A Great Courses course on Python is also now available. In addition to these multiple free tutorials, there are several good free (some open source) integrated development environments (IDEs) available for Python. Two of the IDEs I have used are Netbeans (free but commercial) and Eric (open source and written in Python). Python is also used quite widely on the Internet and in industry, so there are many places to go for support questions and help with problems.

One of the other benefits of using Python is the availability of numerous open-source Python libraries or Packages at the Python Package Index (<http://pypi.python.org>). Packages are libraries of Python functions written for a specific purpose or function. Packages are created and shared by Python users, so some are better than others. There are more than 82,500+ packages and they are tagged by purpose, audience, etc. in the PyPi repository. The repository is searchable, but librarians

should know “library” is also used interchangeably as a term for “package” and so doesn’t really work as a search term.

I first started using Python as a tool for data extraction from ILS reports in XML and other sources in rough HTML. To accomplish these extractions, I could have taken a great deal of time and written text pattern matching code myself. Instead I was able to use Python packages to greatly speed the process. For the ILS reports, they were generated from the system in sort of messy, cluttered xml. The reports contained every piece of information for each record and many empty xml fields. While we could limit the number of items through a query, the exact data set we needed was not structured into the xml. Using a Python package called “lxml,” I was able to search for key terms in the xml that would have been within notes fields in the MARC record. This allowed me, for example, to find all records from a special collections set that contained maps, and extract the pertinent record information without all of the clutter.

Another way I have used Python in the library is via the Z39.50 port for our ILS. In this instance, I wanted to find a way to check a list of ISBNs from a review publication against our holdings. This would provide me a very quick way to see what was in the collection. I could then look at the reviews for what we did not hold. Starting with a list of ISBNs, titles, and publisher info in an Excel file, I was able to locate two Python packages to get me started. I used “xlrd 0.9.4” and “PyZ3950 2.04” to extract the ISBNs from the Excel file and then query the ILS. Once debugged and running, I could check hundreds of ISBNs in just a few seconds and produce a report. This little program was so helpful that we slightly modified it to help with collection development. Where possible, we now use lists of ISBNs from publishers to see what we might have missed in standing orders, backlists, and new publications.

One of the other significant ways we use Python is to provide text and file processing support to various offices on campus. For example, I was able to create a couple of short programs to process text files of tests into the standardized coded format needed for an online testing service. I was also able to create a couple of small programs to help our registrar’s office process several years of course evaluation data in a few minutes that would have otherwise taken several hours manually.

Overall, the time invested in learning Python programming, and the ins and outs of using the various open source packages and IDEs, has paid off quite well. We are able to do more with the data from our ILS in ways that would be cost prohibitive were we to try to have custom reports created by the ILS company. We have also been able to use Python to make our collection development far more efficient and effective. Lastly, knowing a bit of Python has enabled us to support our campus in new ways.

## **APIS AS AN OPPORTUNITY FOR OPEN COLLABORATION**

My colleagues here have done a wonderful job of demonstrating how helpful basic software development skills can be in theological libraries. The proliferation of open-source tools and avenues for learning how to implement them has been a real boon for small libraries, and I encourage us all to determine how these tools can help our individual institutions serve patrons more efficiently and effectively. I would like to close our discussion today by considering how these development skills might help

us serve patrons collectively. I would like to spend a few minutes exploring the use of APIs as an opportunity for librarians to collaborate.

*WHAT IS AN API?*

I must begin, of course, with the question of what an “API” is. In technical terms, an API is an “Application Programming Interface,” which is a fancy way of saying a set of protocols by which software talks to software. We may not be aware of it, but we are using APIs everyday. There are APIs that dictate how Microsoft Word talks to our operating system, how our CD-ROM drive talks to our computer, and how our Amazon.com search pulls in advertisements from other sites. It is important to understand that the term is a broad and generic one, meaning simply a set of rules by which one software service can request information for another, and rules by which that second service returns the requested information.

Most of us, though, are not software developers, but are trained in theology. An example, therefore, from the Bible might be more helpful. I often make the claim that the earliest example of an API can be found in the book of Exodus, specifically in the story of God’s showing Godself to Moses in Exodus 33. The text reads as follows:

Moses said, “Please show me your glory.” And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The LORD.’ . . . But,” he said, “you cannot see my face, for man shall not see me and live.” And the LORD said, “Behold, there is a place by me where you shall stand on the rock, and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen” (Exodus 33:18-23, ESV).

The text here demonstrates the idea of an API quite well. The goal of the interaction is for Moses to gain access to the divine. In order for this to work, though, the divine enumerates a number of rules, or protocols, which Moses must follow in order to access the information. In turn, there is only a portion of the divine that is revealed, and Moses is given the specific outline for the way in which the information he requests will be delivered to him. The example is a bit ridiculous, but the point is clear. APIs are simply sets of protocols whereby a data source provides access to a portion of its



Figure 1: God Passing By Moses. Image is taken from Jean Leclerc’s *Figures des histoires de la Sainte Bible* (Paris: Chez Guillaume le Bè, 1666). The image is used with permission from the Digital Image Archive of the Pitts Theology Library, Emory University (<http://pitts.emory.edu/dia>)



data, if the requesting entity follows the rules. The documentation of an API will spell out how a system can request information and how that information will be processed on return.

In this context, I would like to discuss a subset of the broad topic of APIs: the web-service API. These APIs are rules for the exchange of information on software systems built on the hypertext transfer protocol, better known as http. The web service API is defined by the protocols for contacting a service and the formats that data can be returned from the API. The way of contacting a web service API, that is the “address” of the API, is known as the “Universal Resource Indicator” (URI). Web-service APIs return information in one of two formats: Extensible Markup Language (XML) and JavaScript Object Notation (JSON). In order to use web service APIs, one must understand each of these. I will consider first the two formats by which information is returned from an API call.

XML and JSON are two alternative ways of formatting textual information. Both have uses far beyond APIs, but both are prominent in web-services. Different services may choose to return data in one or the other format, though many will give the user calling the API the option of specifying in what format the information should be returned. The choice between the two is an individual one, and preference will often depend upon what the caller intends to do with the information when it is returned. XML may look familiar to those accustomed to reading HTML, as it is comprised of nested opening and closing tags:

```
<searchRetrieveResponse>
<version>1.1</version>
<numberOfRecords>233</numberOfRecords>
</searchRetrieveResponse>
```

JSON is text formatted as an associative array in JavaScript. It is comprised of key/value pairs:

```
{'books': {
'record': {'oclc' : 32412118, 'author': Gerstner, John H., 'birthdate':
1914-1996., 'location': Orlando, Fla. : 'pubdate': 1991 'pages': 6} }
```

Understanding these two data formats is essential to being able to use web service APIs. Fortunately, there are many places where one can learn about these. The W3 Schools offers tutorials on each: <http://www.w3schools.com/xml/> and <http://www.w3schools.com/json/>

XML and JSON are the result when someone makes a proper API call using a universal resource indicator. The URI looks like the URLs that we all use to pull information from websites. In fact, a call to <http://www.google.com> is, in some sense, a web service API call, where the software of the web browser requests information from the webserver of Google. The same principle is applied to web-service APIs, where resources are requested from a server, identified by the caller by an address. In this case, though, additional information is passed to the server, indicating the specific information requested, the form of the return, and any parameters that the server needs to process the request. Consider the following URI making a request of the Google Maps API:

[https://maps.googleapis.com/maps/api/directions/json?origin=Atlanta,GA&destination=Savannah,GA&waypoints=Macon,GA|Augusta,GA&key=YOUR\\_API\\_KEY](https://maps.googleapis.com/maps/api/directions/json?origin=Atlanta,GA&destination=Savannah,GA&waypoints=Macon,GA|Augusta,GA&key=YOUR_API_KEY)

This URI is made up of some important elements. First, there is the base URL: <https://maps.googleapis.com/maps/api/directions/json>. This is an address of a server, and it tells the server the specific call being made (in this case, “directions.”). It also indicates the format that the caller would like data returned (“json”). The second part of the URI is a series of parameters, given in a key=value format. In this case, the calling application is indicating to Google that the specific directions it is requesting are from Atlanta, GA, to Savannah, GA, with stopping points in Macon, GA, and Augusta, GA. These parameters, provided in the specific format dictated by the API, will tell Google exactly what information to return. The final element of the API call, the API key, is a way for the caller to identify itself. I will have more to say about security and API keys in a second.

Once we understand the URI and the format of return, we have a sense of how an API works. If the given URI were placed into a web browser (with a legitimate API key), the return would be data, formatted as JSON. What distinguishes a visit to a URL in the browser and the API call is that the returned data in this case is not human readable, but rather is formatted as machine-readable JSON. The API is designed to be called by a software application that can read and parse the JSON.

The discussion above about the specifics of the Google Maps API call is predicated on specific knowledge of how to make a valid Maps API call. An API is only as effective as the documentation that the system produces, allowing the designers of software that makes API calls to know how to format their requests and what to expect as returned data. Google Maps happens to be one API that is incredibly well documented: <https://developers.google.com/maps/>.

Google’s documentation also provides information about obtaining an API key, which is available for registered users at no cost. This free API key is fairly typical of API services, though commercial software applications may often charge for API access. The function of the API key is, as stated, to allow the software system providing data to know who is making the calls. In addition, software systems do not want their infrastructure overcome by too many API calls, and therefore information providers will often limit the number of API calls that can be made from a single key.

## **USEFUL APIS FOR THEOLOGICAL LIBRARIANS**

Now that we understand the basics of a web service API call, we are able to explore what information is being made available via APIs. Where should we explore? The overall purpose of my talk here is to encourage collaboration amongst theological librarians via APIs, and so it is my hope that together we will develop a central repository where we can educate one another about helpful APIs and the uses to which they are put in theological libraries. I can imagine that something like an ATLA GitHub repository, which is already in the works, is something that would benefit us all. For now, though, in the absences of such a robust repository, I would like to spend

a few minutes identifying a few web service APIs that I believe hold great promise for the work we do in theological libraries.

The first is the OCLC Worldcat API, which is documented well here: <http://www.oclc.org/developer/develop/web-services/worldcat-search-api.en.html>. This API, which returns MARCXML, a subset of the XML standard, provides access to the bibliographic and holding information we all depend upon at <http://worldcat.org>. The difference with the API, of course, is that massive amounts of data can be requested, and software can be used to format, group, or parse those data sets. The OCLC WorldCat API is a free service for member institutions, and non-member individuals can request a free API key. An example of the API call is here:

[http://www.worldcat.org/webservices/catalog/search/worldcat/sru?query=srw.yr+%3C+2000+and+srw.yr+%3E+1990%20and%20srw.su%20all%20%22Luther&maximumRecords=9&startRecord=1&sortKeys=Date&wskey=\\*\\*\\*\\*](http://www.worldcat.org/webservices/catalog/search/worldcat/sru?query=srw.yr+%3C+2000+and+srw.yr+%3E+1990%20and%20srw.su%20all%20%22Luther&maximumRecords=9&startRecord=1&sortKeys=Date&wskey=****)

This URI asks WorldCat for bibliographic records for publications between the year 1990 and 2000, with the subject heading “Luther.” It limits the return to 9 records, and it asks that the returned data be sorted by publication date.

Having easy access to the massive data set of WorldCat bibliographic and holding records is of great benefit to theological libraries. The WorldCat API can be used to reconcile an institution’s own catalog information, to display other bibliographic resources alongside an institution’s holding, or to systematically quantify the general rarity of the holdings of a library, just to name a few potential uses.

A second obvious category of API for theological librarians are those that provide Biblical passages on demand. There are many of these on the web, and they work in many different ways. Consider the Net Bible API. The API is fairly well documented ([http://labs.bible.org/api\\_web\\_service](http://labs.bible.org/api_web_service)) and allows the caller to specify the format of return, offering both JSON and XML. An example call is as follows:

<http://labs.bible.org/api/?passage=John+3:16-25&formatting=para&type=json>

The pattern of the call is the same as the WorldCat call, though in this case no API key is necessary, as this is a completely open API. The user can specify any length of passage. One can imagine the many uses of a tool like this, including pulling the lectionary text to display on a website or creating a Twitter bot that sends out Scripture passages. The API frees web developers from having to maintain Scripture references on their own, and refer only to the API when a text is needed.

A third API to consider is the MediaWiki API, which allows the caller to pull content or statistics from Wikipedia. The API is well-documented ([https://www.mediawiki.org/wiki/API:Main\\_page](https://www.mediawiki.org/wiki/API:Main_page)) and provides great flexibility. A user can query specifics from an article, information about the frequency or timing of edits, or statistics about siteviews, creation, and edits. Consider the following example:

<https://en.wikipedia.org/w/api.php?format=xml&action=query&titles=Martin%20Luther&prop=revisions&rvprop=timestamp>

The call indicates that the system should search for articles entitled “Martin Luther” but return only the revisions of the article, ordered by the timing of the revision. As

with the Net Bible API, this is an open API, and thus no API key is required. This API is helpful not only for displaying the content of Wikipedia articles, but for also doing large, aggregate analysis on the relative size of articles and which articles are most frequently updated.

A final category of APIs to consider is the APIs exposed by the next generation library service platforms being used by many academic libraries. My own institution, Emory University, recently switched to Ex Libris' Alma platform, which provides a number of APIs that allow other software systems to pull bibliographic and holding information from the library catalog. These API calls are well documented (<https://developers.exlibrisgroup.com/alma/integrations/SRU>), and many of them do not require an API key (though many do). Consider the example below:

[https://na03.alma.exlibrisgroup.com/view/sru/01GALI\\_EMORY?version=1.2&operation=searchRetrieve&recordSchema=marcxml&query=alma.mms\\_id=990000430400302486&maximumRecords=3&startRecord=1](https://na03.alma.exlibrisgroup.com/view/sru/01GALI_EMORY?version=1.2&operation=searchRetrieve&recordSchema=marcxml&query=alma.mms_id=990000430400302486&maximumRecords=3&startRecord=1)

The caller here is querying the Emory University catalog for a specific record (identified by an mms\_id). The result will be a full MARCXML record, allowing the user to see how Emory has catalogued the item.

These four represent only a small selection of the many APIs that are being used in theological libraries. The key point here is to show the simplicity of requesting helpful data. All three of these operate with the same basic rules. To use them, therefore, a librarian simply needs to have a few basic programming skills.

## **APIS AS A TOOL FOR COLLABORATION**

I like to joke with colleagues that APIs are the perfect tools for lazy people, for it allows you to build off the work of others. No longer do I have to upload the Biblical text to my webserver so my patrons can look up Scripture references. Instead, I can depend on the Net Bible to do all of that work for me. We can rely on the work of experts to provide us data, which we can then brand on our websites or present to our patrons.

But it is not only lazy people that APIs can help. It is also those who have a spirit of collaboration, and librarians certainly fall into this category. APIs allow us to share information and work collaboratively, and it is with this hope of collaboration that I would like to end our talk today.

Let me provide one example of collaborative APIs that I think will demonstrate the power of these tools. Many of us use SpringShare's LibAnswers platform to do our reference work. At Emory, we spend a lot of time logging reference transactions and making many of these answers available on our website, so that our patrons can find them again. Our frequently asked questions are a popular resource. However, we are often asked reference questions that we have not faced before, and so we have to do a lot of research in order to establish a new frequently asked question. It occurs to me, though, that there may be other institutions that have already created answers that we are working so hard to create. A particularly clear case is on denominational issues. We are a Methodist institution, and so we have a number of FAQs around Methodist

issues. Is it worth my time researching similar issues in the Presbyterian Church when I know there are wonderful librarians at Presbyterian institutions whom I trust more?

Fortunately, SpringShare has exposed an API to FAQs created in their LibAnswers system. And so, if I know the institution ID, I can query, on demand, other libraries' answers, expanding my institution's knowledge base to be much larger and more diverse in terms of its coverage. The API call should now be familiar:

<https://api2.libanswers.com/1.0/search/jesus?iid=45>

In this call, I am asking the Boston College Libraries' LibAnswers (institution id 45) for an FAQs they have that contain the term "Jesus." One could imagine how quickly a library could expand its set of answers by querying hundreds of institutions at once.

This brief exploration of the LibAnswers API is simply my invitation for others to think along with me about how we can work together, sharing data with web service APIs. I would like to close with some specific suggestions about how we can begin this collaborative work.

First, we all need to learn some basic programming skills. The calls to API requires minimal skills, but being able to parse and use the data that is returned does require some learning. Fortunately, it is easier than ever to learn programming skills. There are many free, excellent resources where non-technical people can learn everything they need to work with APIs. I encourage everyone to consider the tutorials at sites like Code Academy (<http://www.codecademy.org>) and the Programming Historian (<http://programminghistorian.org/>), places where skills like JavaScript and XML can be learned quickly.

Second, we need to share our successes and failures in using APIs. I have mentioned that one of the strengths of APIs is that they are frequently well documented. We need to create our own shared documentation on these tools. This is particularly the case on our own library systems that expose APIs. I call on us all to let other librarians know how they can draw upon our individual work and resources. This may be in informal ways, through conferences like the ATLA conference, or it may be through more formal methods like listservs and websites.

This suggestion for a formal way of communicating brings me to my final point, a renewed call for an ATLA GitHub repository. My colleague Matthew Collins has done the work of creating such a repository. I call on us all to use it to share our work. Librarians are natural sharers. APIs are the perfect tool for us to continue that spirit of collaboration. I look forward to learning from you, my colleagues, as we all learn how to transfer our collaborative nature into the digital age.

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## ENDNOTES

<sup>1</sup> Jeffrey Pomerantz and Robin Peek, "Fifty Shades of Open," *First Monday* 21, no. 5 (April 12, 2016), <http://firstmonday.org/ojs/index.php/fm/article/view/6360>.

<sup>2</sup> "The Open Source Definition," *Open Source Initiative*, last modified March 22, 2007, <https://opensource.org/osd>.

<sup>3</sup> Koha Library Software Community, <https://koha-community.org/>.

<sup>4</sup> LibLime Koha, <http://www.koha.org/>.

<sup>5</sup> Marshall Breeding, "Library Systems Report 2016," *American Libraries* 47, no. 5 (May 2, 2016), <https://americanlibrariesmagazine.org/2016/05/02/library-systems-report-2016/>.

<sup>6</sup> Omeka, <http://omeka.org/>.

<sup>7</sup> Internet Archive: Wayback Machine, <https://archive.org/web/>. I do not recommend relying on the Internet Archive for backups of your data. We were very lucky that our DSpace site was not updated often and the last snapshot made by the IA's bots was complete. We now have a backup procedure in place so that we will be prepared the next time we experience a server failure.

<sup>8</sup> SubjectsPlus, <http://subjectsplus.com/>.

## Owning their Voices: How Librarians Can Help Graduate Students Develop Publishing Literacy

by Carisse Mickey Berryhill, Jason Fikes, John B. Weaver, Abilene Christian University

### ABSTRACT

Advocating for “publishing literacy,” or the graduate student’s readiness to publish in the scholarly market, is a natural extension of the librarian’s role in information literacy. Librarians can help students learn about their rights and responsibilities as authors in the emerging landscape of digital scholarly publishing, whether in nonprofit, for-profit, or open-access repositories and journals, and about threats to their intellectual property from predatory or fraudulent publishers. This presentation considers scholarly literature on publishing literacy and suggests strategies for instruction, based on a pilot program developed jointly by ACU Library and ACU Press to provide in-person and online training for graduate students on publishing readiness, training students to own their own voices.

### PRESENTATION

Good afternoon! Welcome to “Owning Their Voices: How Librarians can Help Graduate Students Develop Publishing Literacy.” John Weaver and I are here to talk with you about how our libraries can help graduate students become ready to publish as scholarly authors. Our co-author, Jason Fikes, Director of Abilene Christian University Press, is at AAUP, a publishing conference. I will begin by presenting some background and an example of instruction, a workshop Jason and I did this spring with thesis-writing students. John will direct our discussion after the presentation.

This has been ACU’s first year to publish our students’ electronic theses and dissertations (ETDs) in an institutional repository. We have also begun a couple of open-access peer reviewed journals of student research. We are using Digital Commons, from BePress, to manage these collections. One of our library units, the Educational Technology department, manages the repository. Whether your library holds and publishes theses electronically or not, the principles of scholarly publishing literacy are important to our graduates.

Though more and more students are getting some peer-reviewed research experience as undergraduates, for many the thesis is the first time they have a sustained experience of independent authorship that forms their scholarly voice. They are producing a scholarly product that will be published in electronic form by their university. How well prepared are they to understand the management of their intellectual property? How can the institutional repository process help them look ahead to their rights and responsibilities as authors in the emerging landscape of digital publishing?

Students need to understand the cycle of scholarly publishing, from creation (i.e., research and writing) and review (i.e., the thesis committee), on into publishing in a public venue, and paying attention to how their intellectual property will be protected, described for access, and preserved, whether they publish in print or in electronic form, or both.

One of our first experiences in the thesis repository was a warning to us: a STEM student submitted a paper, but almost as soon as the SUBMIT button was pushed, requested that the item be taken down, since he had failed to take into account that his data set was shared with a collaborating professor at another university, whose opportunity to publish from that work would be restricted by the students' work being public. Thanks to an ACU professor who identified the problem, we were able to preserve the student's work in a dark archive under an embargo. Not long after this event, we learned that another thesis student had been approached by an unscrupulous publisher who offered, for a rather large sum of money, to publish the student's work, meanwhile requiring the student to sign over the copyright to the publisher.

Recent library literature has begun to pay attention to the problem of "predatory publishers," a term coined in 2010 by Jeffrey Beall. He observed that in author-pay open access publishing, the scholarly author, rather than the readers, becomes the customer, who is in turn willing to pay dearly for rapid publication in an open venue visible to Google Scholar.<sup>1</sup> There is money to be made by unscrupulous publishers.

Young researchers who are in a hurry to build a large portfolio are particularly susceptible.<sup>2</sup> Even if they avoid the manifold temptations to author misconduct such as plagiarism, even self-plagiarism, they may be disappointed by deceitful publishers who represent themselves as legitimate when they in fact do not carry out responsible peer review, and may not actually publish the submissions they charge such large fees for, may not be indexed as they claim, may not back up or preserve their faux journal, and may even damage the young scholar's credibility rather than enhancing it.

Beall, a librarian himself, urged librarians to develop and teach skills in what he called "scholarly publishing literacy,"<sup>3</sup> that is, "The ability to recognize publishing scams...predatory publishers and predatory journals."<sup>4</sup> That scholarly publishing literacy should be viewed and resourced as an extension of information literacy was clearly laid out by Linlin Zhao in 2014. Zhao defines scholarly publishing literacy as the intersection of information literacy and digital scholarship. She says that scholars "need to develop a deep understanding of the operations and issues ... around open access publishing, including funders' policies, licensing and copyright, and criteria for due diligence checking on the quality of open access journals."<sup>5</sup> Using Shapiro and Hughes' seven "dimensions of information literacy,"<sup>6</sup> which include publishing literacy, Zhao articulates a complex of knowledges and skills that comprise scholarly publishing literacy, required "for identifying and publishing their research in the most appropriate outlet, including the assessment of open access publishing options."<sup>7</sup> Zhao also logically observes that support for scholarly publishing literacy should be part of a "broader research support framework," which she proceeds to outline in terms of what? how? and who?<sup>8</sup>



So, as a pilot effort, we decided to begin small with a group of thesis writers in their final semester of work. We recruited six through recommending faculty from Biblical Studies and English, fed them lunch, and presented a conversational training led by Dr. Fikes and me. The outline for that workshop is uploaded to the conference schedule, and included as an appendix to this article.

After introductions, I discussed “The Flow,” the thesis process currently in place by which a thesis comes into the digital repository, including the agreements they make, such as choosing a Creative Commons License for their work. We explained what happens to make the work available and demonstrated what completed works look like in our repository.

Dr. Fikes then tackled “The Foe,” to help them learn to distinguish between ethical and predatory open-access publishers, to protect their own rights to their work when negotiating with publishers, and to understand embargoes.

I then presented a section on “Owning a Scholarly Voice,” with emphasis on understanding oneself as part of a scholarly community of creation, review, publication, and preservation of knowledge.

Dr. Fikes then discussed “Knowing Your Platform,” with tips on finding an audience and a publisher by means of a well-developed proposal.

After a lively discussion, we asked our guests in closing what was most helpful, when they thought it might be most useful in the thesis process, and in what format they would like to see it delivered. They said they were glad to know about the repository, how it works, and how it provides ways for them to tag the subject domains of their work. They expressed appreciation for the warnings about predatory publishers, and for the emphasis on their professional identity as scholars. They said that they think this training would be more helpful at the front end of the thesis process, perhaps coordinated with a required course in the first semester of the Master’s work, or perhaps with the prospectus. They suggested a series of webinars or tutorials that would walk them through the process. (I don’t think they minded having sandwiches, but they were thinking about others who would have enjoyed it but could not schedule the event.)

From this pilot effort, we must turn in the next year to thinking about how to scale this effort and what partnerships we might form in order to do that. Our institution, like many others, is ramping up additional online graduate degree programs, so certainly our training in scholarly publishing literacy must be translated into the online instructional space. Our natural partners will be the Educational Technology department, which runs the learning management system, and the Adams Center for Teaching and Learning, which supports pedagogical design, research, and development. The English Department’s Writing Center, located in the library’s facility, is also a natural partner. The Learning Studio, the media lab housed in the library, can assist us with production. We will need to coordinate with the staff of ACU Dallas, the center of our online graduate efforts. We will also need to inform faculty thesis supervisors about our resources and coordinate with departmental deadlines so that our offers of useful training will be timely.

From creation to curation, scholarly publishing literacy in a digital age requires that librarians and students acquire new awareness of appropriate publication venues and methods so that students may avoid dubious or predatory publishers and instead

develop scholarly voices in respected venues where their intellectual property will be peer reviewed, preserved, made discoverable, and published to appropriate communities of scholarship.

Dr. Weaver and I will be delighted to take your observations and questions. I will summarize them for the proceedings.

## DISCUSSION

1. Evaluating whether a publisher is predatory: Beall's criteria are somewhat controversial, since other publishers than those on his list may also be predatory. To identify predatory publishers, examine what it does, at what cost. Check predator lists. Examine the publisher's contract for fees and for rights. Look to see if the publisher has a preservation strategy. Although today's publishing environment is increasingly diversified, look for signs of authentic review, ethical pricing and rights administration, access and indexing, and preservation.

2. Encouraging faculty awareness and acceptance of an open access institutional repository: We are all learning as we go, making decisions about how we will be represented. Increasingly students and faculty need to learn how to push back against publishers for Creative Commons licensing. It is important to be knowledgeable about pitfalls and about the demand for rapid output. We need to address objections from STEM faculty that librarians are naïve. Study the faculty's need for and desire for an open access venue.

Pre-print was the beginning of institutional repositories, especially in fast-moving disciplines. For example, [Academia.edu](http://Academia.edu) wants material "out there," not necessarily vetted by peer review, where public comment amounts to peer review. Such "grey literature" and "white papers" have advantages in speed of output for young tenure-seekers, as well as significant impact metrics. [Core.uk](http://Core.uk) is a digital commons for digital commons, a discovery database.

3. Building student awareness and acceptance of open access: Cooperate with faculty who are looking for an appropriate publication for their PhD students. Teach students about Creative Commons licensing. Encourage young scholars to obtain ORCID IDs and to seek rights when using others' materials.

John Weaver concluded the discussion by observing that our partnership in instruction demonstrates the value of a University Press to the university by integrating with teaching and learning. It contributes to the trajectory of the library as a center of creative inquiry, production, and curation. By making a larger impact on students earlier in their academic careers, we can help them understand their own agency and curate their digital personas.

## APPENDIX: LESSON PLAN FOR A PUBLISHING LITERACY WORKSHOP

*Owning Your Voice: Publishing Literacy in a Digital Age*

A Conversational Workshop hosted by ACU Press

Dr. Jason Fikes, ACU Press

Dr. Carisse Mickey Berryhill, ACU Library

March 4, 2016, 11:30 am-1 pm

Prayer and meal

Introductions: name, field of study, degree, expected thesis completion date

The Flow: Publishing your Thesis at ACU (Presenter: Dr. Berryhill)

What is the thesis process at ACU?

What ACU units are involved?

Department

Graduate School

Library

What is the sequence of events?

Committee approval

Graduate school approval and author's statement

Electronic upload (files not public)

Review by digital repository manager for completeness

File made public

Cataloging by the library (local catalog, WorldCat)

Notifications monthly from DC@ACU about downloads

What is the digital repository?

Digital Commons aka DC@ACU digitalcommons.acu.edu

A cloud service operated by BePress

Managed locally by Donald Simpson

Four parts: Stone-Campbell Resources, Faculty Work, Student Work, Journals

What agreements must I make?

Author's statement of permission (Graduate School)

DC: providing abstract and description of the thesis

DC: submitting the thesis electronically

DC: choosing a Creative Commons License

DC: E-signing your submission

The Foe: Predatory Publishers (presenter: Dr. Fikes)

What is open-access publishing?

How is ethical open-access publishing funded?

How can you tell an ethical publisher from a predatory publisher?

How can you protect your rights to your own work?

Negotiating with publishers to retain copyright

Embargoes

Owning a Scholarly Voice (presenter: Dr. Berryhill)

Looking Beyond Your Degree

The cycle of scholarly work: Create - Review - Publish - Archive

Peer Review and Scholarly Community

Publish or Perish

Knowing Your Platform (presenter: Dr. Fikes)

Finding a publisher

Self-publishing

Agents

Developing a proposal

Editors

Questions and Discussion

Conclusion

- What suggestions would you make about how to improve the format or content?
- What follow-up information would you like to have?

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**ENDNOTES**

<sup>1</sup> Jeffrey Beall, "Predatory publishing is just one of the consequences of gold open access," *Learned Publishing* 26.2 (April 2013): 79.

<sup>2</sup> Jeffrey Beall, "Unintended consequences: The rise of predatory publishers and the future of scholarly publishing" *Editorial Office News* 2 (2014): 4-6.

<sup>3</sup> Beall, "Predatory publishing."

<sup>4</sup> Kristen Wilson, "Electronic resource forum: librarian vs. (open access) predator: an interview with Jeffrey Beall," *Serials Review* 39 (June 2013): 126.

<sup>5</sup> Linlin Zhao, "Riding the wave of open access: providing library research support for scholarly publishing literacy," *Australian Academic & Research Libraries* 45.1 (March 2014): 10.

<sup>6</sup> Jeremy J. Shapiro and Shelley K. Hughes. "Information literacy as a liberal art," *Educom Review* 31.2 (Mar/Apr 1996): 31-35.

<sup>7</sup> Zhao, 11.

<sup>8</sup> Zhao, 12, 13-15.

## **Preach the Word, Reach the Prison: Creating Theological Libraries in Prisons**

by Robert Burgess, Southwestern Baptist Theological Seminary; Craig Kubic, Southwestern Baptist Theological Seminary; Stefana Laing, Southwestern Baptist Theological Seminary; Ben Phillips, J. Dalton Havard School for Theological Studies

Southwestern Baptist Theological Seminary has an extension at Darrington Prison in Rosharon, Texas. This program works with the Texas Department of Criminal Justice to pick students from among the prisoners in Texas to be enrolled. SWBTS offers Bachelor in Biblical Studies degrees at this campus. The prison is closely located to SWBTS Houston Campus. Many of the professors at the Houston campus teach classes at the Darrington campus. The panelists for this presentation were Dr. Stefana Laing, SWBTS Houston Librarian, Dr. Craig Kubic, Dean of Libraries, and Dr. Ben Phillips, Director of the Darrington Extension. Mr. Robert Burgess, Digital Resources Librarian, led the panel. In addition to the panelists, a video was shown with two of the students in the program, Franz and Marco, being interviewed by Drs. Laing and Kubic. Below are the questions answered by the panelists or addressed in the video.

### **1) HOW ARE/WERE LIBRARY WORKERS SELECTED?**

Students who were interested in working in the library asked if they can start doing some simple tasks. As they continue to work, they become staff. The library will seek people who enjoy learning and books. They have several departments such as shelving, processing, circulation, and textbook department. Each department has a team leader of the department. All the teams collaborate with each other instead of one person being in charge of everything. Students have taken ownership of the library.

### **2) WHEN THE PROGRAM FIRST STARTED, HOW MANY VOLUMES DID YOU BEGIN WITH AND WHAT SPACE DID YOU HAVE?**

The library started off with about 800 volumes.

### **3) HOW DO YOU RECEIVE ITEMS FOR THE LIBRARY?**

Groups would send items to the Heart of Texas and then to the Ft. Worth campus. The Ft. Worth campus would catalog and process them to send them to Darrington. Once bigger shipments came in and the turnaround was very long, Darrington started to process their own books and were able to expedite the process of getting books on the shelves. As of Summer 2016, the library has over 22,000 volumes.

### **4) WHAT CRITERIA DO YOU USE FOR ADDING BOOKS INTO THE LIBRARY?**

At first they were just putting any theological book on the shelf. Now they look at more current publications. They try to keep two copies of a volume on the shelf. They focus on academic theological material. Our Acquisitions Librarian, Dorothy Smith, can also see the Darrington catalog using the Library Soft program. She

sends Darrington items based upon their need as she buys books for the Ft. Worth and Houston campuses as well as process donations.

**5) HOW DO YOU CATALOG THE ITEMS IN THE COLLECTION?**

They use the Library Soft program to put in the basic title, author, and publication information. They get the call numbers from the publication information along with a cutter table. The Fort Worth campus library periodically exports its catalog to the Darrington campus to provide call numbers.

**6) HOW DO YOU GET ACCESS TO ELECTRONIC MATERIAL?**

The students do not have access to the Internet at the prison. Although the modern student may not be able to conceptualize going to school without the Internet, the students at the Darrington campus do not miss it at all. Computers are essential but they do not see a need for Internet. However, the students do have access to Bible software on campus. They also have internal network computers where public domain material has been added. In addition, the Fort Worth campus is currently in the process of scanning SWBTS PHD dissertations and Doctor of Ministry projects. Each time the Fort Worth librarians visit that campus, they take an external hard drive loaded with PDFs of the dissertations to load on internal network computers. In addition, they created an electronic index of articles from their print journals. In addition, professors from the Houston campus will load papers and annotated bibliographies from their students to flash drives for them to be put on computers at the Darrington campus. This allows students at Darrington to be connected with the work that their fellow students at the Houston campus are doing.

**7) WHAT IS THE LEVEL OF LIBRARY EXPERIENCE THAT YOUR STUDENTS HAVE?**

Most students did not graduate high school. Students have very little information literacy background. Many have not used reference sources such as commentaries. Library workers have to do remedial instruction with students. Within a year and a half, students do become proficient in using the library.

**8) DO LIBRARY WORKERS DO ANY INFORMATION LITERACY INSTRUCTION?**

Library workers constantly do one-on-one sessions with students. However, the workers are given a three-hour orientation with new students during the first week of school.

**9) WHAT ARE SOME OF THE LARGEST HURDLES OF PROVIDING INFORMATION TO YOUR STUDENTS?**

The biggest hurdle that they have is maintenance when it comes to getting office supplies. They have to make extra sure that they take care of their books since they do not have a lot of supplies for repairing books.

**10) IN WHAT DISCIPLINE OR AREA DO STUDENTS HAVE THE HIGHEST INTEREST?**

Their need can change by the semester. They have an ongoing need for new theological material. Our students actively teach Sunday School classes and Bible Studies in the prison. The Darrington campus also hosts their own student conferences where they present research papers to one another.

In addition, our students do tear walking. This is a program that juniors and seniors participate with through the chapel to visit for closed custody, medium custody, and transit lines. The students minister to these inmates who have limited movements or are going back home. These are moments to apply what they learn in the classroom or personal studies to pastoral counseling. Our students are doing more than learning theology, they are reaching the lost and those in darkness in prison. Books on apologetics and theology do help in these moments of ministry.

During the breaks, they need theology and hermeneutics for sermons or Bible studies. Many times during the breaks they prepare for the next semester. Students also read classics and public speaking during the breaks but they do not read Christian fiction.

**11) HOW DOES THE LIBRARY SERVE THE NON-CHRISTIANS IN THE PROGRAM?**

The SWBTS program is open to all Texas prisoners who have good behavior and have several years left to serve on their sentence. Many of the students are not Southern Baptists. In fact some of the students are not even Christian which is unusual for a conservative, evangelical seminary. Because the program is funded by the government, people of all faiths or no faith can enter the program. This allows the Christian students to directly encounter those who are of other faiths. Many have entered the program and have converted to Christianity. Others are shown how to apply hermeneutical and apologetic principles to their own faith.

**12) WHAT DO YOU ENVISION FOR THE LIBRARY FACILITY THAT WILL HELP YOU EXPAND YOUR SERVICES?**

They are hoping for a separate area for quiet study. They would like more computers for research. There is also a need for them to be able to expand their collection.

**13) IS YOUR LIBRARY A PLACE OF COMMUNITY, STUDY, OR BOTH?**

Although, the library does have some tutoring sessions that may go on, the library is primarily a place where students can go to get quiet study. The corners are also used for prayer. The computer lab, conference room, and classrooms can be pretty loud but the library itself is usually quiet. This is not something that they can get anywhere else except the library.

**14) WHAT IS THE PROCESS OF PREPARING STARTER KITS FOR GRADUATES?**

Librarians have an idea from their experience in supporting classes to put together starter kits with commentaries and other scholarly works. They also collect

hermeneutics and leadership books. The books for the boxes come from donations church drives and the Heart of Texas. They will put older, premium items into the starter kits when they receive donations or purchases of newer editions. They try to put in a commentary for every book of the Bible. They may not put all commentaries in starter kit from the same series but put the best ones that they can.



## **The Silence of the Religious Archive on Issues of Social Justice: Exploring the Political Activity of 2 Denominations through Primary Source Materials**

by Christopher J. Anderson, Drew University; Colin Dube, Wilberforce University; Shaneè Yvette Murrain, Payne Theological Seminary

### **CONTEXT**

The subjects of this presentation are the functions of narrative, authority and memory in religious archival records. We will explore under highlighted social justice movements in archives as evidenced by AME Political Activity and Collective Memory in the Archival Record, position the “record” or “artifact” as object and gateway to social justice, and thinking how this affects acquisitions and discuss social media and the future of acquisitions and preservation.

A bit of context to set the stage. The idea for this panel was born at last year’s annual meeting. On June 17th, the day of pre-conference sessions, news broke about 9 members of the Mother Emanuel A.M.E. Church in Charleston, South Carolina, who had been shot to death by a young white man they welcomed into their usual evening Bible Study.

Beth Bidlack, acting President of ATLA, announced at the morning plenary session on Thursday that 9 had been murdered at Mother Emanuel A.M.E. Church. The crowd of librarians, many holding tablets and smart devices GASPED. Audibly. LOUDLY. Chris Anderson, Jess Bellemer, Director of the Library at Hood Theological Seminary a school founded and supported by the AMEZ Church and Murrain quickly found one another and came up with an action plan to discuss and invite others to process with us what exactly happened in Charleston and what it meant for us as Americans, Christians, theologians, librarians and members of ATLA in particular. That conversation continues today with the addition of Colin and his reflections on AME Activism from the Wilberforce University Archives.

### **PROVENANCE AND PRIVILEGE**

A definition to mull over: Provenance is defined as the origin or source of something. It is also information regarding the origins, custody, and ownership of an item or collection. Provenance is a fundamental principle of archives, referring to the individual, family, or organization that created or received the items in a collection. The principle of provenance or the respect des fonds dictates that records of different origins (provenance) be kept separate to preserve their context.<sup>1</sup> The ability to document one’s history is a privilege. Marginalized communities have not always had the security or stability to keep and store the artifacts relating to their life and productivity, collecting and preserving what is known of their history. Ensuring that what is known is claimed and disseminated is what Korean Scholar Jung Ha Kim, in “But Who Do You Say That I Am? (Matt 16:15): A Churched Korean American Woman’s Autobiographical Inquiry” calls the “political act of remembering in the midst of relentless cultural

amnesia and the cult of autonomous self that opens our eyes to identify new tools that are actually passed down from our ancestors and communities for ages.”<sup>2</sup> Chris will launch the conversation delving deeper into the history of Methodism and how the founding of the AME Church how origins influence our interpretation of the archival record.

### **THE ARCHIVIST AND ARTIFACT AS GATEWAYS TO SOCIAL JUSTICE**

In the late eighteenth century Richard Allen, Absalom Jones and several African American members of Philadelphia’s St. George’s Methodist Episcopal Church walked out of a Sunday service protesting the treatment they had received at the hands of several church ushers. The story of the origins of the African Methodist Episcopal Church informs us of the necessity of action when social justice and religious practice collide. Walking out of the service at St. George’s was both proactive and empowering: steps on the part of Richard Allen, Absalom Jones and the African American members of St. George’s Church. They had had enough and made a statement by removing themselves from an unwelcoming and discriminatory environment. A people in prayer, pulled from their knees in an act of prayer. Action was taken, social justice commenced.

How that story is told, through two hundred years of written and published documentation, oral testimonies and artifacts, is partially informed by both the archivist and the archive. The archivist, as keeper and disseminator of historical information, can both manipulate and disentangle how the past is documented and told. In his book *Archives Power*, Randall C. Jimerson notes, “The power that archivists wield – in constructing memory, in selecting which aspects of society will be documented and preserved, and in interpreting the record for subsequent users – carries social obligations.”<sup>3</sup> Jimerson acknowledges the agency and resulting actions of the archivist. When archivists request, receive, select, discard, process, and promote archival documents and artifacts, they have much to offer the historian or organization attempting to tell a story. Archivists have the power to champion and silence the past, to promote or erase the original record of the event.

In the case of social justice, archivists help provide evidence for the historian or organization promoting social justice while they also have the ability to silence the past by not retaining archival documentation and artifacts that help shape the story. This is a significant charge for archivists because, as Jimerson argues, “Archivists provide resources for people to examine the past, to understand themselves in relationship to others, and to deepen the appreciation of people with different backgrounds and perspectives.”<sup>4</sup> In this way, “Archivists can become agents of change in the interests of accountability, social justice, and diversity.”<sup>5</sup>

### **THE ARTIFACT OR OBJECT AS GATEWAY: WHAT DOES THE ARTIFACT OR RECORD SAY ABOUT THE PAST?**

The Artifacts or Records in the archive are resources received, ordered, cataloged, processed, preserved, promoted and made available. In the religious archive they range from printed books and journals to crumbling newspapers and pamphlets to

three dimensional objects. In and of themselves they are without context, unless given meaning by the archivist or the researcher.

The materials also have historical value and potentiality, they have the ability to privilege the powerful and to marginalize those not in positions of power and authority. Authors Schwartz and Cook in “Archives, Records, and Power: The Making of Modern Memory” confirm, “They can be a tool of hegemony; they can be a tool of resistance. They both reflect and constitute power relations.”<sup>6</sup> This can be seen in the context of the African Methodist Episcopal Church through the original archived nails once used to build the balcony at St. George’s Methodist Episcopal Church in Philadelphia.

The nails were driven in by the same hands that were clasped together in prayer, pulled from their knees and told they were not permitted to pray in that space. The nails, now fashioned into necklace crosses, serve as reminders of privilege and marginalization; as objects of resistance and power, because they were in the context when social justice took place in the 1790s and they can remind the researcher of how their presence and utilization can both inform and empower in the present.

Blouin, Jr. and Rosenberg note, as tools for social justice archival materials, including artifacts, “are situated at the central and contested point of connection between history and memory.” They “reinforce the very abstractions of social memory, while their processes affirm and validate particular kinds of collective understanding.”<sup>7</sup> Randall Jimerson confirms, in this way, “Archival sources assist in protecting the rights of all citizens and in holding public leaders accountable for their actions...”<sup>8</sup>

Artifacts then can be employed to promote social justice in the present. These artifacts may be historical newspapers or serials or they may be contemporary forms of media such as motion pictures or even as images on social media. Both Colin and Shanee’ will say more about these uses in a few minutes.

Finally, Schwartz and Cook note, “Records are also about power. They are about imposing control and order on transactions, events, people, and societies through the legal, symbolic, structural, and operational power of recorded communication.”<sup>9</sup> I would also point out that records can also be empowering, recording ways prior generations, groups or institutions promoted social justice and action. By viewing a photograph of a protest, or by reading a protest pamphlet or broadside, researchers become empowered through the employment of the object.

The archivist and the archive function as Gateways to action. This is partially why it is important for these records and objects to be collected, processed, preserved and promoted to both research and general public. Gathering dust in boxes in the basements of our libraries and archives contain the potential of the materials, create a silence or a lost opportunity, and ultimately remove historical objects from being employed as Gateways. Jimerson points out, “The archive provides a powerful resource for restorative justice. It can be a catalyst for recognizing previously ignored injustices, as well as a tool to rectify the distortions of the past. At times, even its noted absence can be a catalyst for restoration.”<sup>10</sup>

## THE AFRICAN AMERICAN CHURCH AND COLLECTIVE MEMORY

As the oldest freestanding African-American seminary in the world, having been mandated in 1891 by its sponsor, the African Methodist Episcopal Church (AMEC), Payne Theological Seminary currently serves as one of the denomination's primary archival centers. Located in the heart of the historic Native-American Tawawa territory in Greene County, Ohio, Payne is neighbor to two historic African-American universities — Wilberforce and Central State. The Wilberforce University Board of Trustees, at its June 1890 session, voted and approved the organization of a seminary to be named on behalf of Bishop Daniel Alexander Payne, who had interested the AMEC in a program of higher learning. The seminary was incorporated in 1894 as an independent institution “for the purpose of promoting education, religion, and morality by the education of persons for the Christian ministry and missionaries for the redemption of Africa and other foreign lands.”

Today, the archives at Payne's Bishop Reverdy C. Ransom Memorial Library hold more than 15,000 items of which 3,600 have been classified as rare, endangered, or fragile. The full collection of Ransom's papers and writings are held there. Ransom was a civil rights leader, editor and forty eighth bishop of the AMEC. Additionally, the Library hosts an extensive collection on Bishop Payne, including *The Pleasures and Miscellaneous Poems* (Baltimore: Sherwood and Co. 1850). Most materials focus on African-American culture and religion and tell a great deal about the history of the AME denomination and its traditions. Lastly, Payne's holdings chronicle the leadership of the seminary, its founder and the 16 other deans and presidents that have guided the institution since 1894.

Jung Ha Kim says, “Reflection helps us to see alternative directions in our lives and reframing our stories according to the convictions and values we hold.”<sup>11</sup> In primary documents produced by African American denominations and church bodies like *The Christian Recorder* we see record's creators establishing provenance, participating in constructing their own stories and revisiting them throughout the life of the community.

As historian Emma Jones Lapsansky has written, “On the one hand [collecting] helps to reach back into experience, and thereby reconstruct and connect events, faces, books and gestures. On the other ... it allows people to dispatch their ‘duty... as witnesses for the future to collect them again for the sake of our children,’ to solidify familiarity, to create connectedness and continuity.”<sup>12</sup>

The religious record and African American History in our Collective Memory as archival repositories asks to define what should be remembered or forgotten? We must continually analyze common narratives in African American, American and religious history and discuss collective amnesia (who is silenced?) and competing and contested memories.

The overwhelming majority of the provenance of in the religious archival record is masculine. In “Womanist Theology: Black Women's Voices,” Delores S. Williams encourages us to ask the question where are the women in the church and what are they doing? “The womanist theologian must search for the voices, actions, opinions, experience, and faith of women whose names sometimes slip into the male-centered

rendering of black history, but whose actual stories remain remote.”<sup>13</sup> What are contributions of women in the church? How are they highlighted and celebrated? In an online exhibit featuring documents from the Women in Ministry portion of the Payne Digital Archive, the history of the Women’s Mite and Parent Mite Missionary associations are contextualized to highlight the under-celebrated organization and activism of Black Church Women.<sup>14</sup>

Part of this discussion concerns changing the narrative of African American collections that often are not seen as on par with other materials related to American history. Pushing against this notion has been an uphill battle for many of us in the archival world, but it needs to be taken as seriously as other resources. We need to provide comparable access to these holdings, build these collections at a similar pace to other holdings, and use them in our research, scholarship, and teaching. Herein lies the question, what do we want to remember and how do we tell the story? Inherent worthiness of people to have their humanity be considered equitable with the majority narrative is seen throughout the religious record in Payne’s archive.

In an article entitled *Disgraceful Outrages* published in *The Christian Recorder* August 5, 1854, we have a direct example of RECLAIMING the narrative, “For some weeks past it has been the policy of drivers of omnibuses belonging to St. Catherine’s House and the American Hotel in what can be inferred in the article as “Britain”, to exclude colored people there from, or, by special indulgence, allow them to ride outside. Some four weeks ago, the Right Reverend Paul Quinn, of Philadelphia Bishop of the AME Church, in a feeble state of health. This fine old gentleman whose presence would honor any board of bishops, was compelled to climb up and take his seat outside to ride into town.”<sup>15</sup> The article goes on to describe 3 other clergymen denied omnibus service using phrases like “man of fortune” and “of fine appearance and ordinary intelligence.” The article ends with an offer to send an AME missionary of civilization to provide cultural sensitivity training. The use of language that claims dignity and respectability in the face of ill treatment and humiliation, essentially capturing in printed text a self-affirming counter narrative for mass consumption.

## **SOCIAL MEDIA AS THE NEW NEWSPAPER (NAVIGATING INFORMATION LITERACY) AND CROWD SOURCED SYLLABI**

During the plenary lecture at the 2014 American Theological Library Association Annual Conference, Dr. Kathryn Reklis, whose work studies the promises and challenges of new media in the academic study of religion, joked, “Some greet the digital age with eschatological hope, some with apocalyptic doom.”<sup>16</sup> Put plainly the digital age is the end of the world. The undeniable truth we must face as library leaders and global citizens is that we’ve been in the midst of a communications revolution for some time. We would do well to learn and regularly use digital technologies, from blog culture to social networking, not only because the tools create demands to make academic research and teaching more relevant to the real world, but because social media offers us an opportunity to redefine community. It also gives those of us in Archives and Special Collections the opportunity to be active participants in the world as seen by our students.

Twitter hashtags are where the new academy meets. Created by graduate students Aleia Brown and Joshua Crutchfield, #Blktwitterstorians<sup>17</sup> has served as an online space to debate issues of particular importance to African American scholars — as well as those who study the African American experience, regardless of race. Not surprisingly, the issues debated on the first Saturday of every month are often reflections of larger issues in the academy. June's topic questioned the role of African American historians as potential "public intellectuals."

Ferguson Syllabus, the catalyst of what can be called the "syllabi movement," is a collection of resources for teachers from kindergarten to higher education on teaching, understanding, and remembering civic unrest and social activism. The project was created by Dr. Marcia Chatelain, Associate Professor of History and African American Studies at Georgetown University, during the summer of 2014, when the unrest in Ferguson, Mo. began. Chatelain, crowdsourced the reading list about race, African-American history, civil rights and policing by collecting suggestions via the Twitter hashtag #FergusonSyllabus. Books include Linnemann, Wall, & Green's 2014 *The Walking Dead and Killing State: Zombification and the Normalization of Police Violence* and another 2014 title *Pulled Over: How Police Stops Define Race and Citizenship*.

Building on the collective consciousness network social media provides, historians from inside and outside the academy shared suggested readings on Twitter to "contextualize" race motivated violence in the United States. The syllabus was the idea of Chad Williams, a Brandeis University historian and chair of the school's African and Afro-American Studies Department. Williams proposed the idea in a series of Tweets on June 19, two days after the attack in Charleston. "You know what, I just really need some of my white friends and colleagues to read some history books. That is all,"<sup>18</sup> he wrote. "Lots of ignorance running rampant. Folks need a #CharlestonSyllabus."<sup>19</sup> Historian and author Kidada E. Williams retweeted Chad Williams' idea, and the hashtag soon started trending, with Twitter users posting ideas for the syllabus. The African American Intellectual History Society has posted the list of materials for educators to use in classes when discussing the terrorist attack. According to the society, the readings "provide valuable information about the history of racial violence in this country and contextualize the history of race relations in South Carolina and the United States in general. They also offer insights on race, racial identities, global white supremacy and black resistance."<sup>20</sup>

The syllabus, which is currently maintained by historian Keisha N. Blain, is organized by topic, with sections listing readings about South Carolina, the history of slavery, the Civil War and reconstruction, white supremacy and the Confederate flag. It includes contemporary pieces by Ta-Nehisi Coates and Michael Eric Dyson written since the attack. There are also fiction and poetry recommendations of works by African American authors Toni Morrison, Rita Dove and Nikki Giovanni. #CharlestonSyllabus is available for purchase as a printed volume as of May 2016.

Both crowdsourcing and social media owe their existence to the power of conversation. Though social media has its pitfalls, at its best it acts as a relaxed meeting ground, a soapbox for airing views, a platform to raise support. From cementing relationships to creating new careers, social media manages to create value, thanks

to the enthusiastic participation of its users — people power, people and their words. When people come together to work towards a common cause, great things are born. Crowdsourcing taps into this groundswell of creativity, empathy and support that each one of us has buried deep inside of us and draws it out to build new ventures and spread radical ideas. Crowdsourcing is the process of getting work or funding, usually online, from a crowd of people. The word is a combination of the words “crowd” and “outsourcing.” The idea is to take work and outsource it to a crowd of workers. And in the case of Twitter where users share their thoughts, news, information and jokes in 140 characters of text or less, the work moves swiftly.

## DOCUMENTING THE NOW

When #Ferguson started trending almost two years ago on Twitter, Archivist Bergis Jules and a few other librarians began thinking a lot about building research collections around the digital content shared via social media in the aftermath of the killing of unarmed teenager Michael Brown in August 2014. In January 2016, it was announced that a two-year, \$517,000 grant from The Andrew W. Mellon Foundation will fund a project called “Documenting the Now: Supporting Scholarly Use and Preservation of Social Media Content.” Washington University in St. Louis, the Maryland Institute for Technology in the Humanities (MITH) at the University of Maryland and the University of California, Riverside, are collaborators on the project.<sup>21</sup>

The project responds to the public’s use of social media for chronicling historically significant events as well as demand from scholars and archivists seeking a user-friendly means of collecting and preserving digital content. Collaboration between three universities will develop DocNow, an open-source application that will be used for collecting Tweets and their associated metadata and Web content.

This is activist archivists, a new phrase that’s gaining popularity in the field, responding thoughtfully to the challenges of documenting student life, popular culture, and world news and the events that are socially relevant to the seminarians and scholars we serve according to their own determined proximity to the creators and characters of *those* stories.

Students and young adults are authoring and creating documentation about their lived experience daily on apps like Twitter, Instagram, and Snapchat. It is fascinating to see how their born digital archiving contributes to their understanding of primary source material. How can we design instruction that anticipates their lived experience and recognizes that they crave digital experiences?

In November 2015, Murrain taught 165 adult learners (all ordained clergy) at a workshop on digital archives, social media, and free online resources for group study and crowdsourced syllabi in the local church at the Third District Annual Planning Meeting of the A.M.E. Church. The goal was to encourage them to connect to young adults and youth in the church via online Christian Education. It was a light handed invitation to step further into the digital world many tip toed.

So now archivists and special collections librarians and archivists are called to participate in shared stewardship and furthering digital culture. The responsibility of collecting the unfolding religious record in its digital iterations is both a challenge and

opportunity to be a mirror for our users...and also radically include the stories of ALL in the religious archive. But does it mean we have to collect everything? How might our biases and interest in furthering certain narratives compromise our collection development policies? Will the archive of the future be completely digital? What does information literacy look like if it is?

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## ENDNOTES

- <sup>1</sup> "Provenance," A Glossary of Archival and Records Terminology, *Society of American Archivists* <http://www2.archivists.org/glossary/terms/p/provenance>
- <sup>2</sup> Kim, Jung Ha. "But Who Do You Say That I Am? (Matt 16: 15): A Churched Korean American Woman's Autobiographical Inquiry." *Journeys at the Margin* (1999): 103-112.
- <sup>3</sup> Jimerson, Randall C. "Archives Power: Memory, Accountability, and Social Justice." (2009), pg. 261
- <sup>4</sup> Jimerson, xvi
- <sup>5</sup> Jimerson, 245
- <sup>6</sup> Schwartz, Joan M., and Terry Cook. "Archives, Records, and Power: the Making of Modern Memory." *Archival Science* 2, no. 1-2 (2002): 13
- <sup>7</sup> Jimerson, 115
- <sup>8</sup> Jimerson, xiv
- <sup>9</sup> Schwartz and Cook, 13
- <sup>10</sup> Jimerson, 368
- <sup>11</sup> Kim, 105
- <sup>12</sup> Lapsansky, Emma Jones. "Discipline to the Mind?: Philadelphia's Banneker Institute, 1854-1872." *The Pennsylvania Magazine of History and Biography* 117.1/2 (1993): 83-102.
- <sup>13</sup> Williams, Delores S. "Womanist Theology: Black Women's Voices (1986)." *The Womanist Reader*. New York: Routledge (2006)
- <sup>14</sup> Ayenu, Ciana. "Weary of Giving with No Representation: Black Womanhood in the African Methodist Episcopal Church, 1897-1916"#UmbraSearch, Tumblr (June 10, 2016) <http://umbrasearch.tumblr.com/post/141967700140/weary-of-giving-with-no-representation>
- <sup>15</sup> "Disgraceful Outrages," *The Christian Recorder*. Nashville, Tennessee: A.M.E.C. Sunday School Union (August 5, 1894)
- <sup>16</sup> Reklis, Kathryn, "Tweet if You Want Tenure? New Media and the "New Academy" Presentation at the American Theological Library Association Annual Conference, New Orleans, Louisiana, June 17- 20, 2014.
- <sup>17</sup> #Blacktwitterstorians Storify <https://storify.com/aleiabrown/blktwitterstorians>
- <sup>18</sup> Williams, Chad. Twitter Post. June 19, 2015. [https://twitter.com/dr\\_chadwilliams/status/612021976476069888](https://twitter.com/dr_chadwilliams/status/612021976476069888)
- <sup>19</sup> Williams, Chad. Twitter Post. June 19, 2015. [https://twitter.com/dr\\_chadwilliams/status/612026047064842240](https://twitter.com/dr_chadwilliams/status/612026047064842240)



- <sup>20</sup> The African American Intellectual History Society. <http://www.aaihs.org/resources/charlestonsyllabus/>
- <sup>21</sup> Sherkat, Mojgan. "Documenting the Now: Archiving Social Media for Generations to Come," *UCR Today* (January 20, 2016) <https://ucrtoday.ucr.edu/34255>

# Conversation Groups

## Contemporary Religious Literature Discussion Group

by Jennifer Ulrich, Eastern Mennonite University; Donna J. Wells,  
Southeastern Baptist Theological Seminary

A small group assembled for a discussion of books read over the past year. We had fun reminiscing about old favorites, and many of us are looking forward to adding some new authors or titles to our growing list of titles to read. Someone suggested the website Fantastic Fiction as one way to discover new titles. You can find it at <https://www.fantasticfiction.com/>.

One of the participants enjoys the Hank the Cowdog books by John Erickson so a few of those are listed but there are many more. Another participant enjoys the video posts by poet Shane Koycazn. These do have language that not everyone may find appropriate.

There is a Festival of Faith and Writing at Calvin College - <http://festival.calvin.edu/>

Here is the list of titles we discussed. Happy Reading!

### READING LIST

- Boo, Katherine. 2012. *Behind the Beautiful Forevers*. New York: Random House.
- Bradley, Kimberly Brubaker. 2015. *The War that Saved My Life*. New York, New York: Dial Books for Young Readers, an imprint of Penguin Group (USA) LLC.
- Buyea, Rob. 2010. *Because of Mr. Terupt*. New York: Delacorte Press.
- Buyea, Rob. 2013. *Mr. Terupt Falls Again*. New York: Yearling.
- Buyea, Rob. 2015. *Saving Mr. Terupt*. First edition. New York: Delacorte Press.
- Doerr, Anthony. 2014. *All The Light We Cannot See: A Novel*. First Scribner hardcover edition. New York: Scribner.
- Erickson, John R. 1988. *The Original Adventures of Hank the Cowdog*. Austin, Tex.: Texas Monthly Press.
- Erickson, John R., and Gerald L. Holmes. 2002. *Hank the Cowdog: the Secret Laundry Monster Files*. New York: Puffin Books/Viking.
- Gaiman, Neil. 2001. *American Gods: A Novel*. New York: W. Morrow.
- Gaiman, Neil. 2005. *Anansi Boys*. New York: William Morrow.
- Gaiman, Neil, and Dave McKean. 2002. *Coraline*. New York: HarperCollins.
- George, Nina, and Simon Pare. 2015. *The Little Paris Bookshop: A Novel*. First U.S. edition. New York: Crown Publishers.
- Hannah, Kristin. 2015. *The Nightingale*. First edition. New York: St. Martin's Press.

- Hassman, Tupelo, Abby Kagan. 2012. *Girlchild*. New York: Farrar, Straus and Giroux.
- Joyce, Rachel. 2012. *The Unlikely Pilgrimage of Harold Fry: A Novel*. New York: Random House.
- Kelly, Martha Hall. 2016. *Lilac Girls: A Novel*. First edition. New York: Ballantine Books.
- Koyczan, Shane L. 2014. *To This Day: For the Bullied and Beautiful*. Toronto: Annick Press.
- Malladi, Amulya. 2002. *A Breath of Fresh Air*. 1st ed. New York: Ballantine Books.
- McEwan, Ian. 2014. *The Children Act: A Novel*. First United States edition. New York: Nan A. Talese/Doubleday.
- O'Brien, Tim. 1998. *The Things They Carried: A Work of Fiction*. New York: Broadway Books.
- Penny, Louise. 2006. *Still Life*. New York: St. Martin's Minotaur.
- Penny, Louise. 2012. *The Beautiful Mystery: a Chief Inspector Gamache Novel*. 1st ed. New York: St. Martin's Minotaur.
- Penny, Louise. 2016. *A Great Reckoning*. First Edition. New York: Minotaur Books.
- Richards, E. Randolph, and Brandon J. O'Brien. 2012. *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*. Downers Grove, Ill.: IVP Books.
- Robinson, Marilynne. 2004. *Gilead*. 1st ed. New York: Farrar, Straus and Giroux.
- Robinson, Marilynne. 2008. *Home*. New York: Farrar, Straus and Giroux.
- Robinson, Marilynne. 2014. *Lila*. First edition. New York: Farrar, Straus and Giroux.
- Simonson, Helen. 2010. *Major Pettigrew's Last Stand: A Novel*. New York: Random House.
- Simonson, Helen. 2016. *The Summer Before The War: A Novel*. First edition. New York: Random House.
- Willis, Connie. 1992. *Doomsday Book*. New York: Bantam Books.

## **Open Source Technologies: Siren Call or Silver Bullet**

by Wesley Custer and Thad Horner, Asbury Theological Seminary; Gabriel Ortiz, St. Patrick's Seminary

When considering new technologies, librarians usually are looking for a cost-effective option to fit our needs. Many of the industry standard products available seem to be cost prohibitive to the small to medium library like most of our theological libraries. Open source technology offers much of the same functionality of the mainstream products with little to no up-front cost to the library. Here is the rub; libraries need low cost solutions to meet the needs of patrons. However, these solutions must be fully functional in a timely manner and need to be supported over the long term use of the product. It is up to the staff of the library to provide the full implementation, development, and support of an open source product, which costs institutional capital. On the other hand, purchasing a mainstream product costs more up front and can continue to cost money to pay for support. Is open source technology a “siren call” luring us into burning out our staff on support and development? Or, is it a “silver bullet” offering the perfect balance between functionality and cost?

The answer is neither, as our discussion uncovered. The issues are far more complex than a simple either/or dichotomy. What follows is the result of our discussion organized into the various issues, thoughts, and needs that our participants have experienced.

Through our conversation we uncovered these topics: the concerns and benefits of producing custom code; the question of working with open source out of the box or customizing the product; determining whether projects are under the scope of the library vs. IT; ATLA providing a platform for awareness of open source work being done by librarians in ATLA; weighing the value of open source software against using a commercial product; coping with knowledge decay by continually having a web project in development; identifying interest in creating a web development group among ATLA librarians; ; and implications of source control over developed library applications.

Custom code: Often, small academic libraries encounter tasks where conventional services/tools provided by library vendors cannot efficiently assist with processing. As a result, librarians with development experience use their skills to develop solutions to process tasks. These solutions range from small snippets of scripting languages such as PHP, JavaScript, and Python to fully developed web applications. The discussion group identified a need to create a repository for this work, so that others may use or modify to complete similar tasks. Plausible solutions for this include starting a Git repository, either through github or bitbucket, in order to server as the central location for ATLA librarians.

Out of the box or customize: Open source applications often allow librarians to customize the public interface that is accessible to stakeholders. However, it is important to consider whether librarians should use these applications out of the box, or spend time customizing them to represent the library. Valid points for customization included the necessity to observe library branding throughout all public facing applications

offered by the library. This is particularly important, as library branding can fall under the purview of other institutional departments such as office of communications, IT, and Marketing. Additionally, strong customization communicates credibility to the services and information provided by these tools. Opposing points to customization included a concern for the time necessary to achieve sufficient customization. Also, open source web applications require a beginner to intermediate knowledge of web programming languages, such as HTML, and CSS. To determine whether to customize, librarians must weigh these factors appropriately based upon the conditions unique to their institution.

Institutional support for library staff doing things that have historically been information tech territory: It is difficult to predict the response of an institution when the library starts working on projects that have traditionally been information technology territory. However, the farther technology increases and the more library resources go online and are digitized the more we find the lines between academic library tasks and information technology tasks being blurred. In the midst of this shifting emphasis in library staff roles and technological capacities the institutions of which we are a part can find it difficult to cope with the blurred lines between the two. The best strategy forward will be fostering good relationships with the IT personnel and leadership. Perhaps, with the help of IT and the support of IT leadership within our institutions, we could find a way for both departments to make sense of their changing identities and roles.

ATLA provide a platform for awareness of open source projects: ATLA provides resources for a variety of interest groups, denominational groups, and other projects including space on its website and email listservs. ATLA would serve its members who are currently working on open source projects well by providing a platform consisting of webspace, a listserv, or some other means for interested members to showcase their work and keep other members aware of progress being made on projects. Such a contribution on ATLA's part should require little financial and time investment. It would be greatly beneficial if such a means of awareness were available.

Overall, open source technologies are emerging and growing into maturity. It would behoove theological librarians to look carefully at them and weigh their benefits and concerns, including their prices and costs over the life of their use, before launching into any technology. Any technology could solve many of our problems but it can also produce a host of concerns and challenges at the same time.

## Preparing a Goodly Heritage: Succession Planning in Theological Libraries

by Miranda Bennett, University of Houston Libraries

This conversation group discussed the challenges and opportunities presented by succession planning, systematic and intentional preparation for the inevitable staffing changes that happen in theological libraries. Participants contributed many thoughtful, practical ideas to a lively and engaging conversation.

Among the challenges the group talked about were the actions — or inactions — of library administrators, especially in situations where a long-planned retirement could allow for a period of overlap between a librarian and his or her successor. When such an opportunity is not taken (if, for instance, the job advertisement is not posted early enough) or not available, other approaches to succession planning may be taken. Participants offered suggestions such as leaving contact information for your successor (although it was noted that someone new to a position might be reluctant to get in touch with its previous occupant) and providing extensive documentation of job activities, workflows, and key relationships. Such documentation can prove useful even if a specific position will not have a direct “successor” due to reorganization or lack of funding. Another perspective that the group discussed focuses on adopting systems and approaches that require relatively little local knowledge, such as hosted, third-party software that includes extensive documentation and support.

The conversation generated a lovely metaphor for a succession planning activity that could be undertaken by an individual getting ready to leave a job: preparing a “welcome basket” for the person who will next occupy the position. Such a “basket” could contain information about “who knows what” at the library and on campus; details about important informal contacts and networks; an insider’s view of institutional history; discreet cautions about potential minefields; and documentation that illustrates the life and values of the organization (a participant described the last as the equivalent of providing a new pastor with “a year’s worth of bulletins”).

Several participants in the discussion favored long-term succession planning centered on developing talent within the library, an approach sometimes called “growing your own.” We talked about how intentional mentoring, often over many years, can prepare a capable and interested staff member to take on a new role in the library. This was considered especially important in institutions with a distinctive organizational culture or strong confessional commitment that could make it difficult to recruit a successful outside candidate. A library director in the session observed that this kind of mentoring-based succession planning for library leadership needs to balance building the knowledge and skills of a prospective successor with allowing that person to develop his or her own leadership style and strengths. You are “creating a new library director,” he said, “not creating you.”

A final angle on succession planning discussed by the group was opportunities for theological libraries to incorporate elements of religious ritual or faith tradition into succession planning. For example, we talked about the importance of recognizing the

need of library staff to grieve the loss of a colleague while celebrating the opportunities that await him or her in a new job or phase of life. Rituals that acknowledge a departure, honor a period of transition, and welcome a new colleague can help both current and new staff members gracefully manage change.

## Reaching Out to Reluctant Faculty

by Martha Adkins, University of San Diego

This conversation group explored one of the burning questions of subject specialist librarians: how does a subject librarian engage with reluctant discipline faculty?

The meeting was an opportunity for subject specialist librarians to discuss issues, problems, and solutions for those times when they reach out and no one answers: if personal communication with discipline faculty is met with silence, efforts to attend faculty meetings are rejected outright, and suggestions for integrating information literacy instruction are answered with, “I do that myself, thank you very much.” This was a forum for subject librarians to explore the reasons why some faculty choose not to engage with the library, and innovative ways we might bring them into the fold.

Participants were encouraged to bring at least one specific case to share in this conversation group, and the group quickly realized that we had all had similar experiences with faculty in the discipline of Philosophy. The group brainstormed in the hopes of discovering a reason for this, but all was conjecture, so the conversation moved to possible solutions. Conversation was facilitated by the summary of a few articles on the topic and the facilitator’s own experiences.

A variety of reasons have been proposed in the presenter’s own experience and in the literature for why some faculty are reluctant to engage with librarians. One proposed reason, referring specifically to offers for information literacy instruction, is that faculty do this sort of thing themselves, and some even believe that because they had to teach themselves how to do research, their students ought to do the same.

One possibility for not being able to engage is that while we librarians are aware of the work that our faculty do, they are not similarly familiar with the work that we do. And while we may spend our time looking for ways to integrate our expertise into their work, they are not similarly concerned with collaborating or integrating anyone else into their own work. This may be a sort of culture difference between discipline faculty and librarians — we share our work as a matter of course and it’s built into our professional culture. Discipline faculty are trained to keep their work close to the vest, for tenure reasons, and are reluctant to share in work that may result in perhaps a watering down of their own work and chances for tenure (Anthony 82). There is also a sort of territorialism, where faculty feel a sense of ownership over their own classes and don’t want to share any of that with a librarian or other faculty member (Christiansen et al. 118).

There may also be a disconnect in the language that we use, specifically the language of critical thinking and information literacy. While there is considerable overlap, the simple difference in semantics can make a huge difference to faculty (Anthony 84).

There is the idea that librarians are service oriented, and that that perception carries with it a connotation of servitude, which ultimately results in a perception that librarians are somehow subordinate to discipline faculty (Anthony 82; Christiansen 119). Along these lines is the discrimination some might feel or deal because the terminal degree for librarianship is at the master’s level, not the PhD. Some faculty may feel that asking



a librarian for research assistance or even teaching assistance might be perceived as a weakness in their own teaching or research abilities (Anthony 84).

Attendees shared a number of ideas of how to conquer the issue, listed here:

- Scan and share title catalogs or circulate physical catalogs among discipline faculty.
- Use a mass emailing system so that you can monitor who is reading, clicking through.
- Offer one-on-one faculty instruction for specific resources, either face to face or online, synchronously or asynchronously.
- Crash classes and meetings.
- Make your service a limited resources as opposed to saying, “here anytime you need me.”
- Attend lectures and events to help build relationships.
- Create an intentional outreach plan.
- Request to be included as a librarian in course management systems or have subject guides included in the course.
- Share videos or other instructional resources directly with the department.
- Get syllabi if you can; one idea is to work with reserves personnel to get access to syllabi.
- Use knowledge of student work and schedules to identify gaps.
- Work on terminology/jargon and really think about audience and situation when speaking to faculty.
- Solicit student work to mine for data (if you’re embedded in an online course, you have access to the data).

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## Relational Librarianship @ Your Library

by Christopher J. Anderson, Drew University; Keegan Osinski, Vanderbilt University

In his *Atlas of New Librarianship*, R. David Lankes quotes librarian Jessamyn West saying, “When people have an information need, they’ll always ask people they know before they ask a librarian. The trick is making sure that librarians are some of the people they know.”<sup>1</sup> We believe that really getting to know the people in our communities — students, faculty, staff, and visitors — and building relationships with them are key components to their success in the library.

Here, we’ll offer some examples of what this “relational librarianship” looks like in our libraries (the Drew University Special Collections and Archives and the Vanderbilt University Divinity Library), and then open the floor to hear how you all build relationships with your communities.

### STUDENTS

At Vanderbilt, we have a “personal librarian” program, based on Yale’s program, where each member of the library staff is matched with a group of incoming students, makes contact with each of the students individually, and meets with them to introduce them to the library. In this way, each student’s personal librarian becomes a familiar face — an actual person they know, whom they can visit or email when they have a question.

At Drew, we make sure our special collections area is welcoming and inviting. It’s important that students feel comfortable in order to dispel “archival anxiety,” and understand that the library is *their space*. Harsh rules and signage tend to keep students away, whereas flexibility and hospitality encourage involvement.

In both libraries, we find that hiring student employees and getting to know them personally results in forming additional liaisons to our communities. Students who learn the library well and have positive experiences with librarians become invaluable advocates and evangelists for the library.

### FACULTY

In collaboration with the scholarly communication team at Vanderbilt, the Divinity Library constructed faculty bibliographies toward the purpose of developing the institutional repository. This work had the additional benefit of making us more closely acquainted with the work of each faculty member, and establishing lines of communication with them. Looking at the faculty’s published work helped us get a clear picture of their research, which will help us to build our collection more effectively and better serve their information needs.

The special collections staff at Drew surveys the upcoming semester’s course offerings during registration each semester and identifies courses with subject matter that correlates with artifacts in the special collections. We then contact each faculty member with a personalized email inviting them to consider using our collections for

their course and offering to host their class at the Archive Center. We provide a session on the basics of archival research, bring a showcase of relevant materials for the course out of the vault, and encourage the faculty to speak to course projects while the archival materials are available for viewing.

### CONTRIBUTIONS TO THE DISCUSSION

Here are some of the ideas that were shared by those gathered about how they get involved in their communities and how you might also create relationships that will foster engagement with the library:

- Auditing classes
- Social media
- Working with faculty to incorporate library collections into coursework
- Valuing work-study student employees
- Personal librarian programs (weekly email with research tips)
- Attending on-campus events
- Library open house
- Making library space hospitable
- Serving as point-person for LMS
- Tech training clinics
- Involvement with faculty syllabus and curriculum creation
- Informal conversations
- Office hours in common areas
- Game nights and events (Humans vs Zombies, Ghost Story Night, dog therapy)
- Librarians working the circulation desk
- Customer service training for all staff

### CONCLUSIONS

Relationships are hardly programmable. They are formed by actual people putting in the time and work to get to know each other and create a safe and welcoming environment in which the work of asking questions and pursuing learning can take place. This challenge is ultimately worth it because it makes for more capable researchers, more relevant collections, and an overall better academic atmosphere. We thank you for the ideas you've shared, and hope that these and the ones offered in our experiences might inspire you and encourage you to work toward a culture of relational librarianship in your library.

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### ENDNOTES

- <sup>1</sup> R. David Lankes, *The Atlas of New Librarianship* (Cambridge: MIT Press, 2011), 83.

# Supporting International Students through Library Services

by Stacie Schmidt, Biola University

## INTRODUCTION

In today's globally connected world, many American colleges, universities, and seminaries are increasingly focused on enrolling international students. These students have varying levels of English language ability and must learn how to navigate the academic expectations of an American college, university, or seminary. Are ATLA libraries prepared to support these diverse groups of international students? Does your library offer special resources for international students, such as library instruction, liaisons, or tutorials? Does your library partner with other departments to provide services for international students? A group of librarians gathered at ATLA 2016 to discuss experiences, tips, and best practices for supporting international students through library services.

At Biola University, the term "global students" is preferred over "international students." According to Biola's Global Students Programs and Development, "global students" refers to "students who have spent a significant period of their developmental years in a country or culture other than the U.S."<sup>1</sup> At Biola, this definition includes F1 Visa students, missionary kids, third culture kids, or anyone else who has spent significant time overseas. As of Fall 2015, 90% of all Biola students (graduate and undergraduate) were American citizens, and the remaining 10% were citizens of other countries.<sup>2</sup> At the graduate student level, 81% were American citizens, and 19% were citizens of other countries.<sup>3</sup>

## STATISTICS

Open Doors, a subset organization of the Institute of International Education, provides statistics regarding international students in the United States. Pertinent statistics from the 2014-2015 year are produced below:

- Total graduate students: 362,228<sup>4</sup>
- Total undergraduate students: 398,824<sup>5</sup>
- Total studying Theology and Religious Vocations: 2,674<sup>6</sup>
- Total studying Philosophy and Religious Studies: 2,101<sup>7</sup>
- International student enrollment at Faith-related institutions: 2,439<sup>8</sup>

The nations that sent the most students to the United States in 2014-2015 are (in descending order): China, India, South Korea, Saudi Arabia, and Canada.<sup>9</sup>

## ISSUES FOR THEOLOGICAL LIBRARIANS

As theological librarians, or librarians working in a theological context, we are in a unique position to support international students. International students studying theology must acclimate to a different educational system, as well as theological languages or theological concepts from differing cultural backgrounds or traditions.

There is a wide body of literature on international students, but very little is written from a theological librarian perspective. This is unfortunate, as supporting international students at theological libraries can have extra layers of complexity due to language and conceptual challenges. A bibliography of helpful articles on supporting international students is included at the end of this proceeding.

Yusuke Ishimura and Joan C. Barlett note that “Past literature highlights three common themes related to international students’ challenges in academia, with the aim of improving librarians’ approaches to working with this population:

1. knowledge of North American academic library systems,
2. understanding of academic expectations in higher education in North America, and
3. English proficiency.”<sup>10</sup>

Being aware of these challenges will allow theological librarians to provide better support to their international students.

## QUESTIONS FOR DISCUSSION

### INTRODUCTORY QUESTIONS

- How many international students attend your school? Has the number been growing over time?
- What services does your library currently offer for international students?
- Are you satisfied with what your current offerings are? Is your constituent base satisfied?
- Do you work with an international students department?
- Does anyone on staff speak the language of the predominant international student group?

### ADVANCED QUESTIONS

- What services would you like to offer, if time and money were not budgeted?
- What unique challenges are facing your library?
- What is holding you back from achieving your goals in serving international students?

### “LOOKING FORWARD” QUESTIONS

- Do you provide training for cross cultural sensitivity?
- What organizations on campus do you work with? What organizations on campus could you work with?
- What mistakes have you made? What did you learn from them?

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- <sup>2</sup> “Fall 2015 Enrollment Report,” *Biola University*, 2015, [biola.edu/institutional-research/reports](http://biola.edu/institutional-research/reports).
- <sup>3</sup> Ibid.
- <sup>4</sup> “International Students: Academic Level,” *Open Doors*, 2015, <http://www.iie.org/Research-and-Publications/Open-Doors/Data/International-Students/Academic-Level/2013-15>.
- <sup>5</sup> Ibid.
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## Top Concerns of Technical Services Staff

by Leslie Engelson, Murray State University

The annual pre-conference discussion meeting was largely spent honoring and celebrating Judy Knop and all her contributions to the membership of ATLA over her almost 30 years with the organization. ATLA provided desserts, coffee, and tea and a card was passed around for those present to sign.

Discussion of enhancing records in order to facilitate processing (batch, linked data, etc.) followed. Some recommendations for processing records include:

- If you must use free text:
  - Use established conventions
  - Use standardized terms
- Algorithmically recoverable
  - Use the most specific fields appropriate for a descriptive task
  - Minimize the use of 500 fields (too general)
  - Obey field semantics
  - Avoid redundancy
- Machine process-able
  - Use uniform titles
  - Use added entries with role codes (7XX and \$4 and \$e)
  - Use 041 for translations, including intermediate translations
  - Use indicators to refine the meaning

Other topics covered included purchase on demand and ebook issues: workflows, budget considerations, cataloging, and packages.



## **Transformation and Innovation in ATLA Small Libraries through Collaboration**

by Susan Ebertz, Wartburg Theological Seminary; Evan E. Boyd, Chicago Theological Seminary

The Small Theological Libraries meeting of 2016 was focused on what works locally and ways that we can regularly share that information. The conversation was led by Susan Ebertz and minutes were taken by Evan Boyd.

Several institutions discussed how they were able to save money on the integrated library system by participating in the ATLA buying group for WorldShare Management Services. While several reported bumps in their transition, all were happy with the changes.

Everyone shared the value and importance of consortia to save time and receive training. The problem was that several folks didn't know where best to go to find good consortial deals.

Through discussion, the group came to agreement that the best plan of action was to develop a portal on the ATLA website where each member institution can share information. Specifically, the members would like to share information about:

- Print shared resource information
- Instructional videos/tutorials
- Local policies
- Electronic product information:
  - What is purchased
  - Direct or through which buying consortia

The hope is to have the framework for the platform ready by December 2016.

## **What's Left to Say About RDA?**

by Judy Knop, ATLA; Armin Siedlecki, Pitts Theology Library; Donna J. Wells, Southeastern Baptist Theological Seminary Library

A lively conversation developed surrounding the use of \$e in the 1xx and 7xx MARC fields which are relator terms such as author, editor, composer, etc. The discussion centered around such issues as why use the field at all, what is the purpose, how do they benefit the individual institution and library community in general, and what is the effect on authority control.

The general consensus was that although most local systems were not equipped to handle all the new fields and subfields catalogers need to look to the not-so-distant future and the world of linked data when these subfields will be invaluable. The role of catalogers in the linked data future was a running theme in the technical services presentations of this year's conference. Like the Kingdom of God, it is already and not yet.

## What's Missing from the Catalog? Why Copy Cataloging is Still Needed

by John Thompson, Waynesburg University

This session arose from my frustrations as a copy cataloger. Libraries today tend to accept bibliographic records into their catalogs without reviewing the appropriateness of the subject headings and call numbers. Even in records from the Library of Congress and other supposedly reliable sources, the subject access in a sizable minority of the records is completely inadequate. This is even more the case with many vendor-supplied records. As a result, our library catalogs will not provide adequate access to a considerable percentage of the books in our libraries on any given topic, unnecessarily restricting access to them.

My thoughts on this subject were first expressed in the article “The Best Cataloger is a Frustrated Library User: Cataloging Failure and the Underutilization of Library Resources,” published in the October 2015 edition of *Theological Librarianship: An Online Journal of the American Theological Library Association* (vol. 8, no. 2).

I would like to make the modest suggestion that the library community, particularly those responsible for cataloging, has been operating under a false assumption. The fallacy is the assumption that useful subject headings and call numbers are so consistently applied by catalogers, whether at LC or in the Program for Cooperative Cataloging (PCC) or at other academic libraries, that they can be accepted “as is,” without review by informed catalogers. I would like to assert that catalogers and library administrators have been unjustifiably optimistic about the capacity of MARC records created by someone else — especially if they are not conversant with theological subject cataloging — to enable patrons to retrieve the desired titles in our collection. Even if the majority of records have been cataloged correctly, the minority of incorrectly cataloged records is large enough to justify calling this “Cataloging Failure.”

In this presentation I would first like to examine some examples of cataloging failure, which I have grouped into two categories. Then we will consider the implications for our libraries and our patrons.

### TITLES WITH SIMILAR CONTENT HAVE DIFFERENT SUBJECT ACCESS

Our patrons may legitimately assume that two books on similar topics should have at least some similar subject headings and possibly even call numbers. As we all know, the title, subtitle, and other descriptive information in the bib record may or may not overlap with other titles with similar contents. So it's our job to assign subject headings that will bring them together, right?

Maybe. Here are the records for four titles on clergy burnout and job stress. Note the variation in the subject headings. (DLC indicates a Library of Congress record. DLC/pcc indicates that the record was cataloged by a library whose catalogers had received LC training.)

**Fail: finding hope and grace in the midst of ministry failure**, by J.R. Briggs; foreword by Eugene H. Peterson. Downers Grove, Illinois: InterVarsity Press [2014]

*Description:* What do we do when we've failed? Some ministries are shipwrecked by moral failures like affairs or embezzlement. But for most of us, the sense of failure is more ordinary: disillusionment, inadequacy, declining budgets, poor decisions, opposition, depression, burnout.

LC Call no.=BT730.5 Dewey Call no.=253.2 DLC/pcc

*Failure (Psychology)--Religious aspects--Christianity.*

*Pastoral theology.*

**Preventing ministry failure: a ShepherdCare guide for pastors, ministers and other caregivers**, by Michael Todd Wilson and Brad Hoffmann, Downers Grove, Ill.: IVP Books, ©2007.

*Contents:* Why preventing ministry failure is so important--Intimacy: connecting to the heart of successful pastoring--Calling: the power for effectiveness in ministry--Stress management: avoiding ineffectiveness and burnout--Boundaries: protecting what matters most--Re-creation: the fuel to re-energize ministry--People skills: managing our most valuable resource--Leadership skills: setting ministers apart from the rest of the sheep.

LC Call no.=BV4647.S9 Dewey Call no.=253.2 DLC

*Caring--Religious aspects--Christianity.*

*Helping behavior--Religious aspects--Christianity.*

*Pastoral care.*

*Clergy--Conduct of life.*

*Clergy--Office.*

**Mad church disease: overcoming the burnout epidemic**, by Anne Jackson. Grand Rapids, Mich.: Zondervan, ©2009.

*Contents:* How the burnout epidemic is killing the greatest call--Comparing mad cow disease to mad church disease--The emergency--Part II: Am I at risk?: examining risk factors and symptoms--Internal risk factors--External risk factors--A path to health and recovery--Spiritual health--Physical health--Emotional health--Relational health--Processing through pain--Epilogue: Resting in an abundant life

LC Call no.=BV4509.5 Dewey Call no.=253 DLC

*Burn out (Psychology)--Religious aspects--Christianity.*

**A center in the cyclone: twenty-first century clergy self-care**, by Bruce Epperly. Lanham: Rowman & Littlefield [2014]

*Description:* Pastors today are overwhelmed by the perfect storm of too many responsibilities, too few resources, and too rapid congregational, cultural, and technological changes. Many of them confess that the cares of modern ministry have nearly choked the life out of their holy service . . . Spiritual leaders need to . . . deepen their commitments to spiritual growth and self-care practices to insure healthy and effective ministry over the long haul.

LC Call no.=BV4014 Dewey Call no.=248.892 DLC/pcc

*Pastoral theology.*

The lack of overlap between the subject headings used in these four records is noteworthy. A user who discovered one of these records might expect that the subject

headings or call numbers would lead to similar records in the catalog, but this, unfortunately, is not the case. There is almost no overlap between the subject headings, and all four have different Library of Congress classification numbers. Access by Dewey number is a little better; two recommend 253.2, one has 253, and the other recommends 248.892.

It is also noteworthy that none of these records actually uses the two subject headings that are perhaps most appropriate for these titles: *Clergy—Mental health* and *Clergy—Job stress*. I would add these two headings to all four records, along with *Burn out (Psychology)—Religious aspects—Christianity*.

This is not an unusual or unique instance, as any cataloger reading these lines could testify. Examples of egregious inconsistencies could be found for any number of topics, from ministry to the developmentally disabled to the study of the “end times” to various theological concepts. Even if these “cataloging failures” are found in a minority of the bibliographic records in our catalogs, how many is too many? If, say, twenty percent of the titles in our collections aren’t accessible because of “cataloging failure,” is that acceptable?

### SUBJECT HEADINGS DON’T REFLECT THE CONTENTS

Secondly, I would like to give two examples of records that incorrectly represent the contents of the books that they describe.

**Walking with the poor: principles and practices of transformational development**, by Bryant L. Myers. Maryknoll, N.Y. : Orbis Books, ©2011.

*Contents:* Development--the origins of an idea -- Theology, poverty, and development -- Poverty and the poor -- Perspectives on development -- Toward a Christian understanding of transformational development -- Development practice: principles and practitioners -- Christian witness and transformational development.

LC Call no.=BX2347.8.P66 Dewey Call no.=261.8325 DLC/pcc

*Church work with the poor--Catholic Church.*

*Poverty--Religious aspects--Catholic Church.*

This title is published by a Roman Catholic publisher, Orbis Books; hence, the use of “Catholic Church” as a subdivision. The author, however, is a Protestant who teaches at Fuller Seminary, a Protestant seminary. In this case, it would be better to use “Christianity” instead of “Catholic Church” since this title may be of broader appeal. In addition, the subject headings *Economic development—Religious aspects—Christianity and Humanitarianism—Religious aspects—Christianity* more specifically describe the contents of this book.

**The slain God: anthropologists and the Christian faith**, by Timothy Larsen. Oxford: Oxford University Press, 2014.

*Description:* Throughout its entire history, the discipline of anthropology has been perceived as undermining, or even discrediting, Christian faith. Many of its most prominent theorists have been agnostics . . . On the other hand, some of the most eminent anthropologists have been Christians, including E.E. Evans-Pritchard,

Mary Douglas, Victor Turner, and Edith Turner. Timothy Larsen examines the point where doubt and faith collide with anthropological theory and evidence.

LC Call no.=BR115.C8 Dewey Call no.=301 [not DLC]

*Religion and science.*

*Anthropology of religion.*

*Christianity and culture.*

The proper subject heading for a book that describes the religious faith of anthropologists is *Anthropologists—Religious life*. All three of the assigned headings are marginally associated with this title, if at all, and should be deleted. It would also be a good idea to add subject headings for each of the four anthropologists featured in this book.

### IMPLICATIONS OF "CATALOGING FAILURE"

In this presentation I have restricted myself to problems that I have encountered in my field of expertise, theological studies. This serves as a microcosm of problems across the whole spectrum of bibliographic records. It should be evident that even Library of Congress records are in need of considerable enrichment. What are the implications of this, not for libraries, but for *library users*? In what follows I would like to suggest that copy cataloging should be *patron-focused* and not simply *data-driven*. Here I am drawing out the implications of my personal motto as a librarian, "The best cataloger is a frustrated library user."

What does this mean? Here is where those who work with religious and theological literature have an opportunity. Over time one can become familiar with (1) theological topics and literature; (2) the subject terms and call numbers that are used to describe them; and (3) the ways that our patrons use them. Copy cataloging, then, becomes more than merely a matter of verifying the access points and formatting. Patron-focused cataloging should rather serve as a bridge between the authors or editors of a work and the work's potential users *in my library*. Copy catalogers should be asking, "What type of issue is this book addressing? What will make it easier for the Methodist [Baptist, etc.] Seminary students to find it? How can I give it a call number and subject headings that will put it with similar titles in our collection?" As I ask these questions about each title that crosses my desk, I become an *advocate for this title's potential users* rather than another stop on the workflow.

Needless to say, this approach is not likely to sit well with those who are experimenting with automated metadata generation or who are trying to achieve "workflow efficiencies" by eliminating copy cataloging altogether. Cataloging for a specific setting, even copy cataloging, is a sophisticated and, in my opinion, very necessary process that is not easily reduced to an algorithm.

The difficulty is that *no one will ever know whether catalogers are doing their job*. In my article I call this our "dirty little secret." Once catalogers are past their training period and their records aren't being reviewed, there is no way that I have found to evaluate how carefully subject headings and call numbers have been assigned to the titles in your collection. Administrators won't know, and, even more to the point, *our*

*library users won't know* what titles, sometimes expensive titles, they have failed to find because of inattentiveness to subject access.

When you combine this fact — that cataloging failure, as I call it, is seldom detected—with the expense of copy cataloging, it is easy to see why library administrators, integrated library system designers, and others try to economize (“achieve workflow efficiency”) by eliminating copy cataloging. After all (so the argument goes), if a bibliographic record is good enough for the Library of Congress, shouldn't it be good enough for us?

It is my contention that this is a false economy. Purchasing tens of thousands of dollars of books and other resources may satisfy our accrediting agencies, but will they do our patrons any good if a substantial percentage are effectively hidden from view?

Those of us who are OCLC cataloging users can take this one step further. When we encounter bibliographic records with inadequate or misleading subject headings assigned to them, we have (with the exception of Program for Cooperative Cataloging/“pcc” records) the authority to upgrade them as part of the Expert Community. This is an opportunity that we should be taking advantage of — and be prepared to defend it to our administrators as a way in which we can use our expertise to assist the broader library community. The irony of this is that if catalogers (1) identify problems in bibliographic records and (2) edit the master records in OCLC, they will have to pay more, not less, attention to copy cataloging, thereby losing the so-called “workflow efficiencies.”

At this point I would like to respond to a related issue. Most of our libraries are importing bibliographic records for tens of thousands of electronic books, with little or no attention to the quality of subject headings and other access points. If we accept these records into our catalogs without review, why not do the same for print records?

My response is that bibliographic records for electronic books can and should be treated differently because the subject headings and title description are not the only forms of access for these titles. In most cases, the electronic book vendors — whether ProQuest/Ebrary, EBSCO, JSTOR, or whoever — allow patrons to search not just the bibliographic records but the full text of the electronic books. Maintaining consistency in the application of subject headings is very useful, but its absence is less critical when the user can go deep into the content of the books. At the same time, however, it is common knowledge that the quality of bibliographic records received from database vendors is often substantially inferior, and publishers and database vendors need to become more aware of the need for quality cataloging.

## **TOWARD PATRON-DRIVEN ACTIVISM (PDA)**

This brings me to my last point. I have already described how cataloging should be a patron-focused activity. A case could be made that providing user-friendly and accessible bibliographic information is essentially a *public services* activity. I would like to take this one step further and suggest that there is a need for a certain amount of patron-driven activism (forgive the acronym!) within the cataloging community. Since the “activism” is not usually associated with “cataloging,” let me explain.

I would suggest that those of us who know the codes and formats and rule interpretations that are used in the cataloging world need to be able to articulate *the need for conscientious copy cataloging* to our library administrators, to our integrated system designers, to database vendors, and to reference and public services staff. (This is a very tall order.) I suggest that we not only need to be thorough in our cataloging (this will help library users) but that we also need to advocate on their behalf to our administrators. We are advocating not for ourselves, but for our potential library users. In the case of bibliographic records from commercial database vendors, these will be the users of their products. And as we know, the end users will be the ones who will be cheated if the bibliographic records in our catalog are riddled with inadequate subject headings and call numbers. Since advocacy often includes providing information, we may have to go so far as to educate others in the need for copy cataloging. Ideally, this is a task that should be taken up in our professional organizations. . . .

Activism is, unavoidably, a political process. Most of us, me included, would rather swallow fire than engage in institutional politics. It is, however, incumbent on catalogers as professionals to use our expertise to help our seminary or university to provide the most effective resources to our patrons, whether students or faculty. “The best cataloger,” remember, “is a frustrated library user” — someone who is willing to advocate on their behalf.

Librarians are in a position to serve as true information intermediaries. Ideally, we are familiar not only with the library world of vendors and ILSs and cataloging codes but also with the mission and orientation of our own college or seminary. We know, or should know, the faculty and the students and their strengths and weaknesses and their research proclivities. And as professionals it is our responsibility to see that they get the best possible access to library resources. And if that requires catalogers to adopt some variety of activism, so be it!



## Building Institutional Repositories in Theological Libraries

by Clifford B. Anderson and Charlotte Lew, Vanderbilt University; Ed  
Warga, Texas A&M University, Corpus Christi

### INTRODUCTION

Institutional repositories are mainstays of the open access movement. However, theological schools have been slower to adopt them than other institutions of higher education. We believe that theological schools may be hesitant to build institutional repositories because they do not fully understand the principles of open access, have not conceptualized workflows to populate repositories, and have not developed effective communities of practice. In this essay, we try to provide perspectives on these three sticking points.

### A BRIEF HISTORY OF OPEN ACCESS

Let's begin by providing a definition of open access. Peter Suber, a doyen of the open access movement, has described open access literature as "digital, online, free of charge, and free of most copyright and licensing restrictions."<sup>1</sup> In similar fashion, the Scholarly Publishing and Academic Resources Coalition (SPARC) defines open access as "the free, immediate, online availability of research articles coupled with the rights to use these articles fully in the digital environment."<sup>2</sup>

There is ambiguity at the heart of the open access movement. Does "open" mean simply the freedom to read online or does "open" imply other rights? According to Peter Suber, a distinction may be drawn between "gratis" and "libre" open access.<sup>3</sup> The first allows users to read materials without cost online whereas the second permits them to rework, translate, redistribute, and query materials computationally, among other things. There is ongoing conversation among experts about whether only the "libre" form genuinely qualifies as open access.<sup>4</sup>

We are experiencing a period of major innovation in the business models of open access. Currently, there are two primary business models, termed "green" and "gold" open access. The "green" model presupposes the traditional publishing process, but depends on authors retaining sufficient rights to "self-archive" or post some version of their works in institutional or disciplinary repositories. The "gold" model assumes that authors subvent the cost of publishing by paying fees to make their articles available online. These charges are commonly denominated article processing charges (APCs). There are also so-called "hybrid" journals, which continue to depend on subscription income from libraries and other institutions, but which allow authors to selectively make articles openly available upon payment of an APC.

We should also note that open access advocacy belongs, broadly speaking, to the field of scholarly communications. The Association of College & Research Libraries (ACRL) defines scholarly communications as "the system through which research and

other scholarly writings are created, evaluated for quality, disseminated to the scholarly community, and preserved for future use.”<sup>5</sup> To understand how we arrived where we are today, we will take a brief journey through time and revisit some highlights in the history of scholarly communications, as adapted from Peter Suber’s Open Access Timeline.<sup>6</sup>

The contemporary form of scholarly publishing first developed in the mid-seventeenth century. The English journal *Philosophical Transactions of the Royal Society*, which began publishing in 1665, is commonly credited as being among the first scholarly journals of the modern era.<sup>7</sup> The system of reporting academic findings via academic journals persisted more or less unchanged until the late twentieth century. Tim Berners-Lee’s invention of the World Wide Web in 1989 proved the decisive event that initiated a revolution in the paradigm of scholarly publishing.<sup>8</sup> The newfound ability to instantaneously disseminate research worldwide without incurring the high cost of print publication begged the question why academics would continue to communicate with one another in print through traditional scholarly journals.

Forward-thinking academics began exploring other means for disseminating research in the early 1990s. During this era, the concept of a preprint server developed.<sup>9</sup> In the days before the web, authors shared printed drafts of articles with one another to get feedback and to anticipate lines of criticisms. The advent of preprint servers like ArXiv (1991) and SSRN (1994) permitted authors to continue this tradition in digital form. Of course, preprint servers also made these drafts widely available to the public, raising thorny questions about copyright. Early advocates of open access models formulated the concept of self-archiving, carving out rights in publication agreements for authors to make draft versions of their works accessible online. The Association for Research Libraries (ARL) also created SPARC during the late 1990s to advocate for open access to research literature.

In the 2000s, the movement toward open access began to pick up steam and many of the tools and concepts we associate with the movement today came into existence. Among the key innovations during this period was the formulation of the Creative Commons (CC) licenses in 2002. The CC licenses allow ordinary creators without legal backgrounds to select and publish materials with permissive agreements, reducing or eliminating legal frictions that impede distribution and reuse. Government agencies also played a vital role during this period by mandating open access to research outputs and by starting large-scale federal initiatives like PubMed Central (2002). Key tools for securing and discovering open access materials became available in the 2000s, from SPARC’s Author’s Addendum (2005), which supplies boilerplate legal language for authors to use when signing publication agreements in order to retain their freedom to distribute materials openly, to Project RoMEO at the University of Nottingham, which provides a database of publishers’ open access policies. Open source software such as DSpace, ePrints, and Fedora Commons also made it feasible for universities to set up institutional repositories without the involvement of commercial vendors. University faculties attempted to shift the preference toward open access publication by passing so-called “institutional mandates,” which require members of faculty to publish versions of their articles in open access unless they seek and obtain waivers

from the institution. The University of Southampton maintains a project called the Registry of Open Access Repository Mandates and Policies (ROARMAP) to track such mandates internationally.<sup>10</sup>

Traditional publishers did not stand idly by during this period of innovation in scholarly communications. Major corporate publishers began to offer some form of self-archiving option or hybrid open access model to authors. Of course, these publishers also tried to thwart forms of open access publication they perceived as injurious to their financial bottom lines.

At Vanderbilt University, we have no open access policy requiring faculty to self-archive their scholarly articles, so the library staff is designing a faculty works archiving service to entice faculty to self-archive in DiscoverArchive, our Institutional Repository. What we have dubbed the “Faculty Works Archiving Service” includes:

1. Professional bibliography work where subject librarians and staff create a bibliography of faculty works encoded as structured data with links to the version of record and open access versions;
2. Rights and permissions checking;
3. Persistent open access in our institutional repository with links to the version of record.

This service, which is still in development, began in conjunction with the law library on behalf of law faculty. Library staff created a mediated deposit workflow to support this initiative. All faculty need to do is give the library permission to archive works on their behalf, and librarians do the rest. This workflow is now being implemented and improved upon in the divinity library by the divinity library staff, as discussed in the next section.

### **AN OPEN ACCESS WORKFLOW**

The Vanderbilt Divinity Library staff initiated a faculty publications archiving project to build an institutional repository in April 2014. In the first phase of the project, the institutional repository coordinator provided Zotero training to five divinity library staff to create a comprehensive bibliography of divinity faculty publications. The core faculty from the Master of Divinity and Master of Theological Studies programs, a total of 35 members, was included in this project. Working through the permission process and maintaining a database of results took approximately ten to fifteen hours a week of the designated staff member.

The flowchart in Figure 1 (next page) is not yet set in stone as the process continues to unfold. The effort of utilizing library staff as mediators to build a collection of faculty works in the institutional repository for a theological institution is challenging. The IR team meets regularly for problem solving and strategic planning. Seeing the evolving workflow, the team expects more challenges to manifest themselves over time.

The divinity school’s website where the faculty post and update their CVs is a great resource to rely on in terms of collecting faculty publications. Despite a consensus to focus the effort on getting journal article permissions, library staff also took time to create a comprehensive list of faculty publications. As a result, books, book chapters, book reviews, dictionary and encyclopedia articles, newspaper articles, blog postings,

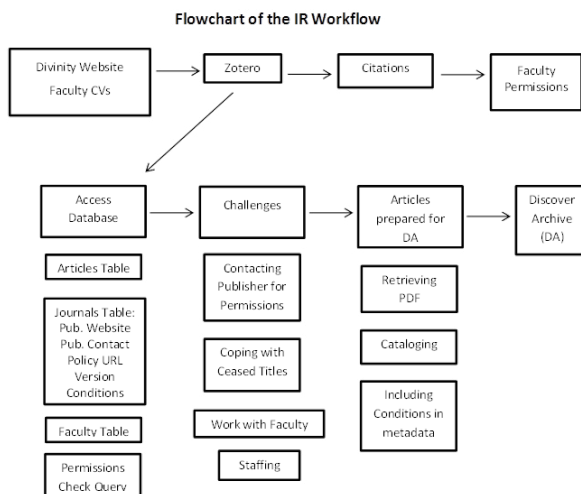


Figure 1: Flowchart of the IR Workflow

and webpages are all contained in the bibliography alongside journal articles. After building the bibliographies in Zotero, we informed the faculty about the IR program and endeavored to bring them on board. With strong support from the Dean of the Divinity School, nineteen permissions were received, which represents over 50% of the faculty.

When collecting publications in Zotero, surprisingly numerous errors were found on the CVs. The errors range from incomplete citations, inaccurate pagination, faulty publication dates, or, worse, incorrect titles. Being meticulous with the list of publications helps to incentivize faculty participation. Several faculty members expressed gratitude that their CVs had been corrected and omissions filled in.

What's the best way to work with faculty? Work meticulously on citations. Keep yourself available for questions. Wait on the harvest with patience and perseverance. Faculty can show their enthusiasm about the project and promise to deliver the permission when they are informed about the project; nevertheless, they may need several reminders before permissions are granted.

Microsoft Access is a great tool to keep track of the data retrieved from the publishers. Three tables are incorporated in the database: article, faculty, and journal. When needed, queries can be generated to filter or summarize data from one or multiple tables. The information whether the article has had its copyright cleared, has been acquired, and is ready for deposit are all available in the article table. The permission and authorized faculty name can be found in the faculty table. Most of the data is in the journal table, which records ISSN, publisher's website and contact information, and copyright policy URL and conditions of the policy. Currently, the database contains more than 850 articles in 320 journal titles which require additional research about open access and self-archiving policies.

There are two beneficial resources to use when researching for policies. Ulrichsweb, a global serials directory, brings together all the latest bibliographic and publisher

information in one location. It is so efficient that details of the publisher's website, contact information, publication status, and title history are all at your fingertips. However, some downsides of Ulrichsweb exist. The updating of data may not happen in a timely matter. It is disappointing when the link to the publisher's website is obsolete or broken. Regardless, it does save time and frustration when searching. Another resource is SHERPA/RoMEO, which displays the copyright and open access self-archiving policies of academic journals. It uses a color-coding scheme to indicate what self-archiving policies the publisher offers to the authors: white for ungraded titles, yellow for titles that allow the archiving of preprints, blue for those permitting post-prints, and green for titles that permit published versions to be archived online. This is another time-saving tool that tremendously reduces the workload in digging out the policies from the publisher's website. Unfortunately, SHERPA/RoMEO may not always be up-to-date with current policies. Several titles listed as not supported by SHERPA/RoMEO were spotted to have archiving policies on the publishers' websites. If there is disagreement between self-archiving policies stated on publishers' websites and on SHERPA/RoMEO, we also need to clarify that discrepancy.

The development of this evolving project heavily hinges on faculty participation and publishers' assistance. The process cannot move forward without responses from faculty and publishers. Moreover, we still have to consult with Vanderbilt's Office of General Counsel about how to handle the question of orphan works for which no current publisher is available to handle our permission requests. It goes without saying that staffing is another issue since the process can be tedious and intensive. More staff time will be necessary to cope with the demands of sustaining the project over time.

The terms publishers use to describe the different publication versions are inconsistent. Here is an example of terms different publishers use to describe the post-print version: Taylor and Francis uses author's accepted manuscript, but Emerald allows the final version of articles. It takes extra effort to clarify the terms with the publishers. Emails, forms on the websites, and phone calls can be utilized to contact publishers for the self-archiving policies. However, not all the publishers provide contact information on their website (assuming a website even exists). One hundred thirty publishers have been contacted and forty-four have responded to date. The majority of those who responded granted the permission during the same week they received the request. Our inquiry emails are sometimes relayed to different people, from administration assistants to editors or even to legal officers. The request for Vanderbilt Divinity blog *Reading This Book* was referred to six people before permission was delivered two months after we first sent an email. For publishers from whom we have not received permission, we envision two additional tasks: locating contact information from the printed journals where websites do not exist and resending our requests to the publishers who have not responded to our initial inquiries. Before faculty publications may be deposited into the IR, a PDF of the published version has to be retrieved; in many cases, this means requesting and digitizing print copies from faculty. Furthermore, articles have to be cataloged with rights metadata indicating the permissions agreements.

DiscoverArchive serves as a showcase for the work of the Vanderbilt community. All content is indexed by Google and Google Scholar. Patrons can easily access the

content from a Google search. DiscoverArchive not only provides free access to the work but also preserves the content into the future. A total of 216 divinity faculty papers are available from DiscoverArchive after two years of work.

This project serves as a catalyst for conversation in order to achieve the goal to build alliances and to promote open access publications. Educating faculty on the benefits of open access is crucial to the success of the project. Hopefully this established model can be extrapolated to other libraries and institutions.

### **A COMMUNITY OF PRACTICE**

In this final section, we reflect on the possibility of developing a community of practice within ATLA member institutions to support open access and scholarly communications.

Let's start by providing a working definition of a "community of practice." According to Etienne C. Wenger and William M. Snyder, "In brief, they're groups of people informally bound together by shared expertise and passion for a joint enterprise...."<sup>11</sup> Unlike traditional committees, communities of practice are self-organizing and fluctuate organically in membership. Managers do not typically assign members to these groups, though they may support their activities in other ways. Finally, communities of practice may also draw together subject matter specialists from different functional areas. As Wenger and Snyder observe about a successful community of practice, "The participants in these communities of practice were learning together by focusing on problems that we directly related to their work."<sup>12</sup>

In many larger academic institutions, a community of practice has developed to support open access. Members of this community may come from across the university and include librarians along with faculty. There may also be administrative professionals in the Office of General Counsel or the technology transfer office with interest in open access publication and open source business models. While this community may not meet regularly together, a good scholarly communications office will help to foster connections between them and assist members of the network with learning the trends in open access publication models.

A challenge for many smaller member institutions is that they frequently do not have connections with university libraries. That means that they do not usually have direct access to a scholarly communications officers to advise and help to implement an open access program. As we saw in the second section of this paper, the open access initiative at the Vanderbilt Divinity School Library brings together librarians across the university library system. In addition, these initiatives rely in part on experience and feedback from librarians, staff, and members of faculty in other divisions of the university.

Without an institutional community of practice, librarians at smaller institutions must master the arcane rules and practices of scholarly communications by reading the professional literature and by sharing ideas at conferences, webinars, and social media. This mode of professional development can prove difficult, especially in light of all the other duties that staff members at these libraries must fulfill. In "The Future of the Small Theological Library," Myka Kennedy Stephens eloquently describes the

challenges of keeping pace with professional development. As she argues, it is not simply sufficient *to translate* trends from larger university libraries; it's also necessary *to understand* and to move beyond them: "...We must start training ourselves to be more forward thinking, mindful of current trends yet looking beyond them at the same time."<sup>13</sup> Certainly, this is the right perspective for fostering scholarly communications in the ATLA. ATLA member institutions cannot simply imitate trends at large research universities; they need to adapt them and transform them to serve the goals of their particular institutions. A community of practice in the ATLA could foster that process.

There already exists something of a community of practice around open access in the ATLA. David Stewart, Director of Libraries at Bethel University, and colleagues launched *Theological Librarianship* as an open access publication in 2007. Gary F. Daught, Director of Libraries at Milligan College (TN), actively blogged about open access in theology and religious studies from 2011 to 2015.<sup>14</sup> There are frequent conversations on the ATLANTIS listserv about open access; the conversation also benefits from the participation of Kevin L. Smith, former Director of Copyright and Scholarly Communication at Duke University, who regularly weighs in on tricky questions of copyright. Other grassroots initiatives to promote open access, including multiple institutional repositories, exist across ATLA member institutions. These efforts have also produced an official movement toward fostering scholarly communications within the ATLA. In 2015, the ATLA Board of Directors adopted a strategic plan stating that its "core purpose" is "To promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers."<sup>15</sup>

What might the ATLA do to promote scholarly communication among its member institutions and more broadly? Here are a few ideas, roughly in order of complexity and challenge.

First, the ATLA might produce a model open access agreement for publishers who do not presently offer open access publication options. While large corporate publishers like Elsevier, Sage, and Wiley offer well-defined (if not necessarily generous) open access options, publishers such as scholarly societies and theological schools with one or two journals often do not articulate open access policies at all. Our intuition is that these smaller publishers are not against open access; they simply need help to understand the movement. Proffering a model agreement with annotations to indicate the implications of offering certain open access options might encourage smaller, less experienced publishers to experiment with open access business plans.

Second, the ATLA might assist smaller publishers with publicizing their open access options. As mentioned previously, the best source of information for publishers' policies is the SHERPA/RoMEO site, maintained by the University of Nottingham in the United Kingdom.<sup>16</sup> While journals like *Religious Studies Review* and *Theology Today* have their self-archiving policies recorded in SHERPA/RoMEO, many others do not. If a publisher is not listed on the site or is listed as "ungraded" (i.e., with no reported policy), scholarly communications librarians will need to research their policies, generally by writing their editors for clarification. This process of soliciting information greatly slows down the clearance process. A useful project would be to

compare the list of journals in ATLAS with the SHERPA/RoMEO registry and to encourage publishers of “ungraded” journals to submit their policies. Of course, this would ideally take place after those journals adopted model open access policies.

Third, the ATLA could provide education and recommendation about preferred open access licenses. A wide spectrum of options exists for making materials “open access,” ranging from providing online access to articles without toll gates (but also without licenses) to dedicating materials to the public domain. The Creative Commons licenses help to fill the spectrum by providing very granular options.<sup>17</sup> While all Creative Commons licenses require licensors to attribute the original creators (and other downstream modifiers, if any), it is also possible to pair attribution (BY) with additional restrictions such as ShareAlike (SA), NonCommercial (NC), and NoDerivatives (ND). How should one select among the combinatorial possibilities? If the ATLA recommended a particular license for open access articles, say CC-BY, that could inform policy at ATLA member institutions.

Fourth, the ATLA might lead an initiative encouraging faculty members, students, librarians, and other alt-ac staff members to sign up for ORCID. ORCID is a nonprofit that provides scholars with a unique identification number that they can use to associate themselves with their research output. ORCID is similar to other name authority schemes like the Library of Congress Authorities or the Virtual International Authority File (VIAF) with the difference that it cedes control to researchers to describe themselves. By entering researchers’ ORCID when adding materials into the institutional repository, institutions make it easier to identify, discriminate, and track individuals’ scholarly production.<sup>18</sup>

Finally, the ATLA could connect theological institutions that have existing institutional repositories with national scholarly communications initiatives like SHARE. SHARE emerged in response to the Office of Science and Technology Policy memorandum of February 22, 2013, mandating that federal agencies with budgets over \$100 million develop public access policies for their research outputs.<sup>19</sup> A goal of SHARE is to link institutional repositories together by providing common metadata schemas. If lots of theological institutions participated, we would be able to gain perspective on our research activities as a whole. Right now, the majority of religious studies and theology entries in SHARE appear to come from larger journal publishers and from data sources like CrossRef and DataCite. By encouraging schools to connect their institutional repositories with SHARE, we would likely develop a more balanced picture of theological research events at ATLA member institutions.

There are, of course, many other ideas that could foster the institutional repository movement in the ATLA. These proposals are meant only to provide a starting point for developing a community of practice around open access. None of them carry price tags apart from the (significant) personnel costs of coordinating and carrying them out. From our perspective, the primary challenge to developing open access initiatives at theological schools is less financial than cultural or social. Returning to our theme above, many theological librarians do not have colleagues to assist them with setting up and articulating the goal and purpose of scholarly communications



initiatives. Developing a community of practice around open access, institutional repositories, and scholarly communications would encourage and empower more theological librarians to become involved in these contentious, but critically important, issues for our discipline.

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## Challenges and Opportunities of Art Collections in Theological Libraries: The John August Swanson Collection at Pitts Theology Library

by Brandon Wason, Pitts Theology Library, Emory University

This presentation explores some of the benefits and challenges of collecting artwork and artists' papers in theological libraries. I draw on my experiences curating the John August Swanson collection at Pitts Theology Library to discuss practical strategies of processing, engaging volunteers, and performing outreach. Thus, much of the presentation is based on my own experiences with the Swanson collection, but I hope to show that while art collections may pose particular problems, they certainly have the potential to engender interest in your library's collections and promote research.

### BACKGROUND TO THE ARTIST<sup>1</sup>

John August Swanson is a Los Angeles-based artist specializing in the portrayal of biblical stories and scenes from everyday life. He was born on January 11, 1938, in Los Angeles. Both of his parents had been recent immigrants to California when he was born; his mother was from Mexico and his father from Sweden. In the early 1950s, Swanson worked at a Passionist retreat house in Sierra Madre, California, and then, in 1954, he joined a Passionist monastery in St. Paul, Kansas. After nine months, he returned to California and attended Loyola University (now Loyola Marymount University), majoring in pre-medical and Spanish (1957-59).

He became very involved in political causes, working and organizing for peace and civil rights. He went on to study economics and anthropology at the University of California, Los Angeles (1965-67). During his time at UCLA he became involved with the United Farm Workers movement; Swanson created the poster *Struggle for Justice* (1972) to help raise money for UFW.

Due to an interest in creating political posters, he left UCLA and studied lettering with Sister Corita Kent at Immaculate Heart College in 1967. Swanson, at this point, was not yet considering a career as an artist, but Corita's tutelage at this early stage remained with him. When he began making art in the late 1960s and early 1970s his artistic abilities and style progressed as an autodidact. Still, one can identify the influence of Corita on his early serigraphs; *Simon and Garfunkel* (May, 1969) and *Sand Castle* (September, 1969) both display certain characteristics common to Corita's style, such as prominent lettering and the limited but bold color palette. Thus, Swanson remained indebted to Corita's influence despite forging his own unique style as an artist.

Swanson's art takes many shapes. He paints in oil, watercolor, and acrylic as well as in mixed media, and is an experienced printmaker. *The Morning Suite* (1979) aptly demonstrates his printmaking versatility as it contains etchings, engravings, lithographs, and serigraphs. Many of Swanson's paintings have been adapted into limited-edition serigraphs, a medium he has championed. These serigraphs necessitate an advanced level of technical acumen and typically feature 30 to 60 separate colors,

each of which require a separate stencil drawn by the artist. A serigraph is another term for silk screen or screen printing, and so the technology behind it is essentially the same as a T-shirt one would buy at the store. I personally learned the craft of screen printing while taking graphic arts classes in high school, although I generally worked with simple designs utilizing only two or three colors. Nonetheless, even simpler silk screen work requires a great deal of attention to keep the prints in register. Swanson's elaborate serigraph process results in pieces that have unique textures and colors that are characteristic of his mastery of this medium. This is taking the process I did in high school and multiplying it by a large number. *The Procession* (2007) is the most elaborate of Swanson's serigraphs; it contains 89 separate colors. Swanson worked closely with master printer James F. Butterfield II of Aurora Serigraphics to produce many of his serigraphs, but with Butterfield's passing in January of 2011, Swanson switched his focus to making giclée prints.

While Swanson's serigraphs are often intricately developed and are quite sophisticated in their design, they convey stories that are meant to be easily understood. In November of 1971, Swanson traveled to Mexico for five weeks and was inspired by the art and the people there. At this moment, he decided to use his art to tell stories in a linear approach. Overall his style is rather eclectic. He attributes as his influences the "imagery of Islamic and medieval miniatures, Russian iconography, the color of Latin American folk art, and the tradition of Mexican muralists."<sup>2</sup> An example of this is his serigraph *Story of the Prodigal Son*, which contains five panels: (1) departure from home, (2) travel to a distant city, (3) a recklessly spent fortune, (4) famine and feeding pigs, and (5) a return to home.

The subject matters that Swanson treats most often in his art are biblical stories, scenes from live performances (e.g., circus or theatre), and scenes from everyday life. He draws inspiration from both Old and New Testaments, but has a particular interest in retelling events in the life of Christ. He also portrays many mundane or menial tasks as serious and positive actions. In his art, Swanson praises the virtue of doing one's best, regardless of their position. He writes, "The woman who irons her family's clothes has as much dignity and worth as the statesman."<sup>3</sup> For example, the serigraph *The Train Station* (1975) depicts conductors, vendors, and a technician with an oil can and rag as proud and content workers whose roles are just as important as the engineer operating the train. There is still a strong social component to Swanson's art, and he has repeatedly stated that his art is his most social act. One explicit example of this is a series of 13" x 19" posters that he created in 2014 that raise awareness of immigration and hunger issues.

Swanson has received considerable recognition for his art. In 1996, he was awarded the Doctor of Humane Letters degree honoris causa from California Lutheran University in Thousand Oaks. In 2005, he received the Mother Teresa Award for the role his art has played in raising awareness for social justice. He was awarded the Dean's Medal by Emory University for the transformative effect of his art on the campus. In 2012, Swanson received the Immaculate Heart of Mary Award from the Immaculate Heart Community. Swanson's art is held in a number of prestigious collections, including the Smithsonian's National Museum of American History,

National Museum of American Art, and National Air and Space Museum, as well as the Art Institute of Chicago, Harvard University's Fogg Museum, the Tate Gallery, the Victoria and Albert Museum, the Bibliothèque Nationale, and the Vatican Museum's Collection of Modern Religious Art. His art is also frequently featured on book covers as well as promotional material for churches and non-profit organizations.

### **SWANSON COLLECTION'S AT CANDLER SCHOOL OF THEOLOGY**

The connection between John August Swanson and the Candler School of Theology began sometime around 2008, when the first phase of the School of Theology building complex was nearing completion. Dean Jan Love wanted to decorate the more than 75,000 square feet of new space. She was looking for artwork on the theme of "seeing the world of Christianity." Professor Don Saliers brought Dean Love illustrations of Swanson's work and from there the collection grew. They visited Swanson's studio in California and eventually acquired fifty-five pieces of Swanson's artwork for display in the School of Theology building. This became the largest collection of Swanson's work on public display. Today, the collection has grown to over sixty pieces.

Pitts Theology Library serves Candler School of Theology and the broader Emory University community. Our Special Collections department has strong holdings in materials related to the German reformation, English church history, Methodist history and Wesleyana, African missionary materials, and hymnody and psalmody, among other items. When Swanson visited Emory University as part of a celebration of his art at Candler, he met with Patrick Graham and Robert Presutti regarding his archives and found Pitts to be a suitable home.

When I started as Curator of Archives and Manuscripts at Pitts Theology Library in February 2015, the Swanson collection was one of the first projects I addressed. There were dozens of unprocessed boxes ranging in various sizes, fifteen large shipping tubes containing artwork, as well as a few dozen other art pieces that had already been separated and encapsulated in Mylar. Two exacerbating factors added to the mix. First, I started work just after the library moved into a new space, and, as a result of the move, the archives were in a bit of disarray. We had location data for collections and accessions but much of that was mapped to locations in the old space. While I was working through the collection, I would find one more box hidden away in some unexpected spot. The second issue was that I was still a new archivist. I had a lot of experience in academic and theological libraries, but not nearly as much working in archives and so there was some degree of contextual learning on the job, and the Swanson collection is where I gain a considerable amount of experience.

### **PROCESSING THE COLLECTION**

The first task was to make an appraisal or an initial assessment of the types of materials we had in our possession, then I needed to make a plan on how to process them. I found the following types of materials: correspondence, artist's notes, newspapers and magazines, books and book covers, photographs, AV materials, telephone journals, reproductions of artwork, and original artwork (both proofs and finished pieces).

Once I had planned out each of the series within the collection, I needed to begin the arrangement and description process. Most of these types of materials are typical for a person's collection. Nevertheless, there was quite a lot of work to be done in terms of arranging the materials since a lot of different types of materials were mixed together with no discernable order. There are two fundamental principles of arrangement: *provenance* (i.e., not intermixing collections) and *original order* (i.e., the order employed by the creator of the materials).<sup>4</sup> So whenever possible, if a collection comes to us with a workable, discernable order, it is best to retain that order. Yet with some collections, as was the case with the Swanson collection, materials arrived without a discernable order and so the principle of original order is discarded and the materials must be resorted and arranged into a sensible system (chronologically, alphabetically, etc.). This included a lot of sorting and resorting.

Before I started at Pitts, the library had just moved into a new building and there had been about a three-month period where there was no archivist. This meant that there were about fifteen unopened tubes containing Swanson's artwork, and unpacking it became one of my first tasks in the new job. We removed the art from the tubes, stacked them, and then flattened them. We had big sheets of Mylar stencils that would lay flat and also weigh down the prints. After a week or so of the prints lying flat, I had them encapsulated in Mylar.

As I mentioned previously, Swanson works in a variety of media. This posed two issues: (1) I needed to have a basic understanding of print media to describe it and (2) I needed to identify what print medium was used for each individual piece. By no means am I an expert on print media. As I mentioned, I had some basic knowledge from my high school graphics class and perhaps the art history class I took about fifteen years ago in college. Nevertheless, there was a steep learning curve. In general, the artwork we received from the artist contained good descriptive information, but there were still a number of pieces that would only have the title of the work and the date or simply referred to as an artist's or printer's proof. As I worked more closely with the collection I became more comfortable understanding the work involved, and in the rare occasions when I lacked descriptive information, the artist was able to fill me in via email correspondence.

Some pieces of artwork created by Swanson have developed and morphed into various forms of media or have been updated. For example, *The Fishermen* is a title of a sgraffito (1969), a sketch (1973), two acrylic paintings (1990, 2012), and a giclée (2012). *The Fishermen* also bears likeness to the serigraph *The Great Catch* (1993). To conserve paper, Swanson often printed proofs on both sides of the paper. Thus there will often be one test color for a print on one side and another on its reverse. On some occasions, there are completely different prints on the two sides, which introduces more difficulty for description. For instance, there is a proof of *Star Clown* (with hand painting) containing a proof of *Papageno* on the reverse side. One interesting thing about print media that Swanson exploited was that a finished piece could at a later date be finished further. For instance, the serigraph *Rainy Day* was printed in an edition of 150 in 1981. Then in 1997, Swanson still had a large stock of *Rainy Day* prints and decided to add 11 new colors on top of the existing print. This became *Rainbow City*.

On the surface the two prints look very similar, especially when they are not side-by-side, and as you can imagine that introduced some confusion in the catalog.

Preservation of material is a core value and primary ethical responsibility of an archives repository.<sup>5</sup> Regular manuscript collections are processed in a relatively straightforward manner (e.g., re-folder using acid-free, archival-quality folders, and place them in document boxes). Artwork, however, poses its own challenges. Did it arrive framed? Does it need to be framed? How large is it? Will it fit in a box or a map case? For the Swanson collection, we have one framed piece that we have decided to display in our special collections reading room. It is a copy of the *Psalm 85* archives copy with the “File Copy” stamp exposed. We did this intentionally as a didactic tool and conversation piece to promote the collection in our archives. If one does have framed artwork that needs to be stored, it can either be placed in individual flat boxes or hung on an art storage rack. Our art storage racks are built into our high-density shelving in our Special Collections.

For the rest of the collection, it is our standard practice to encapsulate the prints in Mylar so that they are protected during regular use, will not suffer damage from irresponsible handling, and are protected from other negative elements. Then we box all the prints in appropriately sized flat archives boxes and shelve the materials in their boxes. For large items we have gallery print boxes. For oversize items, we have custom-made portfolios that were built by staff in our university’s preservation office.

Another option for large pieces are flat-file storage cabinets (map cases). In our new space we do not have any of these cabinets, but we are having some installed in our storage facility, the Library Service Center. Sometimes other large format items can be rolled. Typically this is suitable for materials like blueprints, but not very suitable for artwork. Large-format items also introduce issues in terms of transporting them from the archives to other spaces in the library. If it makes fiscal sense, a good solution is a flat-file or map cart. These carts allow for a large flat item to be cradled in a cart without any creasing or hard corners.

Another challenge in terms of storage arises from non-print materials. For instance, we received several sets of copperplates that were used in the productions of etchings. For these I consulted with our conservation specialists and we used tissue paper, along with two sheets of acid-free, buffered corrugated board, on either side of the plate and placed them in regular archival folders. Of course on the outside of the box there is an extra note of caution stating that the materials are heavy and fragile.

## **WORKING WITH VOLUNTEERS**

Our outreach librarian, Rebekah Bedard, has done an extraordinary job fostering relationships with our docents and volunteers, and she has delivered an excellent ATLA presentation on the subject.<sup>6</sup> My role has been to work with Rebekah, discuss possible projects for volunteers, and then oversee their activities while they work in Special Collections. I discuss three main areas where I have worked with volunteers on the Swanson collection.

On my second day as the archivist, I was working with a volunteer to unpack the tubes of prints that I previously referenced. It was great having an extra set of hands to



unpack, unroll, arrange, and produce an inventory of the artwork. We had hundreds of prints and serigraph stencils, and opening each package was a surprise. All six of the tables in our reading room were covered with prints and Mylar stencils. This was my first exposure to the Swanson archives and it was helpful to have someone else on hand to inventory the pieces, take measurements, etc. More importantly, the experience gave me as a brand-new employee an immediate bond with a long-time friend and advocate of the library.

As I was continuing to work through the process of organizing the collection, there were two other volunteers who provided help on a few occasions. I had a couple of boxes of reproductions of Swanson's artwork (bulletin covers, book covers, promotional items, catalogs) as well as artist's notes. Since there were nearly a hundred different titles of artwork, these pieces needed to be sorted into the equivalent number of folders, which was a substantial undertaking. Then these same two volunteers later helped me write metadata for some of Swanson's prints, which turned out being a very rewarding experience for them because they had first been handling the small reproductions but then were working with the actual art pieces.

The staff also works closely with our docents on various projects related to special collections. The docents not only give tours of current exhibits in our gallery, they also show pieces on permanent display throughout our library. This includes portraits of Christian leaders such as Martin Luther, Cardinal Manning, and Cardinal Newman, but also part of Candler's extensive collection of Swanson's artwork. I worked with one docent in particular to educate her on the process of serigraphy and other issues related to Swanson's style. While this was not related specifically to the pieces within our archives, I was able to use to the archives as a way to teach about the artwork in a way that would benefit the docent and her description of Swanson's art. This last example enters the realm of outreach and we will address that in a moment, but I think this example shows that working with volunteers can be a mutually beneficial experience. Thus, the special collections staff are viewed as resources for the volunteers, not just recipients of their "free labor."

The three examples I gave of unpacking and inventorying, sorting and constructing metadata, and docent training are all fairly straightforward endeavors which do not require a lot of training or an advanced skillset. I would not ask a volunteer to create a MARC record or a finding aid in EAD format, but they can nevertheless help create some of the building blocks for those resources. Volunteer work should always be at some level beneficial to the library. Of course that could be measured in a number of ways that extend beyond the number of hours served. The library also has to be committed to investing time and resources on volunteers in order to nurture an environment that works for both volunteers and the library. It is important for the volunteers to be invested in the work, which in turn fosters reliable and committed people. This is certainly the case at Pitts Theology Library and the examples I gave above relate to one collection, whereas I have received considerable support from volunteers working on dozens of other collections as well. Nevertheless, from these three examples, I have found that in each of them the volunteers have become more interested and knowledgeable in the collection, which has the potential to translate into promoting the collection.

## OUTREACH AND PROMOTION

Whenever possible, providing access to materials should be a major priority within an archives repository.<sup>7</sup> Yet promoting the materials may be equally as important. The task of arrangement and description ends with writing of the finding aid, which includes basic information about the creator of the collection's materials, the type of materials included, rights, and access restrictions. Once the finding aid is completed and the materials fully processed, the collection may sit on the shelf indefinitely without being consulted. Of course there are ways of countering this, through enhanced discoverability, or multiple types of records living in different places (MARC, EAD), but none of these guarantee that people will find the recently processed collection. What I discuss now are some ways we have worked to promote the Swanson collection in particular.

Outreach and promotion does not necessarily have to include grandiose ideas. An important first step is to educate other staff members about the collections. We often have visitors to the library who have explicitly come to view Swanson's artwork adorning the walls of Candler, or sometimes people learn about his art simply from being in the building. Yet most people do not know that we also have Swanson's archives. Now when people express interest in Swanson's artwork, staff members will often send them to Special Collections and we can talk with them about the art and show proofs and other pieces from the archives. Additionally, I like to involve other staff members when opening up new packages from Swanson since they always find it to be an enjoyable experience. For instance, one of our student assistants (a PhD student in New Testament) helped me unpack a giclée titled *Psalm 67* (2015). The student decided to read the psalm while looking at the print and noting the choices the artist made to represent the passage. As a result, she became very interested in Swanson's artwork and decided to purchase several of his posters as Christmas presents. With powerful art collections, you often only need to expose people to the collection and the artwork promotes itself.

Another way to promote the artwork is through tours and visitors to Special Collections. We give a lot of library tours, either to prospective students, alumni, people from museums or other institutions, donors and others. We highlight some major holdings in Special Collections, often tailored to the audience, and this often includes showing incunabula, pieces from the Richard C. Kessler Reformation Collection, early editions of printed Bibles, Methodist or Wesleyana items, rare hymn or song books, Florence Nightingale letters, and Swanson prints. Featuring the Swanson materials alongside these other historic pieces not only shows our commitment to this collection but also demonstrates that our collection policy is open to contemporary works from diverse backgrounds. Giving tours or presentations on any piece, whether a rare book or manuscript, requires some level of research. With the Swanson collection, I needed to do a bit of legwork trying to understand the different techniques of printmaking and their media in order to better present the material and field questions. This goes beyond what is necessary at the description phase of processing the artwork. For many of his serigraphs, the artist had made some small assemblage of swatches that represent

every color used on the print. These not only give a record of the colors used, but also help as a teaching tool to demonstrate how these elaborate serigraphs have so many individual layers of paint on them.

Recently a faculty member had brought a visiting scholar to Special Collections and he informed me about teaching a course on Christianity in art. This gave me an opportunity to discuss the Swanson collection and give him a copy of a booklet we have on Swanson's Candler collection: *The Art of John August Swanson*. This professor seemed very eager to incorporate some ideas we discussed into his teaching and research. The fact that we have something tangible to give to people to take home facilitates discussion and serves as a reminder of the collection long after someone leaves the building.

Social media can also be a relatively easy way to promote library materials and resources with (potentially) relatively little investment.<sup>8</sup> Sometimes it may be difficult to determine the payoff of social media, but these days it seems like a necessary component to library outreach and it allows librarians not only to share their resources with local patrons, but to promote them among other academic communities. For instance, roughly half of the followers on our Instagram account are other libraries or librarians working with special collections. This helps build the reputation of Pitts Theology Library among these other institutions as being a robust library with very solid special collections.

I have gravitated toward using Instagram since I work in special collections and am surrounded by all the great visual items like rare books and manuscripts. Through apps like Instagram, we can promote events, books, manuscripts, woodcuts, and other things going on in the library. Art collections are particularly well suited for this medium. I will periodically post images from the Swanson collection that either educate about or promote the materials. For instance, a detail from a serigraph that shows the texture of multiple layers of paint, or different phases of an etching that shows how the artist went from sketch, to etching a copper plate, to the final print.<sup>9</sup> Instagram posts are generally reposted on our Facebook page for more exposure. Other avenues such as blogs and newsletters are great as well. I wrote a short piece for the Friends of the Library newsletter after processing the collection, and then more recently wrote a piece for the Society of American Archivists about Pitts Theology Library, which gave me another venue to promote the Swanson collection.<sup>10</sup>

I would like to work more using digital media to further clarify the process of serigraphy, building on the earlier work I did to animate the *Washing of the Feet* print. I have met with a professional photographer on campus and discussed photographing a near complete set of proofs for Swanson's *Star Clown* print, which we can animate on a larger scale than what I did for the *Washing of the Feet*. This would be a wonderful educational tool for presentations on the collection.

I mentioned earlier about a faculty member interested in using the collection in a Christianity and art class, and I plan to do more along these lines. I have talked with the art history librarian on campus and hope to work with contacts that she suggested. We periodically have K-12 students from local schools visit our library and learn about our collections and they would be a great group to connect to the Swanson collection.

One idea would be for the students to participate in arts and crafts project that would somehow reflect the production of a very basic serigraph.

## CONCLUSION

Art collections have the potential to boost interest in special collections and make connections with people both inside and outside the library community, but it requires significant investments in time and resources. Obviously, each library would need to make its own assessment on what type of artwork it should pursue, keeping in mind that libraries are not art museums and to take on too much would require a major reallocation of resources and space. Swanson's collection poses some particular challenges related to his medium, but other collections may pose challenges of their own. The outcome of our Swanson collection is very rewarding on a personal level to those involved with processing and sharing it. This is a collection that stimulates positive responses from individuals. Yet this collection also provides potential for research and library outreach. As Swanson continues to send us new materials every two or three months, we come up with new ideas for sharing the collections with others.

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## ENDNOTES

- <sup>1</sup>This section of the presentation was adapted from the finding aid that I wrote for the John August Swanson papers and artwork collection, MSS 388, Archives and Manuscripts Department, Pitts Theology Library, Emory University: <http://pid.emory.edu/ark:/25593/rmrvd>.
- <sup>2</sup>"Artist's biography; box 1, folder 1," John August Swanson papers and artwork, MSS 388, Archives and Manuscripts Dept., Pitts Theology Library, Emory University.
- <sup>3</sup>"Artist's biography; box 1, folder 1," John August Swanson papers and artwork, MSS 388, Archives and Manuscripts Dept., Pitts Theology Library, Emory University.
- <sup>4</sup>Kathleen D. Roe, *Arranging and Describing Archives and Manuscripts* (Chicago: Society of American Archivists, 2005), 14-17.
- <sup>5</sup>Mary Lynn Ritzenthaler, *Preserving Archives and Manuscripts* (second edition; Chicago: Society of American Archivists, 2010), xvii.
- <sup>6</sup>Rebekah Bedard, "Developing a Mutually Enriching Volunteer Program" in Summary of Proceedings: Sixty-Ninth Annual Conference of the American Theological Library Association (Chicago: American Theological Library Association, 2015), 271-83.
- <sup>7</sup>Mary Jo Pugh, *Providing Reference Services for Archives and Manuscripts* (Chicago: Society of American Archivists, 2005), 151-52.
- <sup>8</sup>On some social media suggestions for special collections, see Steven K. Galbraith and Geoffrey D. Smith, *Rare Book Librarianship: An Introduction and Guide* (Santa Barbara: Libraries Unlimited, 2012), 144-146.
- <sup>9</sup>See: <http://www.instagram.com/p/BGWpgoDOywB/>
- <sup>10</sup>See: <https://saa2016atl.wordpress.com/2016/06/11/pitts-theology-library/>



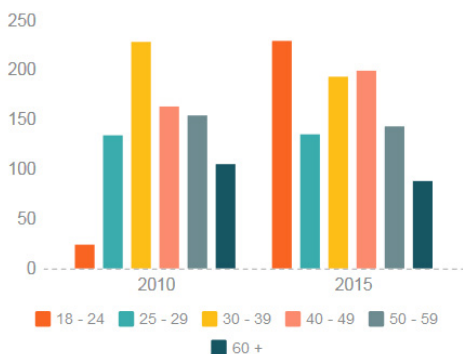


Figure 2: Student population by age in 2010 and 2015

The library responds to the information literacy needs of the University's student population in a variety of ways, including in-library instruction and one-time sessions in the classroom. However, we noted that the in-library session attendance was decreasing drastically, and there was no way to measure the impact with our one-time information literacy sessions. Librarians wanted to specifically target the increasing younger student population and address their information literacy needs since they did not attend in-library workshops often. Furthermore, there was a need to redefine the role of the library as a teaching partner in the University. Even though librarians spend many hours in the classroom teaching or providing one-on-one reference support, "their classroom experience may not be recognized as such by colleagues in other disciplines because the teaching occurs outside of credit-bearing courses."<sup>1</sup>

## LITERATURE REVIEW

In the literature, many authors have attempted to outline the process of embedded information literacy and its benefits in the academic libraries. Recent studies suggest that the embedded librarian model for University communities has produced positive results.<sup>2</sup>

Dewey has described the term "embedded" as being borrowed from the field of military journalism, especially during the war in Iraq.<sup>3</sup> One of the most successful definitions of embedded librarianship is conceived by Carlson and Kneale: "Embedded librarianship takes a librarian out of the context of the traditional library and places him or her in an "on-site" setting or situation that enables close coordination and collaboration with researchers or teaching faculty."<sup>4</sup>

Some authors show multi-faceted aspects of embedded librarianship and its applicability in teaching, learning, research, and even fundraising.<sup>5</sup> The literature also outlines different degrees of "embeddedness" depending on the individual situation of specific libraries. Many studies indicate the collaborative character of information literacy instruction within a targeted class without necessarily using the term "embedded librarianship."<sup>6</sup> Some studies describe this information literacy arrangement as a "learning community" with special focus on linking the information

literacy component to the course content.<sup>7</sup> In some cases, an information literacy credit-bearing course becomes intertwined with the other credit-bearing courses.<sup>8</sup> This model was found to be the most effective due to direct application of information literacy learning skills to the class assignments.<sup>9</sup>

### **PILOT: TIMELINE, INSTRUCTIONAL DESIGN, AND ASSESSMENT METHODS**

At the University strategic planning meeting in June 2015, there was a discussion about the library offering an in-class information literacy instruction with special emphasis on academic integrity and success. Timing and opportunity presented itself and the library finally had an initial approval from the Vice-Rector Academic and Research (VRAR) to pursue the initiative. The VRAR support meant that he could encourage the faculty deans to embrace this pilot idea, especially as they are reporting directly to the VRAR. The VRAR proposed the HTP program, which is a series of four mandatory undergraduate courses, involving students from all Faculties, with the exception of Canon Law. HTP courses are identified by a letter, each letter representing a part of the course and a discipline: Human Sciences, Theology and Philosophy. The course is divided in three parts, each part taught by a professor in each of the three disciplines, and each responsible for 33.33% of the grade. The courses include interdisciplinary topics and are mandatory for all undergraduate students. Each semester, two courses are offered in English and in French.

For the first phase of the information literacy pilot project, the course was offered on voluntary participation. The library course required departmental approval from the Dean of the Faculty of Human Sciences, who was responsible for the HTP program, as well as the VRAR. With only a few months, from June to September, a plan was conceived and approved by the Dean and VRAR. Students had to complete the 3-hour library course and successfully complete the assignment, to possibly receive up to 10 bonus points that would be applied to their final grade. The library proposed that the course be divided in 2 sessions (1.5 hours each). The timeline for the first phase was the fall 2015 and winter 2016 semesters. Students can only apply the bonus once, even though they may be taking more than one class. The second phase of the pilot is making the course mandatory starting in the fall of 2016 with a review and full implementation for the fall of 2017.

The first phase course was entitled “Building successful search strategies using library resources” and included the following learning outcomes:

- Become proficient in basic and advanced search strategies;
- Access, evaluate and use information ethically and effectively;
- Learn how to cite and create a bibliography using bibliographic management software;
- Learn to distinguish primary and secondary sources and their respective uses.

During the course, the students had to complete several assignments: Create a researchers journal, which included a search strategy exercise (40%); Analysis and use of primary and secondary sources, including their personal reflection about the workshop (50%); participation in two instructional workshops (10%) (see Figure 3 and Appendix 1).

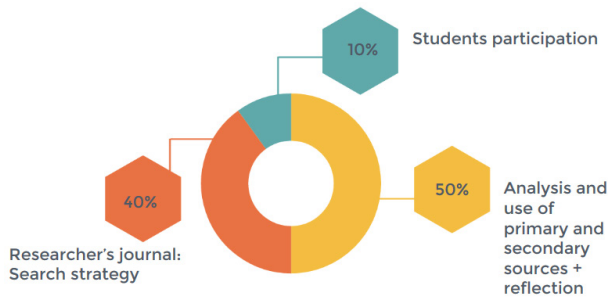


Figure 3: Assessment methods for phase 1

Since the attendance of the workshops was optional, the attendance was much less than anticipated: in the fall semester the attendance was 7.5% from all HTP students. However, it doubled in the winter semester to 14%. Students' assignment submission was optional as well. If a student decided not to submit, they still received 10% bonus points for sitting in the workshops, which equaled to 1 bonus point on their final grade. The number of submitted assignments in the fall semester was 50% (from the attendance) and 40% in the winter semester (See Figure 4).

The students who submitted their assignments provided valuable feedback on what they had learned during this course. In our post-survey, 87.1% of the students found that what they had learned would be useful to complete their assignment. 89.6% were more confident in their research skills after the seminar. 93.5% said that they were satisfied with the HTP library seminar. Many students said that they are able to better navigate electronic resources, learned a better method to cite their sources, and have improved their research skills.

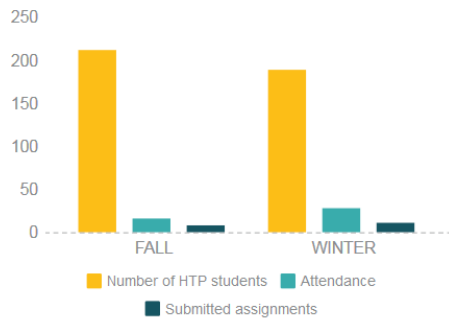


Figure 4: Number of session attendees and assignments submitted in comparison to the overall number of HTP students.

**PHASE 2**

In fall 2016, the library is planning to implement a second phase of the pilot project with mandatory labs outside of class time. Instead of offering just one component for all classes, the library will offer four different components each tagged to one of the four different HTP courses to ensure that the students do not repeat the same library course twice. The overall grade will be divided between 3 professors and the library equally, each attributing 25% of the final grade. Four lab topics were proposed as follows:

- Library lab 1: Building successful search strategies and concept maps for research



- Library lab 2: Construction of the annotated bibliography from primary and secondary sources
- Library lab 3: Literature review and critical evaluation of sources
- Library lab 4: Academic integrity and citation styles: strategies to avoid plagiarism

Workshop	Building successful search strategies and concept maps for research	Creating an annotated bibliography from primary and secondary sources	Academic integrity and citation styles: strategies to avoid plagiarism	Literature review and critical evaluation of sources	Workshop
Frames	Searching as Strategic Exploration	Scholarship as Conversation	Information has Value	Authority is Constructed and Contextual	Frames
Courses	HTP 1103: People, Politics and the Planet	HTP 1101: Trends in Western Thought	HTP 1104: Faith, Justice and the Common Good	HTP 1102: Artistic and Literary Imagination: Expressions of the Human Experience	Courses

Figure 5: Curriculum mapping in phase 2

In planning the 2nd phase of the HTP library seminar, the six frames of the Information Literacy, as outlined in the ACRL Framework, were used.<sup>10</sup> Special attention was given to four frames in our curriculum mapping (see Figure 5). The lesson plan and descriptions of four workshops each built on a separate frame were presented to the Dean of the Faculty of Human Sciences as well as the VRAR. The workshops were conceived to fit with the topics of the courses to make them relevant to the students and demonstrate the collaboration with professors in the process of the course. For example, a lab linked to the course “Faith, Justice and Common Good” will address the ethical dimension and value of information and why crediting the original ideas of others is important. A lab linked to the course “Trends in Western Thought” will help the students to understand the process of creation of information (from primary to secondary sources) and appreciate the notion of scholarship as conversation, in which students are finding and discovering their own voice. A lab linked to the course “People, Politics and the Planet” will help students to explore the strategic searching for information in a multidisciplinary context with a special emphasis on utilizing a variety of tools to help them narrow or expand their topic of interest and explore a variety of concepts and relationships between them across different disciplines by constructing a concept map. A lab linked to the course “Artistic and Literary Imagination: Expressions of the Human Experience” will invite students to develop their critical thinking skills and understand the value and construction of authority in the information creation process, and the diversity of authority across different information sources. An assessment strategy was developed for each lab, which besides the standard summative assessment includes a formative in-class assignment as well as guided discussion during the class. (See Appendix 2 for the description of the assessment methods and learning objectives for four workshops.)

Since phase 2 will be mandatory for all students who take HTP classes, approximately 200 students will participate in the teachings and each lab is offered twice to accommodate students' schedules, as it will be offered outside the class hours. The design of these workshops has given the opportunity to better understand the curriculum of the HTP courses, as well as to collaborate more closely with professors and university administration to contribute creatively to the development of the embedded information literacy program on campus.

### **CONCLUSIONS: LESSONS LEARNED**

Several benefits have already been experienced with the creation of this project, such as an opportunity to redefine the librarians' role on campus, as well as increased opportunities to collaborate with the faculty members. In the embedded model of information literacy, students can engage in more meaningful and authentic learning by applying their research interest in the library course and learning how to transfer these skills to their related course assignments.

Over the past year, it has been discovered that building a strategic partnership within the organization has proved to be advantageous, especially with academic units, and University administration. Collaboration with the Faculty, who teach the course, is vital. This proved to be a challenge, especially dealing with three Faculty members for each course, each with their own assignments, teaching methods, and topics. Careful overview of curriculum, class assignments, and syllabi were important for assessing our risks and opportunities as well as for finding a niche for fitting in and adapting the library component to the course. Taking a proactive role and approaching different units on campus with ideas and suggestions proved to be very beneficial, as it showed our willingness and openness to collaborate and promote our services. One of the most valuable lessons learned in this process was patience. This project was met with some resistance, especially with respect to librarians grading the assignments. Gradually proving our expertise in this area and celebrating small victories was a successful strategy. The process of getting a higher grade percentage and class time was also gradual and required perseverance and patience. Continuous overview of the learning objectives and assessment methods, as well as finding new interesting learning activities, was something that motivated us to keep the course interesting and engaging. Collecting data from the courses was very important, since we were able to demonstrate to the University administration the impact the library workshops had on the students as well as share their qualitative feedback.

Some of the challenges that were encountered in the process were finding a teaching method that would be applicable to the multiple generations within one classroom. A few cases of plagiarism were encountered and guidance was needed to effectively resolve the issues, which required more collaboration between different units in the University. Integrating our course content into the course management system did not have the results that we have hoped for and did not increase our attendance in the library labs. Finding new ways to approach students, presenting the project in their first class and advertising library HTP labs, proved to have more impact on students' participation.

In the future, we are looking forward to the several outlined next steps, such as full implementation of this project into the HTP course curriculum, assessing impact on students' performance, and faculty satisfaction, as well as creating a longitudinal study to measure the overall impact of library workshops in the University. We are also seeking partnerships across other institutions for collaboration and welcome any suggestions for similar projects.

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**APPENDIX 1: ASSIGNMENTS FROM PILOT 1***RESEARCHER'S JOURNAL: ASSIGNMENT GUIDE FOR THE HTP LIBRARY SEMINAR***Assignment Details**

Please find one primary and five secondary sources using the tools demonstrated during the seminar. All the secondary documents should stem from the primary document. In the first part of the assignment, please demonstrate your search strategy for locating your five secondary sources and answer the questions attached to this document for each secondary source. In the second part of the assignment discuss and evaluate primary and secondary documents. Please see part 2 for more details.

**Part #1: SEARCH STRATEGY (40%)**

For this assignment, you need to find one book, two academic articles, one reference entry (from dictionary or encyclopedia), and one web resource. Please record all the steps of your search strategy by filling the form below as you search. Include information on where did you go to find this resources (for example which catalog or database) and why did you use it, what keywords and Boolean operators did you use, how many results did you retrieve and according to which criteria did you select this resource. This practice will help you to reflect on how you search for information for your research assignments in the future.

**I. Type of the resource: Book**

1. Where did you go to look for this book? (Indicate how you found the resource you searched in)
2. Why did you decide to look here for this book?
3. Enter your keywords and Boolean operators (if used any)
4. How many results have you retrieved?
5. Why did you select this book?

**II. Type of the resource: Article**

1. Where did you go to look for this article? (Indicate how you found the resource you searched in)
2. Why did you decide to look here for this article?
3. Enter your keywords and Boolean operators (if used any)
4. How many results have you retrieved?
5. Why did you select this article?

**III. Type of the resource: Article**

1. Where did you go to look for this article? (Indicate how you found the resource you searched in)
2. Why did you decide to look here for this article?
3. Enter your keywords and Boolean operators (if used any)

4. How many results have you retrieved?
5. Why did you select this article?

IV. Type of the resource: **Reference entry**

1. Where did you go to look for this reference entry? (Indicate how you found the resource you searched in)
2. Why did you decide to look here for this reference entry?
3. Enter your keywords and Boolean operators (if used any)
4. How many results have you retrieved?
5. Why did you select this reference entry?

V. Type of the resource: **Website**

1. Where did you go to look for this website? (Indicate how you found the resource you searched in)
2. Why did you decide to look here for this website
3. Enter your keywords and Boolean operators (if used any)
4. How many results have you retrieved?
5. Why did you select this website?

**Part 2: ASSIGNMENT DETAILING THE PRIMARY AND SECONDARY SOURCES (50%)**

The second part of the assignment should include an introduction of your primary document and an explanation of what makes it a primary document.

Then please select **three secondary sources found in your search strategy** and include a concise summary of each source and some assessment of its value or relevance for your research as well as evidence to how these are linked to your primary document. Also **include a short conclusion detailing your experience with the research process and this seminar.**

The essay should be approximately **two to three pages double spaced in 12 font (500-750 words)** and use **Chicago Manual of Style** for your bibliography and citations. It should demonstrate the understanding of primary and secondary sources and how these relate to each other as well as validating the secondary sources through assessment of its value or relevance, including its research question, methodology, and conclusions.

Please note that we shall not read or correct anything beyond 750 words. **It is important that the text is clear and concise.**

**APPENDIX 2: ASSESSMENT METHODS AND LEARNING OBJECTIVES**

*LIBRARY LAB 1: BUILDING SUCCESSFUL SEARCH STRATEGIES AND CONCEPT MAPS FOR RESEARCH*

**Learning Objectives**

- Introduce students to a variety of print and electronic resources at the library and demonstrate how to effectively access them on and off campus;

- Develop students' confidence in the search process and ability to evaluate information sources critically;
- Integrate information searching skills into practical real life scenarios, related to students' assignments or topic of interest;
- Demonstrate the value of the authentic and problem based research process in the practical setting;

#### **Assessment Methods**

- Search strategy assignment (60%) [Students will have to find 5 either print or electronic information sources, and journal in detail their search process: keywords used, research tools used such as the catalogue or the research guides, brief explanation of why the item was selected];
- Concept map (30%) [Students will be asked to create a mindmap during the workshop to visually outline their thought process and conceptualize their topic of interest to aid in construction of their search strategy];
- Students' participation (10%)
- Quiz: Boolean operators [In-class assignment]
- Comparing the effectiveness of searches [Guided discussion]

#### **LIBRARY LAB 2: CONSTRUCTION OF THE ANNOTATED BIBLIOGRAPHY FROM PRIMARY AND SECONDARY SOURCES**

##### **Learning Objectives**

- Teach students to differentiate between primary and secondary sources and appropriate use of them in the context of their assignments;
- Introduce students to the process of creation of the annotated bibliographies and reflect on the scholarly conversations within the field;
- Students will learn to apply critical thinking and evaluate the authority of the resources and their usefulness to researchers.

##### **Assessment Methods**

- Annotated bibliography (60%) [Students will be asked to create a bibliography on a subject of their choice of six sources: 1 primary and 5 secondary sources. They will have to write a short annotation to each item];
- In-class quiz (30%) [Students will be given 10 items, such as books, articles, art or scientific studies and asked to identify if they are primary or secondary sources]
- Order sources from primary to tertiary [In-class assignment]
- Comparing primary sources by discipline [Guided discussion]
- Students' participation (10%)

#### **LIBRARY LAB 3: LITERATURE REVIEW AND CRITICAL EVALUATION OF SOURCES**

##### **Learning Objectives**

- Learn to create a literature review.
- Understand and define the peer-review process and its significance for the academia.

- Identify peer-reviewed materials in a library catalog and variety of library databases.
- Recognize the importance of the reliability of sources.
- Describe, evaluate and critique information sources.

#### **Assessment Methods**

- Literature review (60%) [Students will write a short literature review on 5 sources including evaluation and critique of the information found];
- Quiz: is this peer-reviewed? (30%) [The students will be asked several multiple choice question to determine their understanding of the peer-review process and evaluation criteria for different types of resources];
- Students' participation (10%);
- Evaluating the authority of sources [In-class assignment]
- Why does authority matter? [Guided discussion]

#### **LIBRARY LAB 4: ACADEMIC INTEGRITY AND CITATION STYLES: STRATEGIES TO AVOID PLAGIARISM**

#### **Learning Objectives**

- Recognize the importance of citing sources;
- Create a bibliography following a standard citation style;
- Discover bibliographic management tools;
- Define plagiarism and its different types;
- Apply strategies to avoid plagiarism.

#### **Assessment Methods**

- Reflective essay on plagiarism (60%) [Students will be asked to reflect on what is plagiarism and the role of academic integrity in the academia];
- Quiz: Is this plagiarism? (30%)
- Students' participation (10%)
- Create bibliography manually following a standard citation style [In-class assignments]
- Importance of citing sources [Guided discussion]

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#### **ENDNOTES**

- <sup>1</sup> Mary Beth Burgoyne and Kim Chuppa-Cornell, "Beyond Embedded: Creating an Online-Learning Community Integrating Information Literacy and Composition Courses," *The Journal of Academic Librarianship* 41, no. 4 (July 2015): 416–21.
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## Curating Online Content: Using Pinterest in Academic Libraries

by Roberto Delgadillo, University of California, Davis; Michelle Y. Spomer, Pittsburgh Theological Seminary

Pinterest is a social media site where members can gather online items (pins) and organize them into categories (boards). While many people think of Pinterest as a site used mostly by women to collect recipes and creative ideas, Pinterest is actually used by a variety of people, including academic libraries, for a wide array of purposes. This presentation will include a brief definition of online content curation, a short introduction to copyright issues, and an overview of how academic libraries are using Pinterest, including how librarians at UC Davis and Pittsburgh Theological Seminary are using it.

Eileen Mullan, in *EContent Magazine*, defines content curation as “the act of discovering, gathering, and presenting digital content that surrounds specific subject matter.” This is a good, general idea of the process of online content curation. Pinterest can be described as a social content curation tool, meaning that not only are online items gathered and organized, but are also shared with other Pinterest users. Because Pinterest focuses on online images, it can also be described as a “visual bookmarking” tool (Pinterest 2016). There are several other online curation tools to choose from, including Historypin, Scoop.it, Storify, Learnist, and Tumblr.

So why choose Pinterest over other online curation tools? According to the statistics that are published by a variety of organizations, Pinterest is probably the most used and popular tool, as well as the one with the most staying power. Some interesting statistics include the following (Omnicores Digital Marketing Agency 2015):

- The total number of monthly active Pinterest users is 100+ million
- The median age of a Pinterest user is 40
- 30% of all social media users in the United States are Pinterest users
- Millennials use Pinterest as much as Instagram

These statistics provide at least some indication that Pinterest is a worthwhile tool for academic libraries to consider using.

Academic libraries are using Pinterest for more than listing recommended reading and new book lists — the creativity and variety of academic library use of Pinterest boards is impressive. These are the most common uses of Pinterest (examples of each type of board are listed in the Pinterest Board Examples section):

### *COLLEGE PREP*

These types of boards are generally created by K-12 schools and public libraries. These can be invaluable resources for academic libraries who want to create boards for first-year students (the next category). College and university libraries might find some rich collaboration and outreach opportunities by partnering with K-12 schools and public libraries that are creating such boards.

*FIRST-YEAR STUDENTS*

Several academic libraries have boards that introduce new students to the institution, or the library, or both. This would be a perfect place to provide some sort of library tour, library map, introduction to online resources, library FAQs, etc.

*OUTREACH & EVENTS*

Pinterest boards are commonly used to undergird particular institutional and library events by listing library resources and online information that complement the events. They are also used to provide photos taken during the events.

*GENERAL LIBRARY COLLECTION*

Academic libraries often use boards to highlight library resources in some way. Probably the most common such boards are those that list new acquisitions, recommended reading, and faculty publications.

*MARKETING THE LIBRARY, READING, ETC.*

Marketing the library is another very common use of Pinterest. Library tours, policies, spaces, hours, services, and staff have all been highlighted on various boards. Pinterest is also used to promote reading – several academic libraries not only promote certain genres, but also include book lists and tips on good reading habits.

*TEACHING, REFERENCE, & INFORMATION LITERACY*

One of the most interesting areas to explore is the use of Pinterest to teach, provide reference services, and promote information literacy. Academic library boards have included reference questions/answers, information literacy tips and tutorials, and quality Internet resources for particular subjects. Faculty are also using Pinterest for course assignments.

*DIGITAL IMAGE COLLECTIONS*

Pinterest very clearly lends itself to posting photos from digital image collections. Several academic libraries use boards to highlight particular groups of digitized photos from their archives and/or special collections.

The purpose of this presentation is primarily to give an overview of what can be done with Pinterest in academic libraries. Talking about copyright in relation to the use of images in Pinterest could be an entire presentation all on its own – or maybe more than one presentation. However, it seems prudent to point out at least a few of the main issues.

For many images used on academic library Pinterest boards, permission to use the images may not be needed if the images are in the “fair use” category of copyright law. Images need to be evaluated by four standards: 1) the purpose of the image use, 2) the nature of the original image, 3) the amount of the image used, and 4) the effect use of the image will have on the market for the original image. There are many online resources that can help determine if permission is needed, or if use falls under fair use.

Evaluating images by fair use standards may not be necessary if the creators of the images have already given permission for use. There are several ways to discover these types of images. Many image creators use Creative Commons licenses that spell out how the images can be used legally. The Creative Commons website provides a search tool that locates images on websites that use Creative Commons licenses, such as YouTube and Flickr. Google's advanced image search allows users to narrow results by usage rights. And lastly, when a Pinterest pin icon shows up next to an image, this can often be interpreted as permission to use the image.

Roberto Delgadillo, Research Support Services Librarian at Peter J. Shields Library (University of California, Davis), has used Pinterest to showcase physical book exhibits ranging from the nature of Autobiographical Comics, Steampunk Art, Culture, Fashion, and Fiction, and most recently the emergence and presence of *The Simpsons* in academic literature. Mr. Delgadillo has also created boards that reflect recent scholarship in the areas of Disability Studies, Borderlands Studies, and Latino/a Literature and its history. The aforementioned boards are periodically updated and were the result of past and current conversations between Mr. Delgadillo and his assigned faculty. The boards are linked to departmental websites as well individual faculty course websites outside Mr. Delgadillo's assigned areas.

Michelle Spomer, library director at Pittsburgh Theological Seminary, has used Pinterest to curate high-quality online resources related to five of the major world religions. These boards were then embedded in the "Find Internet Resources" sections of the pages in a LibGuide for researching the five religions. Of course, these resources could have been listed as simple links, but embedding Pinterest boards into a LibGuide adds visual interest that might cause users to explore online resources rather than skipping over links.

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## **PINTEREST BOARD EXAMPLES**

### *COLLEGE PREP*

- Otis Library: Getting Ready for College...  
<https://www.pinterest.com/otislibraryct/getting-ready-for-collegelife-after-high-school/>
- Staley High School Library Media Center: College Readiness  
<https://www.pinterest.com/falconslibrary/college-readiness/>

*FIRST-YEAR STUDENTS*

- University of Cape Town Libraries: [Undergrads https://www.pinterest.com/uctlibraries/undergrads/](https://www.pinterest.com/uctlibraries/undergrads/)

*OUTREACH & EVENTS*

- Fort Lewis Reed College Library  
<https://www.pinterest.com/flcreedlibrary/reed-library-displays/>  
<https://www.pinterest.com/flcreedlibrary/reed-library-events/>
- University of Texas Libraries: Library Events  
<https://www.pinterest.com/utlibraries/library-events/>
- Department of Religious Studies at FIU  
<https://www.pinterest.com/fiureligion/>
- University at Albany Libraries: NYS Writers Institute: IN DEPTH  
<https://www.pinterest.com/uallibraries/nys-writers-institute-in-depth/>

*GENERAL LIBRARY COLLECTION*

- **New acquisitions**
  - USD University Libraries: All New Additions  
<https://www.pinterest.com/usdlibraries/all-new-additions/>
- **Recommended reading lists**
  - Shaver Engineering Library: Scholarly Mining Sources  
<https://www.pinterest.com/shaverenglib/scholarly-mining-sources/>
- **Faculty publications**
  - Reu Memorial Library Wartburg Theological Seminary: WTS Faculty Publications  
<https://www.pinterest.com/reulibrarywts/wts-faculty-publications/>

*MARKETING THE LIBRARY, READING, ETC.*

- USD University Libraries  
<https://www.pinterest.com/usdlibraries/basic-info-about-our-libraries/>
- SU Libraries Learning Commons: Study Spaces  
<https://www.pinterest.com/sulibrarylc/study-spaces/>
- UNO Criss Library  
<https://www.pinterest.com/unocrisslibrary/>
- Falvey Memorial Library: People  
<https://www.pinterest.com/falveylibrary/>
- Purchase College Library: Library Places & Spaces  
<https://www.pinterest.com/sunypurchaselib/library-places-spaces/>
- Saint Mary's College Library  
<https://www.pinterest.com/smclibrary/>

TEACHING, REFERENCE, & INFORMATION LITERACY

- **Reference questions**
  - Undergrad Library: Question Board!  
<https://www.pinterest.com/askundergrad/question-board/>
- **Information literacy**
  - Undergrad Library: UGL Tips and Guides  
<https://www.pinterest.com/askundergrad/ugl-tips-and-guides/>
  - University of Texas Libraries: Help Videos  
<https://www.pinterest.com/utlibraries/help-videos/>
- **Internet resources for research**
  - Fullerton College  
<https://www.pinterest.com/fclib/>
- **Organizing research, collaboration, & presentation tool for course assignments**
  - Ohio State University, Modern European History, course assignment  
<http://www.glebsipursky.com/teaching/classsourcing/classourced-assignment-pinterest-project>
  - Andrew Lih's Pinterest (Assoc. Prof. American University)  
<https://www.pinterest.com/fuzheado/>

DIGITAL IMAGE COLLECTIONS

- Saint Mary's College Library: SMC Archives  
<https://www.pinterest.com/smclibrary/smc-archives/>
- Library of Congress  
<https://www.pinterest.com/LibraryCongress/>
- UVa Digitization Services: Picturesque California by John Muir  
<https://www.pinterest.com/uvalidserv/picturesque-california-by-john-muir/>

BOARDS BY ROBERTO & MICHELLE

- Roberto Delgadillo  
<https://www.pinterest.com/rcdelgadillo>
- Barbour Library  
<https://www.pinterest.com/barbourlibrary/>

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## **Cutting Edge 'Down Under' Integrating OCLC Worldshare and EBSCO Discovery Service: Our Story**

by Moira Bryant, Camden Theological Library

### **INTRODUCTION**

In June 2015, I attended the American Theological Library Association (ATLA) conference in Denver. During the conference, I was very conscious that I would be returning 'home' to complete the implementation of OCLC WorldShare. This step had been greatly influenced by the decision of a significant number of North American theological libraries to adopt WorldShare.

Therefore, I was very interested to gather impressions of some of the pain and gain that were being experienced by my colleagues.

But first of all, a little about Camden Theological Library. We are the largest library that is solely supported by the Uniting Church in Australia (UCA). The UCA was formed in 1977 by the coming together of members of the Congregational, Methodist and Presbyterian churches in Australia, and we follow the Reformed tradition.

Camden Theological Library is located in a semi-bushland setting on the western outskirts of Sydney. This land is sacred to the first peoples of the Dharug nation and we regularly acknowledge this when we gather in chapel and on other occasions.

We are set away from the hustle and bustle of a large metropolitan city in an educational facility where lay and ordained students undertake a wide range of degree programmes through Charles Sturt University. However, we are not part of the university library system, which enables us to more easily tailor our services for our patrons.

Candidates for ministry are only a small proportion of the student body. The UCA is a multicultural church and so a significant number of our students have Korean or Pacific Island backgrounds. One special feature of our services is the development of a collection of 3000 books in the Korean language.

### **THE JOURNEY FROM WORLDCAT TO EBSCO DISCOVERY SERVICE: A GIANT LEAP IN LESS THAN NINE MONTHS**

Once we had become more familiar with WorldShare, the library staff were delighted with the move. It enabled us to manage our internal operation as efficiently as possible. We no longer have a cataloguing backlog for new acquisitions, and we have been able to undertake some significant retrospective projects. This includes the transfer and inter-shelving of all post-1990 monographs into one classification scheme. So WorldShare received an endorsement from the staff.

One of the other perceived benefits of WorldShare was that we would have an integrated discovery layer (WorldCat Discovery), and therefore there would be no need to continue to pay a significant licence fee for EBSCO Discovery Service (EDS). So this received an endorsement from the accountants.

However, during the Denver conference I became aware of some concerns regarding WorldShare Collection Manager and the retrieval of records from ATLA databases. Being a 'guest', I did not want to probe too much, but it made me a little uneasy.

Prior to implementing WorldShare, we had used Softlink Liberty as our ILLMS. Liberty is very widely used amongst theological libraries in Australia and New Zealand. In early 2012 we had added EDS as our search interface. However, despite efforts by EBSCO support, the two systems did not work together properly. This was largely because, at that stage, Softlink was not able to develop a suitable API to facilitate adequate integration of Liberty with EDS.

We 'went live' with WorldShare in time for a new teaching semester in July 2015. However, in view of the remarks I had heard in Denver, I began conducting identical searches across WorldCat and EDS. And the results were very revealing —there certainly were differences. It became apparent that the pre-populated content in Collection Manager was not an ideal match for Camden Theological Library. It did not enable us to fully benefit from our significant investments in theological electronic content. Students did not like having to use Advanced Search to include specific databases (including two Korean databases — KISS and DBPIA).

However, one of the significant factors in the business case we made for WorldShare had been the saving of the EDS subscription. So when I was approached last September about renewing our EDS licence by the EBSCO Regional Sales Manager, I advised her we would not be doing so because we were now using WorldCat Discovery. When she heard this, she kept 'pushing back' to find out what were our perceived deficiencies when we were using Liberty and EDS. She took these on board and advised that she understood work was being carried out to fully integrate WorldShare and EDS. To be honest, I was rather sceptical and some weeks went by without hearing anything more about this.

On the other hand, I still had ongoing concerns about our patron search experience. Several students commented that World Cat 'was not as good', 'not as nice to use' and 'we prefer the old interface'. For students with vision problems the EDS interface was much clearer to read.

In view of this, I undertook a review of how other WorldShare theological librarians had facilitated the search interface for their patrons. And it soon became evident that there was a tendency to provide individual tabs or buttons — search here for the local or consortium print holdings, search here to access databases.

As we had already been providing a 'one stop' search experience for the past three years, this would appear to be a retrograde and disjointed search experience, requiring too many starting points.

In November last year I was contacted by Timothy Lull (Sales Manager, Software as a Service) who is based in the EBSCO head office in Ipswich, MA. He advised me that EBSCO was working with OCLC and another academic library (Seton Hall University) to develop full integration between WorldShare and EDS. The aim was to provide patron functionality within the EDS interface. Camden Theological Library was invited to benefit from this development.

This was the start of a very rewarding working relationship, and I cannot speak highly enough of the support which Tim and his team have given us.

And so, Camden Theological Library is one of the first to work with EBSCO to utilise the OCLC WorldShare API to provide patron empowerment features directly in the EBSCO Discovery Service Interface. Whilst the framework for this process had been in place, we were involved in testing whether the development needed 'fine tuning'.

In his book *Next-Gen Library Catalogs* Marshall Breeding identifies the key features of next generation patron interfaces.

To quote, "Next gen discovery interfaces aim to provide comprehensive access to a broad range of resources that comprise a library's collection, such as the ILS, articles in aggregated databases and repositories of local content."<sup>1</sup>

To date, we have fully integrated the first two of these and are currently exploring the integration of the third (a digital repository).

I would like to share with you some of the logistics of this journey and the benefits we have gained as a result. I hope that this might encourage you to consider undertaking a similar journey.

### **INTEGRATING THE DISCOVERY LAYER AND THE ILS TO PROVIDE FULL PATRON FUNCTIONALITY**

The first step was to extract our print catalogue holdings. We were linked to a Project Manager who was based in Australia. She has been our contact point between the various implementation teams.

We completed the EDS Custom Catalog Questionnaire to ensure the data mapping of our local holdings went smoothly. We also needed to authorise OCLC to provide our data to EBSCO. OCLC in the U.S.A. were very supportive of the integration project. They provided EBSCO with a single data file via FTP for the ingestion process, and since then there has been ongoing data synchronization through daily updates to reflect records that have been added, edited or deleted.

Then there followed several weeks of designing and developing our Custom Catalog, which involved quality assurance testing of the functionality, and providing modifications to reflect our local requirements, such as

- **Local lending rules**

We have developed a series of 'mini mobile libraries' for our lay educators. We did not want these resources to appear as 'Available' for general loan.

- **Relevancy ranking**

We also wanted to ensure an elevated relevancy ranking for our print collection, so that an Author and Title keyword search would quickly display a monograph from a course reading list.

- **Real Time Availability Checking**

One of our major criteria was instantaneous Real Time Availability Checking (RTAC). This certainly works. Staff can change a Shelving Location in WorldShare from 'On Order' to 'In Cataloguing' and this change is displayed immediately in EDS. Activities in WorldShare Circulation are immediately recorded in the Status displayed in EDS. (See figure 1.)

- **Patron Functionality**

EDS uses an API (application programming interface) which transfers real time data from WorldShare to the discovery interface. The business rules that apply to the circulation of materials within WorldShare are integrated with EDS. This provides a seamless suite of patron functionality without leaving the EDS interface. (See figure 2.)

Once a patron signs into their account via the EDS search results page they are able to

- View items checked out (see figure 3).
- View holds (see figure 4).
- Place holds for items that are checked out to others (see figure 5).
- Renew borrowed material
- View fees (see figure 6).

- **Customization for Placing Holds**

It was essential that patrons could Place Holds via EDS and this would be updated in WorldShare. However, we made an additional request that Holds could only be placed when an item was 'Checked out'. This was a new feature for the implementation team, but within a couple of days the software engineers had developed a widget based on the underlying WorldShare Rules and Circulation Policies for this local requirement. (See figure 7.)

- **Databases**

In tandem with these developments for the Custom Catalog, our Partner Databases were being loaded, so as to provide integrated access to other digital content.

## **ROLE OF SETON HALL UNIVERSITY**

At this point, I would like to acknowledge the vision and ground-breaking work that was carried out by Elizabeth Leonard, Assistant Dean of Information Technologies and Collection Services at Seton Hall University in New Jersey. During 2015 Elizabeth was the trail blazer who worked with both OCLC and EBSCO on the first integration project. As I once commented, 'I felt we were standing on the shoulders of giants' and our experience was so much more straightforward because of the ground breaking work that had already been carried out. Other colleagues who undertake this process have cause to be grateful for the vision, expertise and tenacity that Elizabeth has demonstrated.

## **CHALLENGES WITH AUTHENTICATION PROCESSES**

Authentication proved to be a challenging part of the project. We needed to configure the authentication process in such a way that we provided single sign-on capabilities for our patrons, as they both interact with the EDS digital resources (including the Korean databases) and the full range of patron functionality.

This proved to be the most difficult part of the whole project. When I contacted OCLC, it was suggested we needed to create KBART files for the Korean databases and then they would 'experiment' to see whether these could be loaded to provide offsite access via EzProxy.





Figure 9

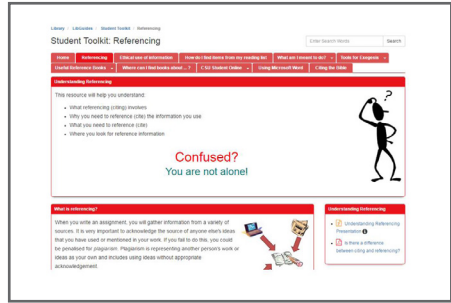


Figure 10



Figure 11

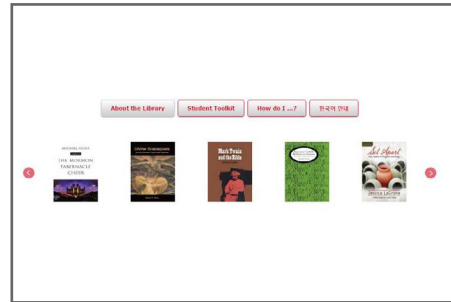


Figure 12

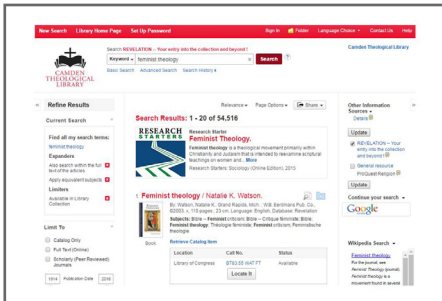


Figure 13

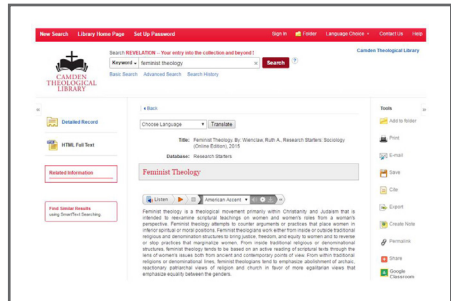


Figure 14

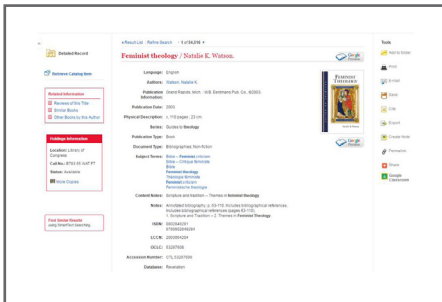


Figure 15



Figure 16

Again, this seemed to be a backward step, since the Korean databases in question are EBSCO Partner Databases and previously we had been able to provide off-site access to the journal articles in a seamless fashion.

Alvet Miranda (Senior Discovery Service Engineer – Oceania) undertook some very significant configuration programming and in the end was able to provide a single sign-on solution.

So whilst authentication was the single biggest issue that we encountered, our patrons are now able to seamlessly interact with all the EDS digital resources, and experience the full range of patron functionality.

## **ENRICHING THE PATRON SEARCH EXPERIENCE WITH CUSTOMIZED FUNCTIONALITY**

Anyone who has already implemented EDS will be aware of what is involved with this, so I will only briefly identify the more ‘generic’ aspects and instead concentrate on the ‘differences’ that were developed for us. Throughout the whole project the response to our suggestions and requests was ‘That’s interesting, let’s see if we can work on that together’.

The process of tailoring/customizing the search experience to the local patron’s needs involved two aspects of interface development:

- The front end (Landing Page) for the search experience
- The delivery of the search results (Results Page)

### *FRONT END SEARCH EXPERIENCE*

There were three main elements to the process of creating our own Discovery look through branding our Landing Page.

#### **1. Top Branding (see figure 8)**

Our Logo and Custom Colours match the red, black and white of the Uniting Church in Australia logo and are carried throughout the site. We have a unique name for EDS ‘Revelation’ and this branding banner was carried throughout the site above the Search box.

On the Landing Page, our aim was to provide access to key functionality activities together with an uncluttered interface and quick loading

#### **2. Bottom Branding (see figure 9)**

Several years ago we developed a series of LibGuides which were provided to each student on a USB.

We asked EBSCO whether four buttons could be created to provide access to these LibGuides. EBSCO developed custom HTML code to support this feature, which means that the information is available to anyone at any time. (See figure 10.)

We have also been able to set up one of the buttons to provide access to native language support for our Korean students. (See figure 11.)

#### **3. Flipster carousel (see figure 12)**

Whilst initially developed to highlight magazines, this has been adapted to highlight our eBook collection.



## DELIVERY OF THE SEARCH RESULTS

The second aspect of customizing the search experience relates to the delivery of the search results.

We had identified two main reservations when comparing the user experience in WorldCat and EDS.

1. The WorldCat entry point did not provide an intuitive user experience.
2. WorldCat did not return the optimal results from the scholarly resources in which we were investing.

Have we been able to provide a better user experience?

Have we been able to provide a search environment that spans all the different aspects of our library content?

Once a search has been initiated, a patron is taken to the Results Page.

It is here that significant enhancements have been implemented. These include

- Research Starters (see figure 13). For some searches, Research Starters provide a brief overview of the topic (see figure 14).
- Enhanced Catalog Records (see figure 15).

These provide direct links to related information

- Reviews of the Title
- Similar Books
- Other Books by this Author (see figures 16 & 17).
- Google Preview (see figure 18).

## EDS APPS AND CLOUD SERVICES

EBSCO have developed a large number of Apps and offer customers a Cloud Services package for managing their Apps. These Apps provide additional customization of the EDS interface and functionality by including information in the 'Related Information' area of the EDS Result List or within the Detailed Record.

Among those we chose to install are Google Scholar, Wikipedia and YouTube (see figure 19).

### **Stack Map (see figure 20)**

Because our print collection is located in a number of shelving locations, it can sometimes be challenging for a patron to easily identify the section in which the item can be found. In view of this EBSCO worked with another company to add the StackMap app. When a patron clicks on 'Locate it', a floor plan is displayed which identifies the shelving location of the resource. (See figure 21.)

### **Send PDF to my Cloud (see figure 22)**

This is proving popular.

### **Text This**

This widget adds a link to items in a library's print collection so that users can click to text the call number to themselves. However, it became apparent that this app is not currently configured to work with telephone service providers who are located outside of North America. We hope that it may be possible in due course to take advantage of the app across a wider geographic area.

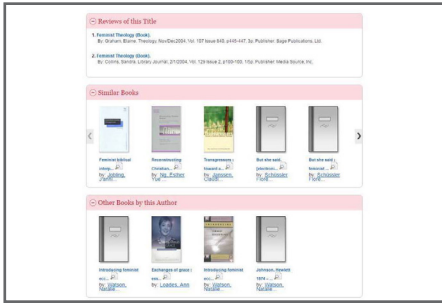


Figure 17

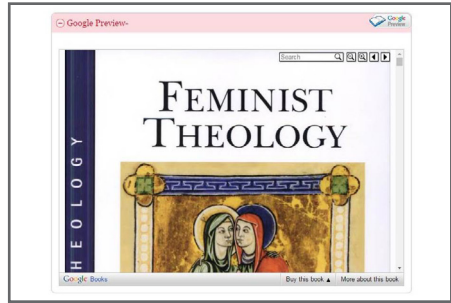


Figure 18

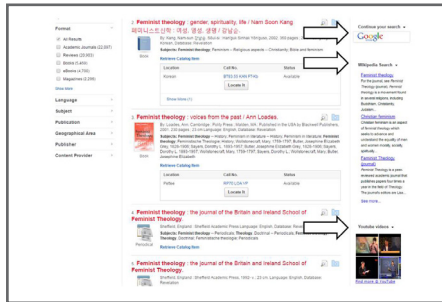


Figure 19

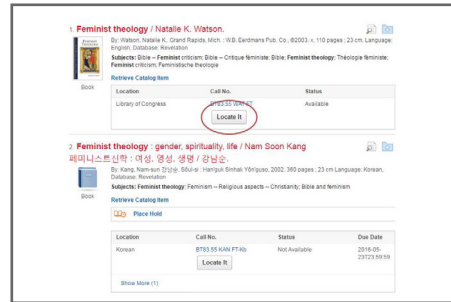


Figure 20

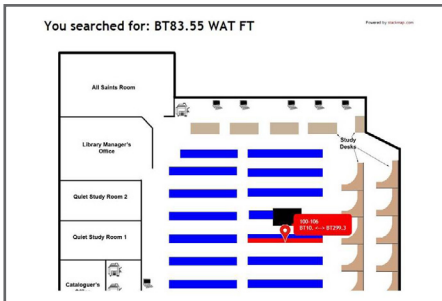


Figure 21

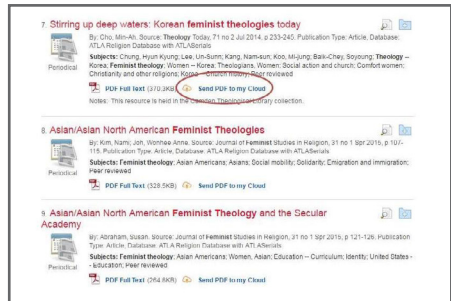


Figure 22

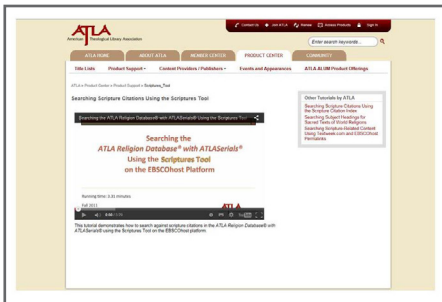


Figure 23

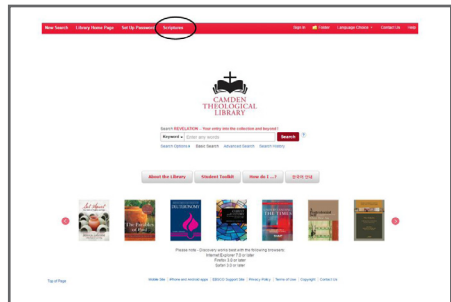


Figure 24

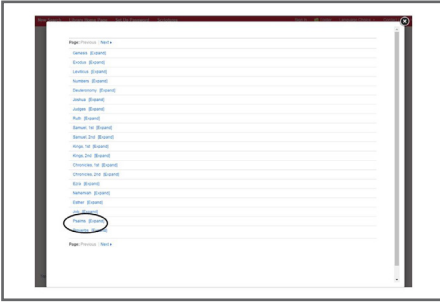


Figure 25

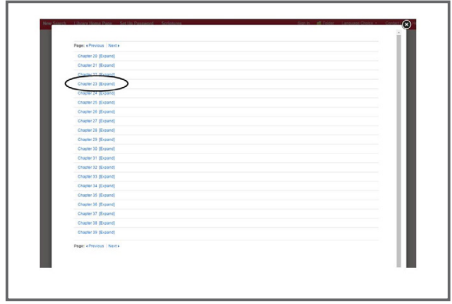


Figure 26

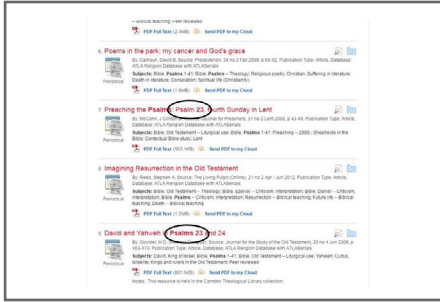


Figure 27

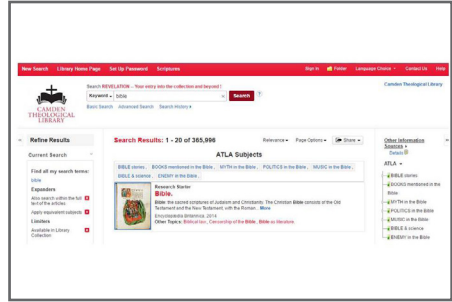


Figure 28

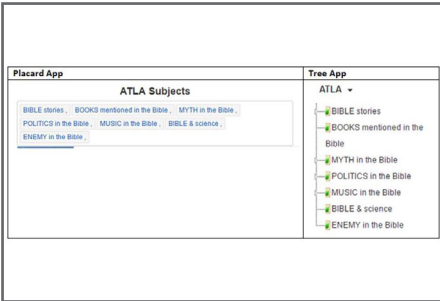


Figure 29

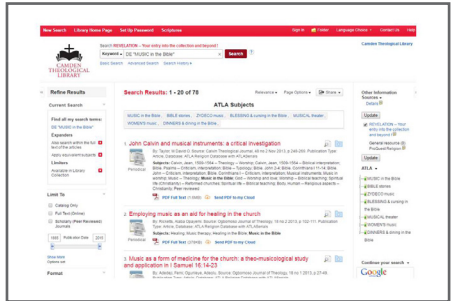


Figure 30

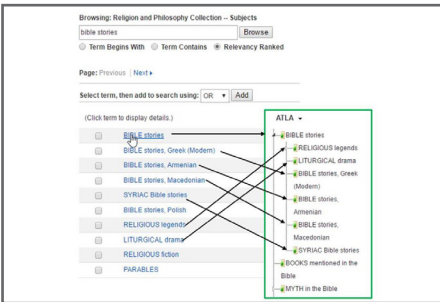


Figure 31

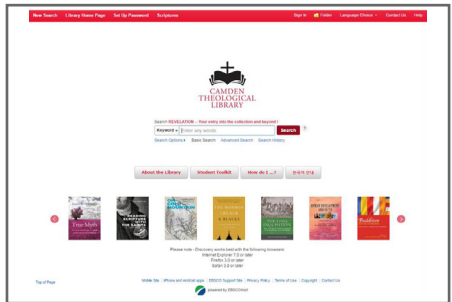


Figure 32

## **TAILORING THE SEARCH EXPERIENCE FOR A THEOLOGICAL LIBRARY**

### *SCRIPTURES TOOL (SEE FIGURE 23)*

Our New Testament Lecturer has always voiced one disappointment with EDS — the loss of the ability to easily search for material that relates to specific Scriptural passages. He was referring to the ability to search the ATLA Religion Database with ATLAS using the Scriptures Tool on the EBSCOhost platform. We asked EBSCO whether this was something that could be incorporated in our version of EDS, and after consideration one of the software engineers (Alvet Miranda) developed a prototype.

Therefore, we have recently incorporated a Scriptures button to the top Tool Bar (see figure 24).

By clicking on this, it mirrors the search experience of the EBSCOhost Scriptures Tool. A list of the books of the Bible are displayed in canonical order. (See figure 25.)

This list is hierarchical. A searcher can drill down from the name of the Book to the Chapter and Verse (see figure 26) so as to retrieve relevant resources (see figure 27).

### *ATLA SUBJECTS AUTHORITY APP IN EBSCO DISCOVERY SERVICE*

When working on the Scriptures Tool, Alvet Miranda asked whether we would be interested in the ability to display and utilize an additional element in the Results Screen. These were the Thesaurus or Subject Terms which are derived from the article subject terms and which are stored in the ATLA Thesaurus Authority file. The result is a custom-designed ATLA Subjects Authority App.

When a patron performs a search in Revelation (e.g., Bible), the ATLA Subjects Authority App submits the search term to the ATLA database which returns results.

Across the top of the results screen search terms are displayed via the Placard app.

In the right hand column, search terms are displayed via the Tree app (see figure 28).

This screenshot displays more clearly the same set of results for the search term 'Bible' in both renditions of the ATLA app — Placard and Tree versions. (See figure 29.)

#### ***Placard App***

If a searcher selects a suggested term (e.g., Music in the Bible) from the Placard App, a new search is performed on the suggested term, which will refresh the result list to return the relevant set of results based on the search term. (See figure 30.)

#### ***Tree App***

However, when the searcher selects the term 'Bible stories' from the Tree app, it performs an expanded search, so as to include the related terms.

This screen shot displays the related terms that are sourced from the ATLA authority file when the term 'Bible stories' is selected through the Tree App. (See figure 31.)

Therefore, by searching on a term via the Placard app, results are retrieved with an exact match.

By selecting a term via the Tree app, results that include related terms are retrieved.

## EBSCO'S SAAS (SOFTWARE AS A SERVICE) OPTIMIZATION SUITE

During the past few months, Camden Theological Library has been privileged to be part of a product that is under development by EBSCO. This is being called EBSCO's SaaS Optimization Suite. It is a service that EBSCO plans to sell to customers, starting in the second year of their subscription to EDS.

This involves EBSCO working with a customer to review their EDS installation and to ensure that their installation of EDS reflects all the current functionality. It had become obvious in our case that many enhancements had taken place since our initial installation, and we had been unaware of these.

This Optimization Suite project has resulted in a patron experience at Camden Theological Library that is "light years" away from our previous version of EDS and provides more functionality than I could have imagined when EBSCO reached out to us last December. (See figure 32.)

Revelation now provides a cutting-edge experience for our patrons. They can take advantage of a user interface that is intuitive to use and also combines a sophisticated tool for information retrieval.

From one single point of entry a patron is provided with a natural flow which supports them to reach their desired goal, regardless of whether they are seeking access to

- Camden Theological Library's physical collection
- Electronic resources and licensed content
- Full, personalized patron functionality.

## ACKNOWLEDGEMENTS

Timothy Lull	Director of Sales – Software as a Service
Marc Keeper	Product Manager, API
Suraiya Parveen	Discovery Solutions Coordinator
Alvet Miranda	Senior Discovery Service Engineer (Oceania)
Amy Bhathawalla	Regional Sales Manager

If you would like to find out more about how EBSCO could work with you to

- Integrate WorldShare with EBSCO Discovery Service
- Customize EBSCO Discovery Service for your patrons

I would encourage you to talk with EBSCO.

While so much has been accomplished, with the support we have received from people at EBSCO, I am grateful for assurances of on-going support so that we can best meet requests and expectations into the future.

I hope that this presentation will encourage others to seek to enhance what you offer to patrons. I would be very pleased to discuss our experiences further with anyone.

## REFERENCE

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## Evaluating and Implementing Open-Source Research Guides Powered by SubjectsPlus

by Gabriel Ortiz and David Kriegh, St. Patrick's Seminary & University

Open-source tools are an appealing alternative to proprietary applications, but are they necessarily the best choice for every library? Goals for this session included: (1) demonstrating the comparative advantages and disadvantages of SubjectsPlus and LibGuides; (2) discussion of the implementation process and the technical skills required; and (3) answering questions about the use of the application.

Open-source software, while financially attractive, does require a substantial amount of work to maximize its use. "Open-source applications are like free puppies, not free beer," the saying goes.<sup>1</sup> There are clear advantages to using open-source, but one should anticipate the work that will be involved. Solutions will not be fully formed out of the box. Open-source software offers a significant yet potentially enjoyable challenge through the implementation process.

SubjectsPlus (<http://www.subjectsplus.com/>) is an open-source content management system used to promote and expand upon a variety of library services. This application was created by East Carolina University, and is currently developed by University of Miami Libraries. SubjectsPlus is built on Symfony framework, using HTML, CSS, JavaScript, PHP and MySQL. The closest commercial comparison to SubjectsPlus is LibGuides by SpringShare.

We then discussed a detailed comparison of LibGuides to SubjectsPlus. The categories for the comparison of features were User Interface, Development and Customization, and Data Management. In the User Interface section, we noted that both SubjectsPlus and LibGuides can create custom subject guides, staff lists, and FAQ portals. Both can manage videos, and process RSS feeds, and are ADA compliant. However, SubjectsPlus does not have the ability to display library records with book covers, something LibGuides can do. In the Development and Customization comparison, we identified that both have mobile responsive design, custom CSS and JavaScript capabilities, customizable headers and footers, CKeditor Content Editor, a layout and section builder, organizable tabs, reusable content boxes, and upgrade support. SubjectsPlus, however, uses a Pure CSS framework, while LibGuides uses Twitter Bootstrap. SubjectsPlus has the capacity to create a custom menu, which LibGuides does not. SubjectsPlus does not have a formal customer support.

Next, we discussed the cost of implementing each application. For small institutions, LibGuides costs \$1,200 per year. This cost is based on the number of full time students at the institution. On the other hand, SubjectsPlus is completely free. The only cost would be from the hours worked to install and configure the system. Some Internet programming skills are required in order to maximize the potential of SubjectsPlus. For basic configuration, HTML and CSS are required. For more complex customization, JavaScript, JSON, and PHP are necessary.

Finally, we discussed considerations for stakeholders. It is important to acknowledge and address colleagues who are a part of approving the implementation

of SubjectsPlus. Internally, libraries should consider who has the ability to code, and their willingness to take on this project. The Library Director should be consulted and consistently updated on the implementation and maintenance process. Externally, the institution's Information Technology and Development offices may wish to be involved in the implementation of SubjectsPlus. Information Technology may have concerns about access to server space, and who is capable of maintaining the site in the event of conflicts. Additionally, Development might need to get involved to guarantee that SubjectsPlus branding matches that of the institution. It is important to consider all the departments, these as well as potential others, that might have a stake in the implementation process. Proactively reaching out can empower colleagues and increase the likelihood of an enthusiastic buy-in.

Again, it must be stressed that an open-source solution such as SubjectsPlus may not be the optimal solution for every library and institution. Consider the resources and expertise you and your library already have before moving ahead with an open-source project. If that appears to be lacking, a library may be better served by a similar commercial product and the conveniences it affords. For libraries with the prerequisite skill sets required for successful implementation, however, open-source tools can prove to be beneficial to an ever-challenged budget and offer a flexibility not found in their commercial equivalents.

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**ENDNOTE**

<sup>1</sup>This originally came up in casual conversation with James Darlack at the 2015 conference, but examples abound on the Internet, such as: Mary Branscombe, "Open-source: Free as in speech, beer - or puppy?" *ZDNet*, accessed September 8, 2016, <http://www.zdnet.com/article/open-source-free-as-in-speech-beer-or-puppy/>

## Filling in the Gaps: Creating New LC Subject Headings and Classification Numbers — or, SACO for ATLA

by Richard A. Lammert, Concordia Theological Seminary

My interest in making a presentation on the topic of SACO for ATLA developed during the last few annual conferences, when each year a statement was made about missing subject headings in *Library of Congress Subject Headings* — to which I mentally gave the answer “SACO.” At last year’s conference, a presentation was made that included a reference to a subject heading that I had created about ten years ago. At that time, I knew that I needed to make a presentation, showing why ATLA members should be involved with the SACO program, as well as how they could do that.

The Subject Authority Cooperative Program (SACO) is one of four programs in the Program for Cooperative Cataloging (PCC). SACO enables member institutions to submit not only subject heading proposals for inclusion in *Library of Congress Subject Headings (LCSH)* but also classification number proposals for inclusion in *Library of Congress Classification (LCC)* schedules. Why should this program be of interest to ATLA members? ATLA member institutions have subject and classification needs that are not met by *LCSH* and *LCC*, which have been developed for use in more general libraries (albeit ones with deep collections, like the Library of Congress), not for heavily subject-specific ones like theological libraries. With SACO, ATLA institutions can create (and then any other library can use) subject headings and classification numbers such as these: “Emerging church movement” (the heading that started me on actually carrying through on this presentation), “Raising of the widow’s son (Miracle),” and BT367.R38 (the classification number for Raising of the widow’s son).

With SACO, ATLA member institutions can help “fill in the gaps” in the *Library of Congress Subject Headings* and in the *Library of Congress Classification* schedules (although this latter possibility will only be of interest to libraries that use LC classification). ATLA institutions benefit because they can input, update, and use bibliographic records that have specific subject headings that are authorized and validated, and have classification numbers that fit LC schedules. Once these additions of heading or classification numbers are made through the SACO program, other libraries can then use what ATLA libraries create.

Although the requirements for participating in the SACO program are not especially onerous, there are still expectations for a minimum quantity of headings to be contributed each year. Individual institutional SACO partners typically have a requirement to contribute a minimum of 12 new or changed subject authority records per year. Because even this minimum requirement might be too difficult for small libraries, SACO funnels have developed. A SACO funnel is a group of libraries (or catalogers from various libraries) that have joined together to contribute subject authority records for inclusion in *LCSH*. Libraries participating in a SACO funnel can therefore contribute at more modest levels, pooling contributions to reach the goal.

Most ATLA libraries can probably not contribute at the level expected of individual institutional SACO members. A SACO funnel will allow these libraries to contribute



subject headings and classification numbers as they are able, without the pressure to produce a given number of subject headings and/or classification numbers each year. An ATLA SACO funnel will allow those libraries to enrich *LCSH* and *LCC* by making contributions at a level that they can institutionally support.

An ATLA SACO funnel falls squarely in at least these two core values of ATLA: “Excellence in library collections and services” and “Widest possible access to relevant information and ideas.” If you can’t describe a bibliographic object well and provide good subject access and good classification, you haven’t achieved the “widest possible access.”

Admission to the SACO program is unlike any of the other PCC programs (for those who are familiar with or involved with NACO or CONSER). There is no requirement to attend any training (although LC provides it at ALA conferences). Essentially, anyone who wishes to help fill in the gaps in subject headings and classification numbers is eligible to join the program.

The Library of Congress expects SACO catalogers to have a basic knowledge of the procedures and guidelines contained in the *Subject Cataloging Manual: Subject Headings (SCM)*, familiarity with *LCSH* and with the following tools: *Free-Floating Subdivisions: An Alphabetical Index*, *MARC 21 Authority Format*, and standard reference sources. All of the necessary resources for SACO work can be readily found on the PCC web site at this URL: <http://www.loc.gov/aba/pcc/saco/index.html>.

Once a librarian has decided to submit subject heading proposals through the SACO program, the work is as easy as filling out an online form with the proposed subject heading, cross references, indication of the work being cataloged that requires the subject heading, and any particular notes. NACO catalogers will readily recognize the MARC fields used, although anyone can easily learn the few that are needed for SACO work.

I have just stated that the process is “as easy as filling out an online form.” Well — almost. All proposals are vetted by the Library of Congress to make sure that the proposal is properly done and fits into *LCSH*. Each month, the Policy and Standards Division of the Library of Congress publishes its “Summary of Decisions” from its editorial meeting, where comments about the classification number proposals and subject heading proposals are recorded. Comments are specifically directed to the proposals that were *not* accepted at the monthly editorial meeting.

The summary of decisions for June 15, 2015, was *much* longer than usual. The Policy and Standards Division announced that it would be much more consistent in returning incomplete proposals. In the past, policy specialists would sometimes complete some of the proposals themselves, or take certain things on faith and approve them. Now, however, incomplete proposals would simply be returned to the submitting library to be completed.

The next month, July 20, 2015, one of my own proposals appeared in the list, with the note that “[t]he proposal may be resubmitted.” The Library of Congress does not, however, expect others to read their minds. The request for resubmission included notes on exactly what was wrong, and what needed to be correct. My proposal, “Bible stories, Kazakh,” was returned because “[t]he only evidence provided in support of

this proposal was the title of the work being cataloged.” Since “[i]t is not apparent to someone who does not read Kazakh that the work cat[aloged] is about Kazakh Bible stories,” the proposal was not accepted.

The summary of decisions also provided a hypothetical example of an improved source citation, so that the proposal could be approved. I followed the suggestions from the Library of Congress, resubmitted the proposal, and had it approved. (You can see it in any authority list from the Library of Congress.)

Submitting proposals for new (or changed) LC classification numbers is as easy as for subject headings: one needs only to fill out an online form with the proposed classification number, caption, work being cataloged, and any notes. The proposed number will then go on a monthly list and be approved (or not, as is the case with subject headings — but here also the Library of Congress will carefully spell out what is wrong and whether changes should be made before resubmitting the proposal).

In developing a SACO funnel, one should bear in mind that ATLA *already* contributes to SACO. Any NACO cataloger can be considered a SACO cataloger; several ATLA NACO catalogers have contributed subject headings and classification numbers through the SACO program. Statistics published by the Library of Congress show that from October 2007 through March 2016 ATLA member libraries accounted for more than 140 subject headings and more than 50 classification numbers.

To develop a formal SACO funnel, only a few things are needed: support of ATLA, awareness by the Professional Development Committee, the interest of ATLA catalogers, and application to the Library of Congress. The first two needs are in place; the attendance at this listen-and-learn session in June showed that the interest of ATLA catalogers exists. Official application to the Library of Congress needs to be done as this program develops.

There is actually one more necessity to be a SACO cataloger: a subscription to *Classification Web*. Not all ATLA libraries will have this, nor can we expect them to obtain a subscription simply to participate in the SACO program. There are methods to work around this problem: ATLA libraries that *do* have a subscription to *Classification Web* can input proposals on behalf of those without a subscription. The specifics can and will be worked out as we develop the program.

At the time of preparing this written submission, the Professional Development Committee is working with Gillian Harrison Cain, Director of Member Programs, to develop this proposal into something specific for ATLA member libraries and catalogers. By the time you read this in the *Summary of Proceedings* we hope to have some specific steps in place leading to an ATLA SACO funnel — or perhaps already have the funnel in place.

# I Can't Access What I Can't See": Making Library Resources Accessible to the Visually Impaired

by Kenneth D. Litwak, Gateway Seminary

While I am a theological librarian, I am also a library patron and visually impaired. Visual impairment can present significant challenges to library users. These include

- Signage is too small — it becomes a vision test
- Lack of a computer that allows for accessibility (changing screen resolution, mouse cursor size and color, font sizes, etc.)
- No way to magnify text that is online
- Making enlarged photocopies from print is often impractical
- No one is trained to assist anyone with a visual impairment even if there is assistive technology
- Instructions are too small to read even if the patron can see that there are instructions
- Information literacy instructional sessions assume that everyone can see what is being pointed to and clicked on the screen

These are some of the difficulties that visually impaired patrons experience. In my own research for this presentation, I found multiple articles in the *Journal of Academic Librarianship*, but the font when printed is too small and the two-column arrangement, which is common in LIS publications, creates problems for screen readers. I received ILL copies of articles and the PDF files were not accessible; they could not be interpreted by screen readers. It was ironic to read about accessibility solutions for libraries in non-accessible journal articles. In these and other ways, libraries can inadvertently create barriers for some patrons to the very resources the library wants patrons to use. This presentation is focused on the practical problems for visually impaired patrons and ways to address these problems, from free to expensive solutions.

## PRINT DISABILITY

Visual Impairment is one of the sensory disabilities. “Print disabilities,” a term coined by George Kerscher, is defined by him as “any disabilities that affect a person’s ability to read standard print, and can include blindness, low vision, some learning disabilities, and some cognitive disabilities. The category includes people who have difficulty holding a book or turning pages.”<sup>1</sup> The focus of this presentation is visual impairment and primarily those who are partially sighted. Most models for addressing such individuals focus on the disability of the individual — it’s the patron’s problem that we are trying to solve. However, Rutledge and Mowdood suggest rather that we see this as cultural competency. The library is adapting to a different culture.<sup>2</sup> If the library is seeking to serve all patrons, it is an issue for the library itself.

In order to gain a better understanding of the actual situation in libraries, I used Survey Monkey to gather information on current issues and solutions in libraries. I received one hundred responses from libraries. Answers to some questions have been

filtered somewhat to focus on academic and theological libraries, as public libraries and state libraries are a very different situation.

**Question 1: Does your library (potentially) serve patrons who are visually impaired/disabled? Yes: 86 No: 14**

This suggests that the vast majority of respondents are in libraries that have and/or provide for patrons who are visually impaired. The next question seeks to know how libraries serve these patrons.

**Question 2: If the answer to #1 is “yes,” what accommodations do you provide for these (potential) patrons, if any? The number after each item indicates how many respondents said that their library takes this approach.**

- Magnifying glass: 12
- Mechanical magnifier: 4
- Digital magnifier: 5
- Text to speech device, e.g., SARA, iPad: 3
- CCTV: 3
- Scanners: 12
- Magnification & screen reading Software, e.g., MAGic, ZoomText, JAWS, Kurzweil: 20
- Large monitors: 3 (e.g., 27" LCD, 46" LCD)
- Web pages to describe available assistive technology: 2
- Players for textbooks on tape, downloadable audio books: 4
- Reliance upon government agency, or a school’s disabled students’ center: 8
- Library Staff Assistance: 8

Some respondents had other approaches but represented only one school with less well-known choices. One of the interesting findings was that **the size or type of the library does not correlate to what is provided**. So there were some small seminary libraries that provided accommodations to make their resources accessible while some larger schools did not.

**Question 3: How many inquiries do you normally receive in a year, on the average, from visually impaired patrons regarding tools for accessing library resources that are specific to their disability? This received ninety responses.**

# of Inquiries	# of Schools
12	1
10-12	2
5-10	6
3-5	4
1-3	4
1-2	12
0-1	4
0	25
Unknown:	7

One library said that one student used accessibility tools for every single assignment. One librarian responded that in his twenty years of working, there had not been a single request, and another said that in thirty years he knew of one request.

**Question 4: If you provide software or hardware to make access to resources for visually impaired patrons, do you have any information on how much each type of tool is used?**

Most respondents said that they do not have this data. A few libraries had responses such as “low use” or “very little.” By contrast, one library said “100 times.” Similarly, one library said “quite often by 3-5 (of 200ish).”

Next, the survey asked about responses to these inquiries.

**Question 5: What issues, if any, do you encounter in seeking to meet the needs of visually impaired patrons?**

Typical responses to this question included

- None (for some, no one requested accommodation)
- Budget
- Staff training
- Extra time needed to help these patrons
- Lots of resources used to support few to no patrons
- Conflict over who is responsible and should pay
- Library computer issues, e.g., software, location
- Having the right hardware or software technology for accessible formats such as audio books
- Computer configuration, such as lack of large font sizes on the library computer screens or the arrangement of computers (not enough space for training a patron)
- Keeping current with the technology
- “Finding the magnifying glass.”
- Lack of accessible databases
- Reluctance to ask for help

Some of these issues should be highlighted. Numerous libraries mentioned budgetary constraints. It is well-known that library budgets are under stress. Journal prices continue to soar, budgets often remain the same year to year, and libraries are often asked to do more with less. Finding a place in the budget for assistive technology may seem impractical. Libraries also had issues with staff training. A vendor may have offered training once on some product but there has not been any training since. Libraries that have no staff member who is responsible for accessibility often lack anyone who knows how to use what assistive technology there is. Others commented that there was no time available for training on assistive technology. Visually impaired patrons may take a significant amount of time to assist, and significant resources can be dedicated to only a handful of (potential) users.

There was also conflict at many campuses over who should be responsible for accommodating the needs of visually impaired patrons. While the library often had to do this, several reported that they saw this as the responsibility of the disabled student center or the office of student services, since the issue is not solely related to accessing

library resources. This of course includes the budgetary issue. More libraries would offer more assistive technology if someone else paid for it.

The last issue is important as well. While I worked at Azusa Pacific University in its theological library as an adjunct reference librarian, there was one patron, I was told, who was rather demanding in this regard. I had this student in a class I taught as an adjunct as well and was aware that he had a significant visual impairment and that the library did not have adequate resources to meet his needs. On the other hand, many times patrons in libraries do not want to ask for help because it is embarrassing. I personally do not want to stand up and say to a librarian, “I am visually impaired and need accommodations.” This feels very uncomfortable. So even in libraries where there are visually impaired patrons who have difficulty accessing resources, they do not identify themselves to the librarians. This means that there could indeed be many more requests for assistance if the patron felt comfortable in identifying her need and asking for help. Since they often do not ask, it is extremely difficult to know how many visually impaired patrons are being under-served. At the same time, it is not reasonable to expect library staff to be clairvoyant enough to know who needs this help without being asked.

**Question 6: What are the primary motivations for providing accommodations for visually impaired patrons?**

Given that, in spite of the issues involved, many academic and theological libraries do provide accommodations for visually impaired patrons, the survey next asked about the motivation(s) for doing so. There were eighty-three responses.

Motivation	# of libraries with this response
Federal and state laws	39 (46.99%)
Belief that providing accommodations is the right thing to do	66 (79.52%)
Patron demand	32 (38.55%)
Other	16 (19.28%)

Certainly compliance with federal and state laws is necessary, but it is heartening to see that even more libraries provide accommodations for visually impaired patrons because they believe that it is the right thing to do. This response was given by a wide spectrum of libraries, from large public universities to small seminaries. In a time when there is so much emphasis on diversity and equality, it is important to consider the needs of these patrons. However, some libraries do not provide specific services for visually impaired patrons, as the next question shows.

**Question 7: What are the primary motivations for not providing accommodations for visually-impaired patrons?**

Motivation	# of libraries with this response
Budgetary Constraints	26 (32.50%)
Lack of Patron Demand	38 (47.50%)

Motivation	# of libraries with this response
Lack of awareness that a need exists:	14 (17.50%)
Have not considered the issue	6 (7.5%)

**Question 8: How much training have library faculty and staff received in assisting visually impaired patrons?**

As indicated above, staff training issues are significant in this area.

Amount of Training	# of libraries with this response
None	30
Some	6
Minimal/Little	16
Internal training	2
Vendor provided training	2

**GOAL FOR A LIBRARY**

Libraries should seek to make their resources accessible to visually impaired patrons. Student patrons all pay for library services and therefore should be able to access library services. Further, the last thing that a library should do is make people who may already feel like “second-class citizens” see that the library has no interest in accommodating their reasonable expectation that library resources should be for everyone and if the technology is a barrier to this, the technology ought to be changed. Therefore I propose this goal for a library:

Enable those who are visually impaired to access print and digital materials as effectively as possible, providing this group the ability to access library materials fully as more well-sighted patrons.

This is not always easy to accomplish. There are obstacles to accessibility:

1. Many vendor databases are not very accessible.
2. Library computers are in "deep freeze" and no temporary changes can be made to font size, contrast, resolution, etc.
3. Library computers have monitors that are locked in place so that they cannot be moved closer to the patron.
4. Signs have lettering that is fine for 20/20 vision, but not 20/200.
5. Web site is not responsive or cannot have text size enlarged without breaking.
6. If there are tools for accessibility, patrons do not know about them, and there is no signage to point anyone to them.
7. No good tools for enlarging text — a photocopier is not enough.
8. Often, pages have elements that are off the page if the web page has its text enlarged by a browser feature (ctrl-+)
9. Many important reference works and style guides, e.g., Turabian *A Manual of Style* are only in print and there is no easy way to enlarge the text.

While some of these issues are not easily overcome, some, such as monitors being able to move, can be overcome with minimal effort.

## **MATERIALS ACCESSIBILITY**

When considering whether library materials are accessible, we should ask:

- Is it compatible with assistive technology?
- Is it accessible by those who need access but have no assistive technology?

## **APPROACHES TO MATERIALS ACCESSIBILITY**

One approach is providing materials in large print: This is useful but not very practical for the wide variety of works in academic and special libraries. Where there are works that come in multiple text sizes, such as BHS or UBS5, this is a helpful option. Still, most works in religion and philosophy do not come in a large-print version. One only needs to think about the ramifications of a large-print edition of Barth's *Church Dogmatics* or a multi-volume commentary series to realize that, even if such materials could be purchased, which is rarely true, it would not be practical to store its many volumes. Another approach is using audio versions of printed works. The same problems exist, however, for this direction. Most theological works do not come in audio format, and doing research in an audio version of Calvin's *Institutes of the Christian Religion* is not going to be practical, to say nothing of the difficulties that would be faced with books that contain foreign fonts, such as a book on the Dead Sea Scrolls or Kittel's *Theological Dictionary of the New Testament*. Audio books are best for non-technical items without footnotes, though some audio books do this. Most often, if such an audio book is needed, it must be ordered by a school for an individual student for a specific course, not be an item in a library's collection. Some libraries also expressed issues with audio books requiring a variety of technologies to cover diverse media and audio formats.

It is generally better, and easier, to find ways to magnify standard text. Magnification tools come in a wide variety of types, each with its own pros and cons. One can use a simple magnifying glass. These require no training but do not offer the ability to change the amount of magnification needed. There are also electronic handheld devices, such as a Nemo or Pebble. These have the advantage of being able to increase or decrease magnification as needed. They can also usually display text in a variety of background and foreground colors. For example, the Nemo can display black-and-white text with a blue background and yellow characters, which makes for easier reading. Like a simple magnifying glass, handheld electronic magnifiers can be used anywhere. However, also like magnifying glasses, these handheld devices can display a limited amount of text at once. They usually have a camera that can view only a limited amount of text at once and screen size limitations for displaying text. Also, all handheld approaches require holding the device in your hand. That works fine for looking up something, perhaps a word in a lexicon or a short book review, but is not very practical for reading several pages of single-spaced text.

There are also devices that sit on a stable surface, such as a desktop. These again can range from a large, mechanical magnifying device to digital systems that can perform several functions. The electronic or digital devices can be divided generally between those that provide only magnification, such as CCTV, to those that can magnify, change text and background colors, and produce text-to-speech output. Here I can



only describe these briefly. For much greater detail, one can consult *Assistive technology for students who are blind or visually impaired*.

A CCTV is a camera-based system. There is a television-type screen, a camera, and an x-y table that holds whatever is being magnified to read it. Like a magnifying glass, a CCTV has the advantage of showing exactly what is on the page. This is particularly helpful for reading texts that have special symbols or foreign fonts because they show up as they are on the printed page. At the same time, there can be issues with positioning it at the start of the next line. It is usually used to read a text one line at a time. Alternatively, one can use a software or a hardware-software combination. In the software-hardware approach, a camera takes a picture of the text and then can magnify and process the text in various ways. For example, a Prodigy has a base that the text rests on. It is possible to magnify the text and read it. The text can be viewed as black on white, white text on a black background, or in color. Alternatively, a Prodigy can process the text it has photographed and read it aloud to the user (it has a headphone jack as well as a speaker). The reading rate can also be modified. Since the text is displayed on a screen, one can also read along with the system. Sometimes this is helpful because the Prodigy is not always able to pronounce words correctly. Also, it is not able to process foreign fonts. So when I have put a commentary on the Prodigy and have it read it, any Greek is simply garbled or replaced by hyphens or other characters. Nevertheless, I find this a great aid to reading text that is often too small.

There are also software programs that can read text, such as ZoomText or JAWS. I am a regular ZoomText user. These programs work by reading the screen. So you can bring up a Word document, web page, or some PDFs (ZoomText cannot read all PDFs and that brings us back to the issue of having PDFs produced in an accessible form). The speech rate and the voice used can be varied, along with the magnification. You can magnify the text and read it yourself, or you can have ZoomText read it. These programs, especially JAWS, can read texts in foreign languages, but do not do well at reading text that has multiple fonts in it, again a drawback for biblical languages. Some libraries use a scanner to create texts that can be viewed on a computer screen from a print item. Scanners can be used to make PDFs of text, which may be able to be enlarged on a computer screen. Programs such as ZoomText can also work with a camera. That means that no matter what format a printed text takes, it can be read, as long as the OCR software can interpret the character set(s). Systems like an Onyx that come with a camera to connect to a computer have the added benefit that they can be pointed at something that is far away. So one of these could be used, for example, to view writing on a white board.

Scanners can also be used to produce files such as PDFs that can be magnified on a computer. If the PDF is accessible, software can usually read these documents as well. However, scanners need OCR software to create accessible texts and they usually do not perform well at recognizing foreign fonts. So again, this is a limitation for biblical or other non-Latin alphabets.

Some other factors to consider:

- Some models can show text in reverse polarity, in color, or in various combinations of background and text

- Some provide “Freeze-frame”
- Many of the hardware-software combinations provide automatic focusing, which is useful for curves caused by book spines.
- X-Y table: good for holding text and moving it around, but can be annoying if the line of text when magnified exceeds the width of the screen and needs to be moved back and forth
- Some tools provide a “line feature” to aid users in following the current line and moving down to the next line.
- Monitor type and size, as well as movable arms can be important as well. A camera that can be moved around to adapt to what is being viewed is far more helpful than one that is in a fixed position.
- Some of these features mean that patrons must be able to modify settings rather than these being fixed ahead of time, particularly by one who is not visually impaired.
- Laptop connectivity is important for those who come to the library with computers that already have accessibility software on them.
- OCR software for individuals includes OpenBook ([www.freddomscientific.com](http://www.freddomscientific.com)) and Kurzweil ([www.kurzweilededu.com](http://www.kurzweilededu.com))
- Free online OCR software is also available, e.g., [www.newocr.com](http://www.newocr.com).
- Decent magnifying glasses begin around \$25.00, CCTVs at \$3000, with other approaches like a Nemo in-between
- Some tablets can take photographs of text and can then be used to enlarge it.
- There are free programs on the Internet that can convert text to speech as MP3s, e.g., [www.text2speech.org](http://www.text2speech.org).

Usually, as with any software, the programs you must purchase offer more than free versions, but your mileage may vary.

I have focused on patrons who are visually impaired but not blind. That is a whole other subject, but brief mention should be made of Braille. For patrons who are blind, a library can use a Braille printer or a tablet that produces Braille. Be aware that statistically, the percentage of blind people who use Braille is fairly small, but for those who know it and prefer it to other options, it can be helpful for accuracy in reading.

If your institution has a disabled student center, ask them for guidance. California State University Northridge has an annual conference on assistive technology that can be informative regarding the latest advances. Like any other area of technology, it is better to determine what visually impaired patrons need and acquire that, rather than trying to keep up with the newest technology, which may fail to meet its design goals once real users work with it.

## **ELECTRONIC RESOURCES**

Not all electronic resources are equally usable by assistive technology without conversion first. For example, ZoomText can read web pages, PDFs, and MS Word, but not BibleWorks or Libre Office. Often, assistive technology cannot process PDFs. HTML is the best choice for a complex electronic resource as long as any necessary accessibility principles are followed. Simple MS Word documents are fairly easy to

process. More complex documents, with graphics, charts, or tables, can be a problem. Providing text to go with the charts, headers for pages, and labels for all columns and rows of tables can help. These can be tested in recent versions of Word

See also Accessible Digital Office Documents (<http://adod.idrc.ocad.ca>) for guidance. Adobe and, for much less, CommonLook Office (<http://commonlook.com>) can produce accessible PDF files from Word. In spite of Google's claims to the contrary, accessibility in Google apps is, IMHO, poor. For example, Gmail was made far harder to use for the visually impaired a few years ago and Google did not care about input on this subject that I could determine. Their word processing program is unpredictable in accessibility.

### **THINGS A LIBRARY CAN DO, FREE TO EXPENSIVE, SIMPLE TO COMPLICATED**

Before choosing technology, it is important to adopt a proper perspective: Patrons have disabilities; they are not disabled people. Having a visual impairment does not reflect the intelligence or other attributes of a patron. Also, soliciting input is the most effective way to determine what accommodations are needed.

Approaches that do not require special equipment

- Signs with
  - Large print — signs should not be a vision test
  - White text on dark background can be easier to read
- Large print handouts and instructions — no 10-pt. Times New Roman materials. San Serif fonts are much easier for the visually impaired to read generally.
- Good lighting
- Reading stands to hold material closer to the patron
- Acetate overlays to increase contrast
- Provide accessible materials
- Hathi Trust ([www.hathitrust.org](http://www.hathitrust.org))
  - Digital repository of scanned materials from research libraries
  - The Hathi ruling established that “fair use” allows for “authorized entities” to keep copies of fiction and non-fiction works in transformed formats in order to provide them to patrons who are print-disabled.
- Non-copyrighted materials
  - Project Gutenberg ([www.gutenberg.org](http://www.gutenberg.org))
  - archives.org
- Catalog of all online books ([onlinebooks.library.upenn](http://onlinebooks.library.upenn))
- Other Library Materials

Library web sites should be responsive — text can be easily enlarged without breaking the page. The pages should follow good usability practices such as easy navigation, readable color choices, alt-text when a user hovers over a button, provision for text-size modification. Library presentations should use text that is easy to read (avoid effects that make wording hard to see), and enable those with visual impairments ways to see the text larger, such as providing a soft copy that a patron can enlarge on his laptop or tablet.

Video tutorials should use software that supports closed captioning for those who may not be able to see all the screen details, such as that provided by Captivate (Adobe) and Camtasia (TechSmith). Also, provide keyboard alternatives to mouse clicks for those who cannot see what to click as easily as others. Alt-text or spoken narration for what is happening on-screen is also valuable. Finally, libraries can provide text-transcripts of videos. That way, even if a patron could not see all that happened on a video, she can learn the content.

Electronic resources can be more accessible with assistive technology because Assistive Technology provides many options for text. The text is available in many forms, e.g., smart phones and tablet computers. The text allows or enables changing font size, font type, font color, background color, font style (san serif is easier to read), and text can be converted to speech or Braille.

Video magnification devices are crucial tools to enable patrons who are visually impaired. These may be the only way that such patrons can see small objects, read small text, whether a footnote, bibliographic data on the back of the title page, or the vowel points on a Hebrew word., e.g., שְׁמֹרָה in Hab 1:2. Is that a hireq or patach? Shewa or segol? Video magnification allows visually impaired patrons to view details in graphics, photographs, charts, or maps. These devices provide a wider range of magnification settings than practically any handheld or stand magnifiers and reverse-polarity viewing is simply not available on simple magnifying devices. Libraries may consult the Tatomir Accessibility Checklist for guidance in accessibility. Based on Section 508, Web Content Accessibility Guidelines (produced by the W3C), and personal experience, it includes

1. Accessible versions of PDFs, web pages, and documents; document type is important for formatting, e.g., going from .docx to .rtf can break the formatting, but .rtf is viewable on more systems and in more applications.
2. Skip navigation and jump-to links
3. Clearly labeled page elements
4. Text captions for tables, images, graphics, graphs, and charts
5. Limited use of incompatible programming languages and scripts
6. The absence of identically named page elements
7. Text transcripts of videos, animations, and podcasts
8. Logical and consistent page organization
9. Absence of timed responses
10. Digital forms and functionalities accessible and usable with adaptive technologies<sup>3</sup>

Library computers need either adjustable screen resolution, contrast, font size, mouse size, and browser text-size or one workstation set up specifically for the visually-impaired (others can use it, but there is one specifically for those who need it). Some may have concerns for this latter option because of the possibility of a patron downloading a virus. However, it is better to provide an accessible computer and defend against viruses than to leave visually impaired patrons with no computer that is suitable to use.

## SOME OTHER THINGS TO THINK ABOUT

- Staff Training is crucial. According to Coombs, “The most valuable piece of equipment in a library to assist consumers with disabilities...is not equipment at all. It is a friendly, knowledgeable librarian.”<sup>4</sup>
- Empathy is essential for patrons with visual impairments to feel welcome, belonging, and accepted. They need to be treated with respect as people who need help, not as a problem to be fixed.<sup>5</sup>
- Written policy enables library staff to know what to do in assisting visually impaired patrons.
- Outreach makes sure that those who need accessible library resources know that they exist. This is the answer to the question, If we build it, will they come? They are far more likely to if you advertise it.
- Diversity in the library can also help. It is worth noting that this off-the-radar status of those who are visually impaired may stem in part from the absence of visually-impaired library faculty and staff. In every study of diversity among library staff that I am aware of, gender, race, and ethnicity are the factors of interest. However, if the World Health Organization is correct that 15% of the world's population have a disability of some sort, those who are visually impaired are not represented proportionally to their numbers in libraries. A truly diverse library will have not only variety in racial and ethnic identities, but those who are visually impaired as well. That is not to say, of course, that a library should go to special lengths to find one token individual with a visual impairment, but it does mean that such persons should not be rejected for employment solely because of visual impairment. Only one library out the one hundred respondents to the survey indicated that it had a visually impaired librarian. Among librarians whom I know, I am the only one. Someone who has this condition is going to be the best advocate and guide to a library in providing accommodations because he or she understands the problem from the “inside.”

## RECOMMENDATION FOR PROVIDING ACCESSIBILITY TO VISUALLY IMPAIRED PATRONS

Finally, I want to offer my recommendation for an academic or theological library to provide helpful accommodations to visually impaired patrons in order to enable them to use the library’s many resources.

1. Handheld magnifying glass for use to look up items or read limited amounts of small text. This should have a light to improve readability of text.
2. A computer that is configured with a camera and text-to-speech software with good OCR capabilities. This computer should also be fully adjustable for screen resolution, mouse pointer color and size, and font size.
3. A scanner to produce accessible documents from print materials that are copied. This will assist visually impaired patrons in the library and those at a distance.
4. Written policies to enable staff to know what to offer patrons and staff training in order to ensure that visually impaired patrons can be assisted adequately.

Academic and theological libraries have many resources, both print and digital. All patrons should be enabled to access all of these. By following some simple practices and obtaining and promoting assistive technology your library can contribute significantly to providing this.

## RESOURCES

Be aware that most books on this subject seem to be written for public or K-12 librarians, not higher-education librarians.

ACRL Visual Literacy Standard <http://www.ala.org/acrl/standards/visualliteracy>  
[www.bookshare.org](http://www.bookshare.org) (“An Accessible Online Library for people with print disabilities”) Only individuals can subscribe to Bookshare, which provides materials to people with documented “physical disabilities.” Such patrons can use Bookshare resources in the library, but libraries cannot subscribe. “396,008 Titles and Counting!” However, most titles are for K-12 (see <https://www.bookshare.org/browse/grade>); Religion and Spirituality (28,070), from Shirley Maclaine to Michel Foucault

Universal Accessibility Interest Group of the Association of College and Research Libraries. <http://connect.ala.org/node/75381>

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## ENDNOTES

- <sup>1</sup> See A. Koford, "People with Disabilities" in *Encyclopedia of Library and Information Sciences* (Boca Raton, FL: CRC Press, forthcoming), n.8.
- <sup>2</sup> Lorelei Rutledge and Alfred Mowdood, "(Dis)Able: Transforming Disabling Library Spaces" in *ACRL Proceedings 2013*:157 (Chicago: ACRL, 2013). [http://www.ala.org/acrl/sites/ala.org.acrl/files/content/conferences/confsandpreconfs/2013/papers/RutledgeMowdood\\_Disabled.pdf](http://www.ala.org/acrl/sites/ala.org.acrl/files/content/conferences/confsandpreconfs/2013/papers/RutledgeMowdood_Disabled.pdf). accessed (11 Mar. 2016).
- <sup>3</sup> Jennifer Tatomir and Joan C. Durrance, "Overcoming the Information Gap: Measuring the Accessibility of Library Databases to Adaptive Technology Users," *Library Hi Tech* 26 no. 4 (2010): 581. <http://dx.doi.org/10.1108/07378831011096240> accessed (March 23, 2016).
- <sup>4</sup> Norman Coombs, "More than Technology." *Library Hi-Tech News* 18, no. 3 (2000) 285.
- <sup>5</sup> N. B. Bodagi, L. S. Cheong, and A. N. Zainab, "Librarians Empathy: Visually Impaired Students' Experiences towards Inclusion and Sense of Belonging in an Academic Library," *Journal of Academic Librarianship* 42 (2016): 89.

## **Librarian/Faculty Collaboration: Using LibGuides to Facilitate Greater Student Learning**

by Terri Bogan, Hugh and Hazel Darling Library, Hope International University; James Yuile, Hope International University

### **INTRODUCTION**

#### *PROJECT DESCRIPTION*

What began as a video recorded tour of Bible commentaries in the library collection at Hope International University led to the collaboration between a classroom faculty member (James Yuile) and a library faculty member (Terri Bogan) to use LibGuides as part of a semester-long class on the Book of Acts. The intent of this collaborative effort was to help students engage the library more efficiently while performing research for the Book of Acts course.

#### *OUTCOMES STATEMENT*

Two outcomes were desired: increased library-classroom synergy and greater student learning. Firstly, we wanted to increase library-classroom synergy. We believe that students can benefit greatly when classroom faculty and library faculty each bring their expertise to a research-heavy course. Secondly, we thought that by cooperatively interacting in the course and with the students they could experience greater student learning.

#### *MOTIVATION*

Why do this project in the first place? It turns out that we were both contemplating the same issue from the standpoints of different vocations. We have both observed a declining adroitness in student abilities to perform library research, including the conceptualization of a research project, and critically engaging the topic. The theory is that this is due, in part, to less engagement of the library. The Internet has made a great deal of information available quickly, with far less personal effort, and coming with this convenience is the temptation not to think but merely accept (see various research on algorithm culture for more about this). Grading student papers made this problem ever clearer. Students draw from not just fewer resources, but also less variety of resources. The resources that students do use, when left to their own devices, are primarily Internet webpage based and do not include scholarly journals, reference works, and books located through the use of academic search engines. The slower practice of going to a place of research (both physical place and online), looking through stacks and exploring collections, provides the platform and the time for thinking through a topic and processing ideas. All of this is to say, we wanted to train students to use the library, not just once, but in a semester-long engagement for a single topic. By doing this we hoped that students would improve their research skills, ability to conceptualize a research project, and ultimately to formulate an effective thesis led research paper.



## PROJECT DEVELOPMENT

### PLATFORM CHOICE

Why use LibGuides? We considered other platforms available to us, primarily our current LMS (learning management system), but quickly determined that they were not sufficient to generate the level of library-classroom synergy we desired. LibGuides is a platform that can act as a bridge between library and classroom and is designed to extend the library instead of replace it.

The college student learning experience has traditionally consisted of three things coming together: (1) the professor delivers the classroom experience, which includes lecture and in-class exercises; (2) the student then continues learning via homework, which usually consists of reading and research for further understanding, and writing for synthesizing thought; and (3) the student has access to a library which provides supplemental homework resources, a space and tools for individual and group work, and research-oriented resources (e.g., research databases, computers with licensed programs, services and instruction to support research, librarians, etc.).

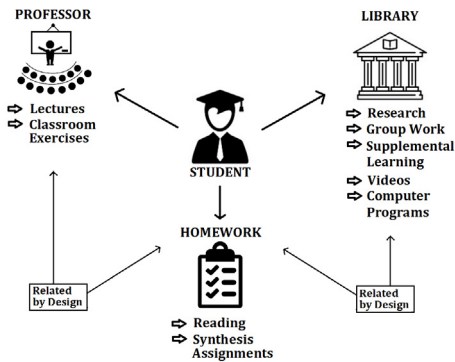


Figure 1 Related by Design

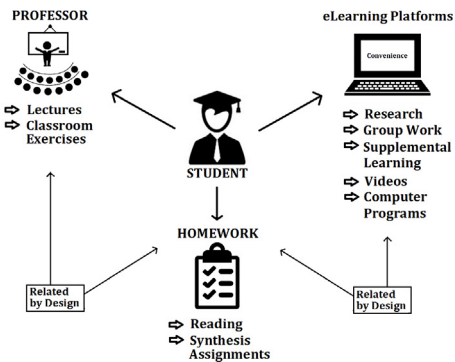


Figure 2 Related by Design

The classroom experience and homework learning are related by design, and homework learning is related to library resources by design (See Figure 1: Related by Design). When an Internet-based LMS becomes involved in teaching and learning, it often replaces the library (See Figure 2: Related by Design). The LMS attempts to conveniently provide those things traditionally offered by a library, as mentioned above. This trade-off may be necessary for exclusively online education, but for a traditional campus that offers LMS companions to on-ground classes, it unnecessarily makes the library seem irrelevant to the learning process. Student papers reveal that this perceived irrelevance is a great hindrance to quality research and writing. LibGuides can address this by exploiting the strength of an online learning platform while allowing educators to draw students back to the library for the necessary education that takes place in and

through that venue. Library faculty are able to come alongside classroom faculty so that learning can take place cohesively between the classroom and the library by

using a platform such as LibGuides as a bridge instead of a replacement. Instead of directing students away from the library towards an LMS platform alone, library faculty and classroom faculty are able to put together content that directs students to resources that augment academic research and relates the classroom and library by design (See Figure 3: Related by Design).

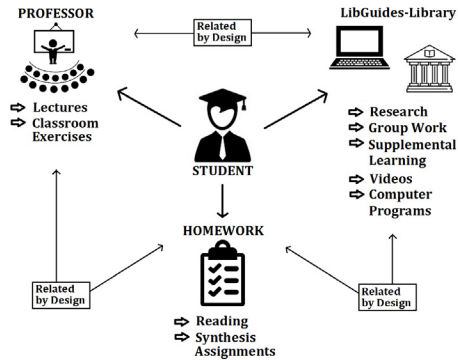


Figure 3 Related by Design

The LibGuides platform is designed to be used as a way to help students gain access to library resources and learn more about the research process. The creation of our course LibGuide allowed us the opportunity to guide students carefully through the process of library research while allowing them to learn by doing. Students are given detailed instructions through the course LibGuide and instruction scaffolding is used to guide the students through the research process. A constant presence by both classroom faculty and library faculty is maintained through the course LibGuide as well. Students take a more active role in their own learning and hopefully learn more deeply through the “doing” of research assisted by the carefully crafted course LibGuide.

*DESIGN*

**Course Design (James)**

We agreed that the best place to experiment with LibGuide integration was a course that is highly dependent on library resource usage. The course James chose was a senior level Bible course on the Book of Acts in which the students are already comfortable with college learning and possibly even eager to do things a little differently. We also considered that junior and senior level students are more likely to be able to gauge their own learning and evaluate the effectiveness of LibGuides in self-assessment. James provided a .doc file with a broad template of the 16-week course to Terri prior to working on the LibGuide.

Students choose a passage in the Book of Acts from a predetermined list. Each passage choice includes an assigned historical or literary topic to help illuminate the passage. The passage and connected topic are the basis for the semester-long research.

Weeks 1-4: Students explore a different type of resource each week that will help them understand the assigned topic. Each week ends with a small assignment summarizing the week’s research; these small assignments are then synthesized into a research paper on the assigned topic during week four.

Weeks 5-9: Students explore their chosen Biblical passage through different methods of study each week. Each week ends with a small assignment summarizing the week’s research; these small assignments are then synthesized into a research paper on the chosen passage during week nine.

Weeks 10-12: With the topical and Biblical passage research established, the following three weeks focus on second-level thinking and argument building. The smaller assignments of weeks ten and eleven result in a final exegetical term paper proposal with an annotated bibliography in week twelve.

Weeks 13-16: The final weeks are dedicated to sharpening and preparing the final exegetical term paper and includes a half hour individual research consultation with the librarian.

The effect of the course design is to take students away from thinking of term paper writing as a week of crunch work and to instead invest themselves in the longer process of researching, exploring, sharpening, proposing, and executing work.

### ***LibGuide Design (Terri)***

The LibGuide design is based on the course template in order to assure that it effectively bridges the classroom assignments and research requirements to the library resources. Familiar left-side menu style navigation is used and includes an overview for each multi-week section followed by weekly pages for each section. The weekly pages include assignments, resource suggestions, and research helps. Other navigation features are included, such as a previous/next link on each page, to reinforce the linear nature of the information in the LibGuide. The layout of each weekly page is consistent and uses only two boxes — an Assignment box and a Suggested Steps box; this is done so students can quickly engage with the content and not have to decipher the layout multiple times. The Assignment box is a simple text box. The Suggested Steps box is a tabbed box. The tabbed box provides a flexible format each week and depends on the assignment support and instruction needs (e.g., book lists and links, database lists and links, video, etc.). The tabbed box also allows for a degree of complex organization and information chunking without using a mind numbingly long column of boxes. The librarian profile with e-mail link and office location appears on select pages, generally those pages where students are more likely to need help from the librarian. The LibGuide design is meant to be easy for both the course instructor and librarian to enter or edit content as needed.

The LibGuide can be viewed at <http://libguides.hiu.edu/bib4431>

### ***Blending the Two***

Students go to the course LibGuide each Monday to view the weekly goals and assignment. Most assignments are meant to exercise a unique method of study. Students consult the LibGuide throughout the week as needed to collect resources and then to engage those collected resources to complete the assignment for that week. Each week builds upon previous weeks and has an incremental effect that pushes students further into the research process thereby requiring them to spend time in and exploring library resources in order to successfully complete the assignments.

### **COLLABORATION**

The collaborative goal was to work alongside each other as colleagues and teaching partners with agreed upon responsibilities and a contribution of our unique knowledge and skills to expand the course experience and hopefully increase student learning.

James set the course goals and the majority of the assignments while Terri designed the course LibGuide, contributed some of the assignments, administered the survey, and conducted both research consultations and survey interviews. Both James and Terri were involved in selecting library resources to be included in the LibGuide.

## **RESULTS**

### *ENGAGEMENT WITH THE LIBGUIDE*

Consistent engagement with the course LibGuide was deemed crucial to the success of student learning for this course as well as to the project. The LibGuide analytics revealed that student usage of the LibGuide was consistent throughout each week and throughout the semester, with expected spikes at the beginning of each week when students began the weekly assignment (suggesting optimal learning opportunity) and occasional spikes on the day an assignment was due (suggesting some students were not using the full potential of the LibGuide). It appears that students engaged the LibGuide right from the beginning of the semester and regularly throughout, going to it for guidance and thereby constantly learning about the library and engaging the process of library research.

### *IMPROVED STUDENT LEARNING*

Improved student learning was one of our goals and was measured by assessment of the quality of student work submitted. An improved quality of student work was indeed achieved as measured by direct assessment of the weekly assignments and final paper. A full course grade improvement for the majority of students was also achieved as compared to previous iterations of the course taught by the same professor (James).

Students who used too few resources in papers and had difficulty interpreting those resources at the beginning of the semester improved overall by the end of the semester. The depth and breadth of their research enhanced and sharpened their ability to develop a unique argument.

In order to judge student improvement with numbers rather than solely by anecdote and intuition, James went through the grades of every upper-division course he taught in the last two years in which 80% or more of the course grade was based on research and writing (around ten courses). He found that across all of these courses the average final course grade was 73.3%. The LibGuide assisted course we are discussing here also had at least 80% of the course score based on research and writing, but the average final score for this course was 82.9%. This shows that students in the LibGuide assisted course improved the average course score by 9.6%, nearly an entire letter grade. Furthermore, out of all upper-division courses James taught, this LibGuide assisted course earned the highest scores overall. Although the comparison is limited in scope, it does suggest a significant improvement worth testing further.

### *WHAT DID THE STUDENTS THINK?*

Students were surveyed by Terri in week fifteen. We determined that, as a neutral figure who doesn't assign the course grade, the librarian should administer the survey and tally results. Results were recorded anonymously and were not given to James until after grades were submitted.

The survey consisted of eleven questions that were either number rated, yes/no, or free text. Students were asked for explanations on ratings and yes/no answers. They were also interviewed by Terri, privately after completing the survey, to clarify responses that were not understood or where further elaboration was deemed helpful. The questions were primarily meant to elicit a sense of whether or not students thought the course LibGuide advanced their research skills and ability to synthesize information into their writing. We also included some questions to find out what they thought about having a librarian embedded in the course and if they would like to see this format used in other courses.

Student responses to the survey showed that the majority of them found the course LibGuide helpful in resource identification, use, and integration into their research and writing. They appreciated having easy access to the librarian and felt that the research consultation with the librarian should have occurred sooner in the semester so that they would have better understood the importance of this human resource to the research process. Students were split on whether or not they would like to see this format used in other courses: one half unequivocally said they would like to see this format used again; one quarter gave a yes/no answer saying that it depended on the course; and the final quarter said they would not like to see this format used again. We suspect the negative responses were due to the amount of consistent work required on their part throughout the semester.

Here are a few comments from the student surveys:

“The way the assignments were explained and the examples given helped create a better understanding. Especially being able to go back and look multiple times. The LibGuide was helpful in knowing where to look for more research. Having a tab that gave additional resources was good in pointing me in the right direction.”

“I learned how to more effectively use research tools and became more aware and familiar with all of the resources that are available to me both online and in the campus library.”

“If we were to meet with the librarian earlier in the semester, I think we would have used her more often toward the end.”

## **CONCLUSION**

We believe that this collaborative effort met our desired outcomes of increased library-classroom synergy and greater student learning. We worked together, using our unique skills and knowledge, to bring the students to the library and its resources in support of classroom learning. Students consistently interacted with the course LibGuide and library resources all semester as they crafted their final exegetical papers. Overall grades saw almost a full grade improvement over previous similar courses, and students perceived the consistent interaction with the LibGuide and library resources to be work intensive but beneficial to their learning.

It is important to mention that classroom faculty who integrate a LibGuide into their own course(s) need to ensure that students use the course LibGuide. An anecdotal comparison of this project with previous attempts to direct students to a course LibGuide indicates that the vast majority of students will not consult the

LibGuide if you make it available but in no way ensure that they use it in order to complete the course. Find a way to make the LibGuide essential to passing the course.

Lastly, even if you have no intention of using LibGuides, we encourage both library faculty and classroom faculty to seek out more ways to collaborate. Doing so creates greater cohesion between educators, and such collegiality can make a difference in the quality of student learning. Find out what is unique to the situation at your institution that might lend itself to a collaborative effort. The synergy created through collaboration is something that can truly help bridge the gap between the classroom and library to benefit students.

# Library for Everyone: Instructional Workshops for Staff and Administrators

by Martha Adkins, University of San Diego

## INTRODUCTION

On the heels of the growth of a successful workshop series for students and faculty, our library embarked on a series designed for an often overlooked group of campus constituents. This presentation highlighted the initial stages of the development of a workshop program designed for university staff and administrators. The presentation focused on what had been done in the past and why our library thought it important to reach out to these groups, how we planned and implemented a pilot series in the summer of 2015, and how we may proceed with the series in the future.

## OUR EXPERIENCE

Our library started a workshop series for students in the fall 2012 semester, and it has steadily grown in popularity, with approximately 15 workshops offered each semester. Topics range from introducing the library, an introduction to Google Scholar, plagiarism workshops, social media workshops, and more.

Around the same time, we began a faculty workshop series, starting very small, and have grown that to about 5 or 6 workshops each semester. These typically focus on copyright and authors' rights, our institutional repository, and integrating information literacy into a course. At present, then, we feel relatively comfortable in our offerings for students and faculty.

However, our instructional offerings for staff have been minimal to none over the past several years. To define what is meant by "staff," we stress that we do not mean support staff who work in the library, but rather the staff and administrators of the university who are not teaching faculty. The people this workshop series focused on were the executive assistants of the various departments and units on campus, the staff of administrative offices, and the administrators themselves, although many of these folks might also be faculty and would thus be included on faculty lists, not staff, which was an issue we confronted again and again. Essentially, the goal was to design a workshop series for an audience who is quite often ignored and left out of library service offerings. These members of our campus community are often left to fend for themselves when it comes to learning about the library. When we were promoting the workshops, we heard from several people that they weren't even aware they were allowed to use the library.

Before our focus shifted heavily to developing the workshop program for students, there were occasional workshops offered for staff. They were all very popular, but our attention shifted to building a robust workshop series for students, and then another for faculty. We decided to pilot a workshop series with staff at this point because we have gained considerable traction with students and with faculty, and we felt it was time to bring them back into the rotation. These are the people we call up on for collaborative outreach efforts with the library and who we ask to help promote events

and services for students and staff — but more often than not, they themselves are left out of the invitations. We wanted to rectify that by creating a workshop series just for them. We decided to return to the workshop format that had been popular in years past, hoping that would still be the case.

In thinking about what these workshops would cover, we talked with librarians who had in the past offered those workshops to the university staff. These workshops had covered the basics — how to use the library and what users may find in the library. We decided to offer multiple workshops to introduce basic information literacy skills, teaching the tools of discovery and access, and primarily focused our attention on the library itself and utilizing all it has to offer, uncovering the “mysteries” and peculiarities of our building and collections. We introduced our policies, emphasizing to staff that yes, the library is also for you! In addition to emphasizing the loan policies that particularly pertain to staff, we talked about proxy services, since we knew that many of our executive assistants were being asked to check things out for the faculty in their departments. We introduced the web site and pointed out the pages that would be most of interest to staff. We walked attendees through the basics of identifying an information need, all the way to accessing the information, and took suggestions from the attendees about subject matter and formats for those searches. We had a particular focus on ebook platforms and how to navigate the ebooks we have in our collection. We included a piece on interlibrary loan and our consortial borrowing procedures. We introduced the basics of copyright for those staff members who might be called upon to either answer or refer questions, or to pursue the acquisition of copyrighted material for a faculty member. And we talked about some of the special services available to staff, like document delivery, where our library staff will scan and send chapters or articles from our print collection to people, rather than them having to come into the library, retrieve those print items, and scan things themselves. We also talked about requesting that books be placed on hold and held at our circulation desk, and went over all the types of things we have in our collection that people are usually surprised by, such as films and novels. We did not offer all these things at each workshop, but we did offer one long session that covered it all. In this session, we recruited experts from around the library to present 7-10 minutes on their topics of expertise. This workshop ended up being the best received and the one we hope to continue.

Summer was determined to be a good time to offer these workshops because there is a pretty small number of classes during our two summer sessions, and many faculty are away from campus, which we thought would free up those staff members who might otherwise be obligated to the needs of the teaching faculty in their departments. We also thought that other staff would be more inclined to take a short break from work during the day during this slow part of the year. We decided to offer four workshops over three days, Tuesday, Wednesday, and Thursday. We wanted to experiment with the time of day, not really knowing what would be best for most staff members.

The series was promoted as “Staff development week at Copley Library” first in a campus-wide email that went out to all staff members of the university. We also printed up fliers with workshop descriptions and distributed them by hand to every office we could get into on campus. This took a good week and a half of pounding the



pavement, knocking on doors, introducing myself, explaining what I was doing, and asking to leave fliers behind.

The first two workshops were 30-minute sessions held on a Tuesday, one mid-morning and one mid-afternoon. We served coffee, tea, and light snacks at each of these. These sessions were identical, and covered just the basics of using our library and what attendees might find there. We had three attendees at each of these. The third workshop was a 45-minute session held on a Wednesday, mid-afternoon, and went beyond those basics to introduce Google Scholar, some open access resources that might be of general interest, and some general tips for effective web searching. We had two attendees for this session. The final workshop was an hour and 15-minute session held over the lunch hour on a Thursday. Several librarians and library assistants brought their expertise on various aspects of the library and our services to the forefront in this session. After a basic introduction to the library and collections by a reference librarian, the rest of the session moved quickly through topics of interest presented by our various volunteers. We had seven attendees at this workshop.

Sixteen people total attended the workshops, which was far less than we had hoped. The first two sessions had three attendees each; the second session had two; and the final session, the one offered at lunch, had seven. One woman came to all three sessions, and was very interested in everything. All our attendees filled out evaluation forms, and all their feedback was positive regarding content. A few issues came to the forefront as we went over evaluations, talked with attendees, and reflected on the planning and implementation.

One issue we encountered was a misunderstanding of the term “staff” on our part. In the library, we are conditioned to group people as students, faculty, and staff. However, our campus has another group, the administrator. Administrators are not called staff, nor are they included in email groups of staff, but from our perspective in the library they are staff, primarily because they’re not faculty and they’re not students. We discovered that many people did not consider themselves invited to these workshops because they were classed as administrators, not staff. Going forward, then, we would need to market these workshops to staff and administrators to include all of those people we had originally intended.

We had assumed that since the campus slows down in the summer, this would be an ideal time for staff to get away from their offices to attend our workshops. We were mistaken about this, and discovered that because it is a slow time on campus, this is when most staff take their vacations, because they don’t take vacation when classes are in session. We ended up missing a good chunk of our audience simply because they weren’t on campus. We even received a few emails several weeks later, expressing regret that people hadn’t been able to attend.

Time of day was also something we encountered as an obstacle. We knew it was an experiment, which is why we scheduled a variety of times of day, but we did not anticipate that lunch-time would be the overwhelming winner. In talking things over with the staff who were able to attend, they shared that the lunch hour, 12-1pm, was an already scheduled time to be away from their offices, and so it was not an issue for them to risk missing anyone or not being available when someone needed them.

Offering lunch to attendees was also a great incentive, and one that was highly praised in the feedback.

Another issue that came up in the planning stages and reflected in the feedback was a misalignment of what we assumed staff would want and expect from these workshops and what they actually enjoyed hearing about. I talked with a number of librarians at our library about what they thought our university staff would like to see in these workshops, and there was general agreement that they would want to hear about the types of things their department faculty would want because they are frequently asked to do research or retrieve things for faculty. Additionally, we pushed to include the day on Google Scholar and tips for web searching. The final day, with the experts from around the library, was a tough sell to some in our library, though thankfully not to the experts asked to participate. The argument with this day's program, the one that covered so much, from ILL to ebooks to copyright, etc., was that this was just too much content and that we would lose people's interest. But this turned out to be the one with the best feedback, both verbally immediately afterward and in evaluation forms returned to us. Attendees enjoyed learning about so many different things they didn't know were happening in the library, and appreciated the opportunity to learn.

#### **OTHER LIBRARIES' EXPERIENCES**

A survey of the literature yields not much when it comes to descriptions of workshop programs offered to staff who work outside of the library. There are numerous articles about outreach to faculty and students, of course, and a smaller number of articles devoted to outreach to library support staff, but a much smaller number of items discussing offering workshops to university or campus staff. The majority of these were quite old.

Patterson<sup>1</sup> describes a workshop similar to the final one in our series, which covered the gamut of library services. The workshops described in this article, however, were three hours long, with one coffee break in the middle. Similar to our final workshop, they had several people from the library offering short presentations on their individual areas. They eventually adapted this workshop program to be used in orientation sessions for student workers in the library, and the article projects adapting it to offer to graduate assistants, research assistants, and teaching assistants. Mularski and Bradigan<sup>2</sup> describe two-hour workshops at the Health Sciences Library at Ohio State University. This article didn't offer much in the way of description of planning or implementing the program, but focused more on the evaluation methods used. They administered one evaluation form immediately after the session, which focused on instructor effectiveness and delivery of content. They sent out another evaluation form several months later to attempt to gauge retention of content and to determine how the workshop had changed the research behavior of attendees.

Two other articles were peripherally helpful. Hewitson<sup>3</sup> describes research behavior by academic staff at Leeds. The article doesn't define "academic staff," but the context reveals that the author is referring to a group we might refer to as teaching faculty. What was interesting about this article is the revelation that the study population, the academic staff, preferred to use the Internet for their research rather than the electronic

resources provided by the library. This is something that came out in our workshop series, with the positive reception of the workshop we did on Google Scholar and tips for effective web searching. Librarians have long noted anecdotally that the instinct of students is to go to Google first, and many of us have definitely found this to be true with the teaching faculty in our liaison departments. It was interesting to see this confirmed in a study, but also to have evidence to point to when we move to include these topics in the next iteration of our own series of workshops.

Diller<sup>4</sup> describes a blanket workshop series at a very small institution. The workshops were open to faculty, staff, and students, and they had the highest attendance by faculty and staff, but numbers are not given in this article. Most helpful about this article is a tip sheet included at the end, which includes a number of the observations we gathered after our own series:

- Know your audience's needs. Diller here refers to being familiar with the level of computer and technology literacy of the audience because she in particular was dealing with teaching people how to navigate the web. Nevertheless, this is a good thing to get a grasp on before one plans out a workshop series. What is your audience really going to be interested in learning? If you are dealing with people who need a leg up with technology literacy, incorporate that into the workshop.
- Don't be overly ambitious. Diller talks about attempting to teach only those subjects one feels comfortable teaching well, and to start with a small program that can then be expanded when word spreads. This is one area where our series fumbled. Rather than experimenting with the sessions and the topics to see what worked best, perhaps we ought to have concentrated on one, and let the popularity for that session build on itself.
- Advertise. Diller stresses using communication networks already set up on your campus, and this author agrees. Use email lists that are already created, for instance. Additionally, distributing fliers by hand and introducing oneself and the library to various offices around campus, went a long way for our library's image. Our problem, of course, was that people just weren't on campus to receive our advertising, so keep that in mind, too.
- Pair technology experts with librarians. This is especially important if you've got a program that includes audience activities with computers. It can be extremely helpful to have someone there to help deal with technology glitches, so that you don't lose your teaching stride when you have to stop to help someone log in to the wi-fi. This is not exactly what Diller was talking about in 1997, but it's relevant to those of us teaching today. Have a buddy in the room with you if you're the only one teaching, and if you've got a team rotating to teach a program, make sure everyone knows that part of their role is to pitch in with things like technology support.
- Expand the teaching pool. Diller recommends training computer lab and library assistants to teach your sessions with you, so that when your program grows, you have a pool of teachers to draw upon. While this may not be a workable option at every institution, it is something to consider. We did determine that

having several people in the room as experts helped a great deal. It breaks up a session into manageable chunks, so that even a long session doesn't feel too long to participants or to presenters.

- “Paper, paper, paper.” This recommendation from Diller is probably outdated. Diller in 1997 believed that people were not wholly comfortable finding supplemental information online, so instructors should provide everything in paper. While this author does not wholly agree with that, I am a believer in giving attendees something physical to walk away with. Whether that is a handout with useful links or just some library swag and a business card, having that tactile reminder of the session can go a long way to aiding information retention.
- Collaborate. Diller recommends collaborating with other offices on campus after you've established your program. This is probably more relevant when teaching people how to use the Internet and computers, as Diller was, but collaboration is always good, and people appreciate being asked to help out. I can envision a fruitful collaboration with a Human Resources department to promote and fund workshops for staff, and even include a little bit of financial literacy training into the workshop program.

## CONCLUSION

We had hoped to offer another series in the summer of 2016, but were prevented by construction. Our library underwent a complete HVAC system renovation, and our library classroom, as well as much of the library building, remained inaccessible for much of the summer. In the future, we would like to offer workshops at lunch, and probably no more than two. Having too many options dilutes the number of attendees and forces the instructors involved to commit too much extra time to participating. We will likely follow the showcase model that was most attended in the pilot series, where experts from around the library participated in giving short presentations. Especially when we're covering a large amount of information, this will help our audience stay focused and retain information.

Finally, to sum up our experiences for those who might pursue a similar series of workshops, the author presents a few pieces of advice. First, define exactly who you mean when you're talking about staff. Some people whom you may think of as staff (as opposed to faculty) may think of themselves in a different way, and would thus not feel included on an invitation to staff. Second, get a feel for what your audience might expect from one of these workshops, and line your own expectations up with that. If you offer something they're not interested in, no matter how much you think they ought to be, they're just not going to like it, and if they don't like it, they probably won't come back. Third, get help from your colleagues. If you're the one person in charge of planning and implementing workshops like these, make sure you enlist your most willing colleagues in the library to help you break up the day for your attendees. At the very least, it can be helpful to have another person in the room to help out if technology goes awry or if anyone needs anything. Fourth, give careful thought to timing. This will be different for each campus, so give some serious thought to the

lives of the working members of your campus community. What do people do during the summer? Just because I work all summer, it doesn't mean that my colleagues in the international office or HR do. Think about what times of year are busiest for most people, and try to aim for a down time that is not too down. Likewise, think about the time of day. Are your staff limited as to when they can get away from their offices, like ours? We didn't realize this until we encountered it, and regret not putting a little more research time into that. Finally, advertise. Make sure your potential audience feels like this is something they really want to and should attend. Introducing yourself in offices you've never set foot in can go a long way toward making people feel welcome and included. This is very important if your goal, like ours, was to make sure that this segment of the campus population knew that the library was their library, too.

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## ENDNOTES

- <sup>1</sup> Patterson, Thomas. 1980. "Library Skills Workshops for Support Personnel." *RQ* 19(44): 351-353.
- <sup>2</sup> Mularski, Carol and Pamela Bradigan. 1988. "Library workshops for special audiences: Secretaries, research assistants, and other support staff." *Bulletin of the Medical Library Association* 76(2): 151-154.
- <sup>3</sup> Hewitson, Andrew. 2002. "Use and awareness of electronic information services by academic staff at Leeds Metropolitan University — A qualitative study." *Journal of Librarianship and Information Science* 34(1): 43-52.
- <sup>4</sup> Diller, Karen. 1997. "Helping your campus navigate electronic environments: Collaboration is a necessity." *Research Strategies* 15(3): 187-192.

# **Library from the Ground Up: Building the Franciscan School of Theology Library**

by Carl Adkins, Franciscan School of Theology

## **FRANCISCAN SCHOOL OF THEOLOGY OVERVIEW**

The Franciscan School of Theology (FST) at Old Mission San Luis Rey is the premier graduate educational institution training religious and laity in the spiritual, theological, and social tradition of Francis of Assisi. FST, founded originally as the Apostolic College of Our Lady of Sorrows in Santa Barbara, California, in 1854, educated Franciscan friars for the priesthood and is one of the oldest theological schools in California. It remained in Santa Barbara until 1968 when it moved to become a member of the Graduate Theological Union, Berkeley, and changed its name to the Franciscan School of Theology. In 1971, in the aftermath of Vatican II, the school began to admit large numbers of laity into all of its programs. It was accredited as a graduate school of theology in 1976, and is currently accredited by the Association of Theological Schools and the Western Association of Schools and Colleges Accrediting Commission. In 2013, in response to the changing needs of the church and society, it moved to Old Mission San Luis Rey, Oceanside, and affiliated with the University of San Diego.

## **RENOVATION AND RELOCATION OF THE COLLECTION**

The renovation to retrofit the mission with a graduate school was fairly extensive. Half of the sizable Mission Quad was completely renovated to make room for the faculty offices, classrooms, administration offices, and the library. The library is staffed with one full time librarian, one part time assistant, a student worker, and a lot of highly skilled volunteer help. To date the library has approximately 15,000 titles cataloged and another 5,000 to go. The library is divided into a reference area where students can sit and read and the stacks. Our special collection, comprised of about 5,000 objects related to Saint Francis and other figures from that period, is also located on site.

Currently, the library's collection is comprised of donations from various scholars and organizations. The entire onsite collection is comprised of about fifteen different donations. The faculty also donated some of their personal collections to round out some of our key subject areas. Other notable Franciscan scholars contributed a great deal as well. A large contribution from the American Academy of Franciscan History greatly enhanced our special collections. Important works from the Mission Santa Barbara are also included. Approximately 400 rare books requiring curatorial care were among these.

Much of the collection arrived in four shipping containers consisting of around 30,000 or more items. None of the contents were cataloged. The contents arrived about six weeks before our semester began so we were completely reliant on the material our faculty had donated and the collection available at USD and neighboring libraries. The grounds crews at the mission helped our library staff relocate the material from the containers to our library once the shelving was installed. We began cataloging material

the very first week of its arrival in a small room at the back of the property while work on the library was being completed. One of the challenges early on was how to get library resources to students and faculty since our own collection was inaccessible. The original plan was to have the FST community use the library at USD but this was problematic as the two institutions are 35 miles apart. The library decided to pick up material from the USD library each day and deliver it to save the community the trouble of back and forth commuting in the rather heavy Southern California traffic. Our library staff has now been cataloging material for three years and going. About three-quarters of the entire collection has been cataloged and about 10,000 items have been donated to Better World Books just this summer. The next big project will be to cull out the material we have in common with USD's library and make retention decisions with our faculty.

### **AFFILIATION WITH THE UNIVERSITY OF SAN DIEGO**

There are numerous benefits to affiliating with a large institution. The FST library shares catalog space with USD's Copley Library. The computers supplied to the library by our affiliation agreements are set up with all the networking software required to catalog, edit local records, import records, create statistical circulation reports, and check in and out material. We use OCLC Conexion to import records into the USD catalog for items they don't own. For items the USD library owns we attach our holdings to their record. Any of our books show up as an FST item in this catalog. As an affiliate institution our students have access to USD's print and electronic resources. We make use of USD's interlibrary loan services and the Circuit, which is a consortium of local libraries that share resources all around San Diego County. This was particularly useful during the first year when our own collection was inaccessible while being processed. Rare books belonging to the American Academy of Franciscan History are kept in the rare books room at USD, under curation.

### **DIGITALIZATION OF RARE MATERIAL**

When the Franciscan School of Theology relocated the school to Oceanside, CA, the American Academy of Franciscan History and two containers of books that belonged to the organization, relocated as well. Over the next two summers this librarian organized and managed an inventory project to weed these 13,000 books. The goal was to catalog and integrate retainable material into the new FST Library's collection. During the inventorying we came across a couple of boxes of extremely rare ephemeral material from South America that the librarian was told were among the contents. After checking OCLC for records and finding very little it was decided to digitize the material. Having secured grant funding for the project a good bit of time over the last year has been dedicated to digitizing this material. The library acquired a high quality scanner and, largely with carefully supervised volunteer labor, has managed to scan some 400 items primarily from the 16th and 17th centuries, consisting of approximately 20,000 images to date. This material is in addition to the other rare items from the AAFH on permanent loan to USD. The contents in USD's rare books room varies a great deal and feature a range of languages, such as Latin, Middle French,

French, Spanish, Italian, English, and German. The titles were published from 1548 to 1886 in a variety of countries, including France, England, Spain, Germany, and Mexico. A second phase of digital preservation is planned for later this year which will likely include some of these books.



Figure 1: Containers of books from Berkeley CA



Figure 2: Cataloging staging ground before the library was completed. Cataloging in the rough!

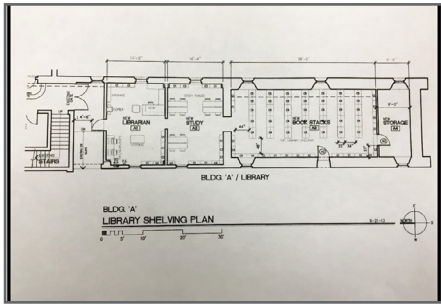


Figure 3: Library architectural drawing. A slight deviation from this plan was chosen.



Figure 4: Library construction



Figure 5



Figure 6: FST stacks, back of the library looking forward.





Figure 7



Figure 8: Special collection overflow upstairs



Figure 9: Some of our stellar volunteers



Figure 10: Some of our stellar volunteers

## Moodle as an Information Literacy Platform

by Wesley Custer, Asbury Theological Seminary

### INTRODUCTION

In library services for higher education it is common to encounter many challenges when it comes to information literacy. Many are in search of a way to convey information literacy training to our patrons that can meet people where they are — online. Since there are many avenues through which to provide this online training this paper will focus on an open source product called Moodle. How might a monitored, self-paced, or intentionally paced Moodle course site be used for the development of information literacy in higher education? Information literacy is a topic of paramount importance in any library and particularly in libraries of higher educational institutions. This session will discuss the process of developing an online information literacy course in Moodle targeted at first semester students. This session will discuss the successes, failures, joys, and frustrations of the process of developing the “course” and some reflections on a test run.

Some of the considerations are whether the platform can be in more of a MOOC model or if it requires a moderator at minimum or a teacher at maximum. We will consider some of the options out there for developing an information literacy training platform and what some of the benefits and drawbacks are of some of them. We will finally discuss the actual process of developing a Moodle course and what choices need to be made during the development of the course; the work within Moodle and what some of my colleagues thought of the course. While I had hoped to have a full test run before this conference, it proved impossible to get it together that fast with me working on it by myself on a branch campus. Always collaborate with your colleagues when developing something like this. Many hands can make light work.

Information literacy is a set of abilities requiring individuals to “recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information” (<http://www.ala.org/acrl/standards/informationliteracycomptetency>). In many ways the whole of educational endeavors rests on the skills associated with information literacy. So, how do you know that a student is information literate? Is there an objective measure for their skills? Furthermore, how do you know if an approach is successful? If there were time, we should spend some time on these questions. As it is, these questions will have to be left to another time. A separate question we need to ask and briefly discuss is simply this: Why would we deliver information literacy training online, which already requires digital literacy?

In the case of Asbury Seminary, the answer is entirely in the practical. Our students in hybrid or online degrees require training to engage successfully in our online systems. This, by mere happenstance, must be delivered over an online means because it is deemed impractical for our students to travel to campus at the outset of their degrees for this depth of training. Perhaps circumstances will change so that information literacy delivery will change drastically, but it will remain in an online delivery model.

*STRATEGIES FOR INFORMATION LITERACY*

There are several approaches to the delivery of information literacy training – curriculum integrated, a taught course, a first-year experience strategy, a discipline-specific approach, and an online web page. In an integrated approach, the instruction and training in information literacy topics is integrated throughout the curriculum. I think I would argue that this would prove to be the most effective and long-lived approach. It requires a wider involvement in the academic organization and perhaps even learning outcomes to be added to the standards of the institution that would require the acquisition and evaluation of these standards. Most institutions do not spend the requisite time required to integrate information literacy into their entire program. In these cases, one of the other approaches is needed.

With a taught course or a first-year experience approach there is a period time dedicated to the delivery and acquisition of information literacy skills. Some produce a course that is taught by information professionals to guide students through the development of these information literacy skills. Others use a more voluntary experience whether online or in person during a new student orientation period. This can be effective and provides a dedicated time to guide the student through the skills needed. However, it is also highly likely that the student will forget the information learned through this experience if the skills are not used in the immediate future.

It is possible to produce discipline-specific information literacy training programs. In most cases these seem to be most helpful if you are serving the breadth of academic fields like humanities, arts, sciences, law, etc. The diversity of the fields can make unique skills necessary, but in a theological library the skills are not different enough to warrant this approach.

It is possible to simply develop an online web page or a LibGuide that covers the necessary skills. The benefits of this approach are in the relatively little time needed after it is set up to maintain the information, the almost universal availability of access to the training information, and the simplicity of directing people to a web page. The problems occur when students do not choose to spend time with the information in order to develop any level of mastery of the knowledge and skills. It can be incredibly difficult to assess the effectiveness of this delivery method. Regardless of which delivery method you choose, it is necessary to develop what students need to know. For the purposes of this presentation we are 1) assuming an online delivery method using Moodle as a part of a first-year experience program, and 2) choosing to work with the new framework for information literacy from the ALA ACRL (<http://www.ala.org/acrl/standards/ilframework>).

*FRAMEWORK*

The ACRL Framework for Information Literacy is still developing into standards and may take some time to establish measurable standards based on this framework. I would encourage working closely with the faculty in your institution as much as you are able to process the framework in order to develop the standards your institution will use to teach and assess information literacy in your context. The principles are both very broad and not necessarily linear in development. The concepts and skills they inform will naturally intertwine. The Framework includes:

1. Authority is constructed and contextual
  2. Information creation as a process
  3. Information has value
  4. Research as inquiry
  5. Scholarship as conversation
  6. Searching as strategic exploration
- (<http://www.ala.org/acrl/standards/ilframework>)

It would be most helpful to spend the next few hours discussing these concepts and how they inform the information literacy training process and skills. However, this goes beyond the scope and time allotted for this presentation. So, let us turn to discussing Moodle.

## **MOODLE**

Why Moodle? The answer is simple, it's "free" – like puppies not speech. It runs on the most common server configuration — the LAMP stack — Linux, Apache, MySQL, and PHP. Now, unfortunately these are not everyday technologies for many librarians unless you happen to be a Linux head. If you are someone who understands the joke, `rm -rf /`, you might be on your way to working with the technical back end for Moodle. So, here's how it works. Linux is the operating system in which the web server (Apache), the database (MySQL), and the server-side, HTML embedded scripting environment (PHP) runs. There's a reason why we either need an IT department helping us or why we need to outsource or hire web developers to make this a reality. Do you have to know PHP to work in Moodle? No, you do not. Only the person(s) developing the server-side components will need to have understanding and facility in the development environment.

This begins to make the feasibility of Moodle as a platform more complex. If your institution has implemented Moodle as the learning management system (LMS) then your IT department may be willing to work with you on this. There is the possibility that your institution uses a different LMS. In that case, it would be prudent to stay within that LMS rather than trying to use this one for information literacy while the rest of your institution uses something else.

### *HOST OR HOSTED?*

Moodle Rooms or Moodle on your servers? I cannot fully evaluate MoodleRooms ([moodlerooms.com](http://moodlerooms.com)) as a hosting agent, but I can speak to the issues relevant to this discussion. There are specific benefits to both hosting the Moodle server yourself (or having your IT department host it) and for paying for hosting. The benefits of hosting your own server comes down to the ability to improve or modify the installation of your instance of Moodle any time you wish. That makes it possible to stay current on the new releases of Moodle and to even have someone on your team contribute to the open source project and have a major say in the new features for the product.

This reveals some of the issues that go along with hosting your own server. First, you actually need a web server and a business level web access to make it accessible to the web. As a result, you need the hardware and software to keep your internal

network secure. Second, support needs for the server fall to you and your team, which can greatly increase the costs of your department. You will need a server-side web developer and that is not a cheap position to fill and it might be even harder to keep. Current median salary for a web developer is \$56k ([http://www.payscale.com/research/US/Job=Web\\_Developer/Salary](http://www.payscale.com/research/US/Job=Web_Developer/Salary)) and that can increase depending on where you are located. The niche of a web developer who understands libraries poses an even more difficult task. Your team has to manage the backup system and being able to recover from a crash should the need arise.

Hosting a Moodle instance through a general web hosting provider could be an option to prevent you from needing to manage the physical servers yourself. There are many web hosting providers that will run on the same environment that Moodle requires and this could be an interesting middle ground. Pay a company like A Small Orange to host your Moodle instance and manage the installation yourself. This maintains a high level of control over the installation and spreads the cost of servers out over the years through paying for hosting.

The final option comes to using something like MoodleRooms to fully host and manage your implementation of Moodle. This relinquishes the greatest amount of control and makes it so any librarian you have could be trained to manage Moodle courses and the administration of the site. This is a very appealing option since you do not have to hire a web developer or depend on your IT team to manage your site for you. However, suppose you want a particular plugin that MoodleRooms does not currently support. Or, suppose that you wish to upgrade to the latest release of Moodle because there are new features you would like to implement. You may very well be completely out of luck. The end result is that you can end up waiting on the hosting company to upgrade all of their clients at the same time, which could take a couple of years to manage because they have an entire environment of databases, web servers, and clients that may or may not be able to keep up with the changes.

#### *ON PLUG-INS*

The really great features of most LMS's come in the plugins. There are many plugins out there (<https://moodle.org/plugins/>). There are plugins that will allow you to have live chat components, integrate external services like Turn-it-in, which I recommend, and to add interactive elements into the user experience. While these sound great on the surface they can add both complexity to the server-side work and add work to you as the one developing the Moodle Course. The additional concern here is if you can even imagine what all of these will look like in your implementation of Moodle. Are they even compatible with your version?

My recommendation for plugins is this: if your institution uses Moodle, incorporate the most beneficial elements actually used in classes so that even walking through the information literacy course will prepare the student for the classes they will take. Do not add extra plugins just to "improve" your course. If you think there are elements out there that could greatly enhance the teaching and learning process online, make the recommendations and provide examples. Be an agent for positive change in your institution in as much as you are able.

## MOODLE FOR INFORMATION LITERACY

It is interesting that we are talking about an LMS as a platform to teach something for which you already need in order to use and access the LMS. Digital literacy is the first barrier to Moodle as an ideal platform for teaching information literacy. The student needs a base line of knowledge to access the Moodle web server, log in, and navigate through the system to locate their course (not to mention actually working through the course). That is the first problem.

The second challenge is that Moodle is not entirely intuitive to use. While the learning curve is not terribly steep there are a number of seemingly simple activities (when done on paper in class) that become challenging and time-consuming when attempted in Moodle. The quiz module, for example, is not nearly as easy as simply writing quiz questions in your word processor of choice. Rather, it requires each question and each answer to be entered separately and marking each answer with a grade or list multiple variant answers that would be acceptable.

After the technical issues considered much earlier in this presentation, the digital divide potential problems, and the non-intuitive nature of the platform, the third major challenge for information literacy is the rigid delivery of an online learning platform. Information literacy can be naturally nonlinear and the instruction process can spiral through topics. This kind of spiraling that would be natural in a physical classroom becomes set in stone through the LMS. This makes it even more difficult to develop the instructional system to be persuasive or clearly appeal to the mental habits of the ordinary human. Let's finally turn to some of the elements that can be included in a Moodle course and say briefly how each can be used for information literacy instruction.

The Moodle system divides its functions into two major categories: activities and resources. Activities include every manner in which the student can interact with the online course: participate in forums, submit assignments, take a quiz, make a wiki, or use external activities like Turnitin™ that hooks straight into the Moodle system. Resources are the ways in which the instructor can upload files and folders, provide links to external web sites, or even develop a custom web page within the Moodle system.

The use of the various activities plays directly into the educational philosophies inherent in Moodle. The developers and designers of Moodle have been following the “social constructionist pedagogy” model (<https://docs.moodle.org/24/en/Philosophy>). By simply following a *pedagogical* model the system is built for the presence of an instructor in each course. This is certainly something to consider when developing a Moodle-based online course.

I discovered that if I wanted a logically organized page of information with embedded videos or easy-to-follow links to other resources I needed to use the “Page” resource in Moodle. This requires the use of client-side web coding skills (html and css) in order to fully utilize this means of information delivery. However, if you have some skills in web development it is a very powerful means of developing a linear presentation of information and resources as if you were developing an independent web page, albeit within the Moodle wrapping.

A wonderful feature in Moodle is the ability to enable activity completion tracking. This allows the instructor to restrict access to various parts of the course based on the completion of a particular activity or resource. For example, if you wanted to make an entire module's access contingent on the completion of a quiz, you can do that and it works very well.

### **CONCLUSION AND RECOMMENDATIONS**

Do I recommend Moodle? Yes and no. I think it depends on your goals. It is a reliable method of delivering consistent online instruction that can incorporate many instruction methods and information types. If your goal is to develop an online course experience that allows for assessment with quizzes, paper submissions, and other means of evaluating the effects of the course, then Moodle is about as good as other systems out there. If your goal is to produce a MOOC more along the lines of Lynda.com or Udemy, I would use those kinds of platforms because they do that far better and easier than Moodle does. It would be possible to produce a MOOC but the development of the course would be quite cumbersome inside of Moodle.

I would recommend that the instructor spend a great deal of time testing and experimenting within the Moodle platform before foisting their course on an unsuspecting student body. Clumsily trying to take a face-to-face course and throw it into a Moodle course format will fail miserably, and student retention could suffer. Spending time with the system and consulting instructional designers and technologists to solidify the instructional style and methods for online delivery will be critical to the success of the course.

## **NACO/CONSER Listen & Learn Session**

by Judy Knop, ATLA

The session started with an announcement that the new Thesaurus of Religious Occupational Terms (TROT) had been accepted as a standard by the Network Development and MARC Standards Office of the Library of Congress and that the Thesaurus and the Best Practices in the Field of Religion were both available on the ATLA website in the Member Center, Programs & Initiatives, Professional Tools.

The group then considered the new direction the Program for Cooperative Cataloging was moving as a Taskforce contemplates the linked data future. Instead of the current emphasis on creating unique text strings to identify persons, corporate bodies and titles, the emphasis of linked data will be converting authority records to identity records, recording details of an entities life that will uniquely identify it. The number will become the identifier and the text string displayed to users will be less important.

Turning to practical aspects of creating authority records, the group discussed recent discussions on the PCC list concerning post-coordination of elements, rather than pre-coordinating all elements in every field. For example, indicating place in 370 and occupation in 374, not including place with occupation. In the matter of qualifiers, emphasis was on finding permanent characteristics of the person, rather than temporary or transient characteristics. Stress was placed on adding relationship see also entries where appropriate, again to accommodate linked data.

In the case of Preferred title expression records consensus was reached that all preferred title authority records would follow RDA in providing differentiating elements.

Finally, consensus was also reached that gender in field 375 would follow the new directive to use standard terms from the lcgft list, rather than the previous practice of unestablished forms.



# Persuasive Design in the Theological Library

by Wesley Custer, Asbury Theological Seminary

Libraries are places in which our patrons do not simply seek information; they seek a change in their life through knowledge, skill, and formation. Theological libraries are integral components of a larger organization aimed at training students to perform in ministry settings in many situations from churches to classrooms, counseling offices and more. Persuasive design in a library space and library online services can prove to be important in higher education. Unlike the marketing of doughnuts or cigarettes we know that the behaviors we seek to increase in our patrons are truly in their best interests. The behavioral design theories and the behavioral change models of B. J. Fogg, Stephen Wendel, and Stephen Anderson provide a starting point for persuasive design in technologies that we can use in theological library settings. This presentation will introduce persuasive design concepts and persuasive technologies already in use in common society and demonstrate the ways in which theological libraries can apply these technologies and concepts in the design and implementation of services, programs, technologies, and facilities.

## INTRODUCTION

Libraries are places in which our patrons do not simply seek information; they seek a change in their life through knowledge, skill, and formation. Theological libraries are integral components of a larger organization aimed at training students to perform in ministry settings in many situations from churches to classrooms, counseling offices and more. Persuasive design in a library space and library online services can prove to be important in higher education. Unlike the marketing of doughnuts or cigarettes we know that the behaviors we seek to increase in our patrons are truly in their best interests. In a theological library concerns of aesthetic design may be overlooked, not affordable, or relegated to some distant future project. Moving beyond simple aesthetics, persuasive design suggests that there is a way to design a website, an app, or a physical space in order to persuade the user to engage in a desired behavior. While academic libraries are always required to report on usage the resources to design to persuade the student to use the library is not on the top of our list of tasks. We are more likely to be concerned with if a space or web database fulfills its function than we are to be concerned if the look, feel, usability, and motivation are oriented in a manner to encourage usage.

For the purposes of this presentation, persuasive design will be dealt with first conceptually considering the major voices in persuasive design as it pertains to technology. The difficulty of this field is that it is fully focused on technological persuasion. We will have to spend a good amount of time on the concepts as developed for electronic persuasion and we will likely not have enough time to get to physical space implications of these concepts.

## CONCEPTS

### CONCEPT 1 – WE ARE DESIGNING IN ORDER TO PERSUADE!

When we think about design in a physical space we use terms like warm, inviting, conducive to focus, and when we design for technology we think in terms of function, use, maybe ease of use. For physical space we are content if it “feels” right and it “flows.” For technology we are content with simple correct function and perhaps we will look at usability (see usability heuristics). These concerns are not to be taken lightly, because they are the basic litmus test for a space or technology. However, there is an initial choice that I am proposing for this presentation — that we are designing to persuade. Yes, technology must accomplish its desired task if it can even think of being useful and it must be useful before it can ever become persuasive. If we are to persuade, we need to know what it is that we want our patron to do — the target behavior. Without a target behavior a persuasive design is going to flounder and become a pretty design without any measurable effect.

The conceptual framework for any persuasive design project comes through the desired target behavior and the motivations that drive that behavior in the patron. It can be difficult to narrow the target behavior when our libraries provide so many services and are increasingly required to expand offerings to prove or establish worth to the institution. So, it becomes a very difficult task using marketing skills to determine what behavior to target for your project. Once the target behavior has been selected there is a bit of philosophical work reflecting on what motivates the behavior in your patrons naturally. This knowledge of the motivation that already fuels the activity you can know how to design to enhance those motivations and to possibly connect those to others to strengthen the inherent value of the activity for the patron and increase the likelihood of activity repetition.

### CONCEPT 2: B. J. FOGG AND HIS BEHAVIORAL MODEL

#### *Fogg's Behavior Model:* ([behaviormodel.org](http://behaviormodel.org))

B. J. Fogg, founder of the Persuasive Tech Lab at Stanford University, has developed a behavior model that goes like this:

$$B = m \cdot a \cdot t$$

Behavior = motivation\*ability\*trigger  
(At the same moment)<sup>1</sup>

He is pointing out that as motivation is higher the difficulty of the task can be higher and therefore the triggers do not require high degrees of simplicity. However, as motivation is lower the desired task needs to be easier to accomplish for the triggers to have the desired result. The use of this graph and his concepts are most helpful as an analytical tool to determine quickly the likelihood of a user or target audience to actually respond to a given trigger for an action. Consider the goal of becoming healthier. This is a terribly complex and difficult goal and it has very little concrete (actionable) value. The nebulous quality of the goal is self-defeating because it is too

big/difficult. Consider the goal of doing one push-up a day for the next two weeks. This is small, specific, easily measurable, has a timeframe attached, and for many of us (depending on the type of pushup) is very easy. But this is too small a goal! Maybe, but it is a small step in the right direction of living a more active life and a small part of ultimately becoming a healthier person.

In producing this model Fogg has developed three core motivators (pleasure/pain, hope/fear, acceptance/rejection), six simplicity factors, and three types of triggers. He contends that the primary foci of the designer is to aim at working on the simplicity factors and the trigger types in your design. Fogg has been focusing on health behavior change, which is significantly different from what we are working toward in libraries where we want a kind of intellectual health or information oriented discipline.

Where Fogg looks at most beneficial health behavior we are going to consider the most beneficial information behavior (within academic/theological libraries). In order to determine what might be the most beneficial information behavior for our theological academic patrons we need to acknowledge that this behavior may be significantly different depending on the needs of a course or academic program. There may then be a tendency among us to find the most common beneficial behavior and focus on that one. While that is not necessarily a bad idea when we consider our patrons and their near universal need for quality journal articles and the benefits of learning how to effectively search indexed databases, we need to do a more thorough job of analyzing patron needs because we want to be certain that our chosen behavior actually benefits our patrons the most. Is there enough data to support the benefits of using your journal databases in relation to academic performance (or ministry effectiveness)? How might we develop those data sets in order to establish the benefits of your systems over Google Scholar, for example? This is not to discourage the selection of any given behavior, but rather to highlight the importance of choosing a behavior you are certain is truly beneficial to your patrons.

Fogg suggests that after you have chosen a target behavior the goal is to make the action as easy to accomplish or rather choosing a stupidly easy behavior.<sup>2</sup> “Simplicity is a function of your scarcest resource at the moment.”<sup>3</sup> Since he focusses on health related behavior change this makes sense (i.e., “Floss one tooth” — He says this in almost every presentation he gives). The beauty of the “tiny habits” approach is that it makes it easy to accomplish success quickly and give small psychological boosts toward accomplishing the overall goal of becoming healthier. From his perspective the best means of accomplishing even the tiny habits or baby steps toward a major life-changing goal is to place triggers in all the right places and at the right times.<sup>4</sup> A trigger might be an email, Facebook notification, a calendar reminder to work on an assignment or many other things. Mostly, we are forced to rely on technology to provide those triggers, but some might consider a poster or a bulletin board or a sign can trigger an action. This is what many think marketing is

In the information science world, we are trying to produce healthier information behaviors (searching, analyzing, using information). What are those healthy behaviors? And what motivates the larger behavior? Transfer the Fogg Behavioral Model into the world of a graduate student working full time, taking care of a family, and being

involved in church/community events. The library may only be viewed as a place to focus or a website that he or she goes to the day before a project is due to cram in some resources at the last moment. I would argue that the services and resources provided by the libraries at our respective institutions can and should become integral parts of their period of preparation that graduate school should be. There are many small behaviors that I think we can design for that will greatly increase the ability of our students to succeed in the preparation and education.

Fogg suggests that tiny habits and baby steps are the way to develop long-term lifestyle changes. What is the most beneficial tiny habit that a student can develop? Not all patrons will have the same key tiny habit. For many it may simply be looking at the library page whenever they start working on a project. For others, it may be going to the library once a week. The end result is to be a good locater, analyzer, and user of information, which is a complex behavior to develop. A complex knot or habit requires many small movements or habits that eventually develop toward the complex habit. For such a complex behavior we need to be able to analyze the core drives in a person that lead to this major engagement with an academic library. Enter the Octalysis Framework developed by Yu-Kai Chou.

### **MOTIVATION AS DRIVING FORCE — OCTALYSIS FRAMEWORK**

In contrast to Fogg, Yu-Kai Chou in his book, *Actionable Gamification*, focuses on the motivation framework for a behavior or game. He contends first that “gamification” is not the most descriptive term and he prefers “human-focussed design.”<sup>75</sup>

I have seen instructional designers try to add game elements into a class to attempt to make it fun or motivating. You may have seen it yourself, badges and leaderboards simply tacked onto an existing learning management system in order to encourage the competitive nature of their students. In many contexts that might be the only concept of gamification that an administrator may be thinking of — turn “something” into a game to make it fun. Chou has a different concept in mind; instead of designing to make something simply fun, design in such a way that the core motivations/drives are incorporated into the design and “product” itself. He likes to refer to this as human-focussed or human-centered design (see reference above). In a library context, much of the content, services, and spaces that we provide are specifically acquired or built to support the educational needs of students in support of the academic programs of the institution. This has many core drives built into it, even if the educational institution may spend more time worrying about accreditation rather than on honing the educational offerings and services to enhance a student’s sense of motivation and to design in such a way that the reason/motivation for an activity or program targets the core drives of humans.

The library is uniquely positioned to highlight the motivation and core drives that truly fuel the educational process. The market is dictating that educational offerings move online. This is good for us in that it forces the whole educational process to develop efficient and effective means of communication. If not, the programs will die because of low student satisfaction. In the midst of this process the library needs to work to design its services and communications to tap into the kinds of core values that Chou points out.

Chou identifies eight core drives that he calls the Octalysis Framework.<sup>6</sup> It is characterized by the eight core drives: Meaning, Accomplishment, Empowerment, Ownership, Social Influence, Scarcity, Unpredictability, Avoidance. The first three (Meaning, Accomplishment, and Empowerment) he characterizes as clearly “white hat” core drives; they have decidedly positive overtones, while the last three (Scarcity, Unpredictability, and Avoidance) are considered “black hat” motivations because they have decidedly negative overtones. Ownership and Social Influence are more neutral because they really depend on the kind of ownership or social influence occurring. It could be positive or negative to feel like you own something but it could become a motivation seeking to avoid loss. Likewise the social influence could be encouraging or it could be filled with negative influences.

I want to highlight some particular core drives identified by Chou, “Epic Meaning & Calling is the Core Drive that is in play when a person believes they are doing something greater than themselves and/ or were ‘chosen’ to take that action.”<sup>7</sup> It can be argued that at the graduate level, most of our patrons have an already embedded drive regarding epic meaning and calling particularly when they are in a service to others kind of field (theological, ministry, counseling, social entrepreneurship, and others). When we are designing our services, interfaces, and spaces we need to do what we can to tap into this inherent motivation already fueling the work of our patrons.

“Development & Accomplishment is our internal drive for making progress, developing skills, achieving mastery, and eventually overcoming challenges.”<sup>8</sup> In a library setting the sense of development and accomplishment should be one of the primary design motivators. Coming to the library, physically or online, could launch students into developing new areas of knowledge or expertise as well as accomplishing the completion of another paper or another chapter in that thesis/dissertation. Perhaps it can also be a place that local religious leaders find the resources to increase their ministry’s impact on the world.

“Empowerment of Creativity & Feedback is expressed when users are engaged in a creative process where they repeatedly figure new things out and try different combinations.”<sup>9</sup> In many ways the whole educational journey is filled with opportunities to creatively figure out new paths forward and to get constructive feedback. Libraries are already set up for facilitating the creativity required for academic success and, I would argue, success in life. What if we harnessed that natural ability and built our faculties and online experiences around this? What could that look like?

## **BEHAVIORAL PSYCHOLOGY**

Stephen Wendel approaches design from a behavioral psychology perspective. The way we think greatly affects if not determines our behavior.

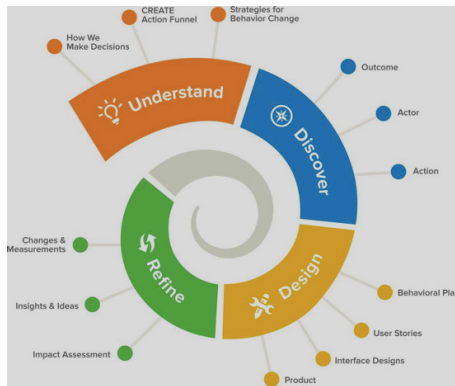
We have two modes of thinking in the brain — one is deliberative and the other is intuitive. Psychologists have a well-developed understanding of how they work, called dual process theory. Our intuitive mode (or “emotional” mode; it’s also called “System 1”), is blazingly fast and automatic, but we’re generally not conscious of its inner workings. It uses our past experiences and a set of simple rules of thumb to almost immediately give us an intuitive evaluation

of a situation — an evaluation we feel through our emotions and through sensations around our bodies like a “gut feeling.” It’s generally quite effective in familiar situations, where our past experiences are relevant, and does less well in unfamiliar situations.<sup>10</sup>

Our deliberative mode (aka our “conscious” mode or “System 2”) is slow, focused, self-aware and what most of us consider “thinking.” We can rationally analyze our way through unfamiliar simulations, and handle complex problems with System 2. Unfortunately, System 2 is woefully limited in how much information it can handle at a time (we struggle holding more than seven numbers in short-term memory at once!), and thus relies on System 1 for much of the real work of thinking. These two systems can work independently of each other, in parallel, and can disagree with one another — like when we’re troubled by the sense that, despite our careful thinking, “something is just wrong” with a decision we’ve taken.<sup>11</sup>

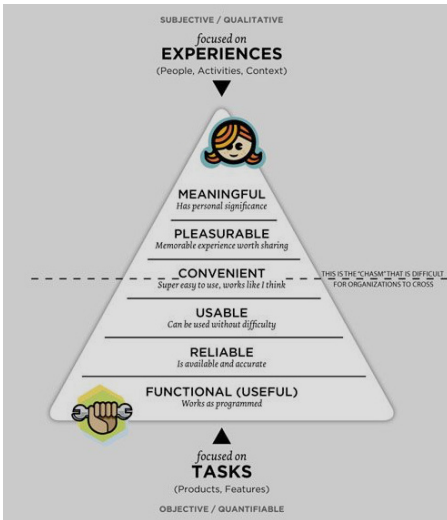
If we consider this “intuitive” mode of thinking as where our habits lie the work that B.J. Fogg suggests is to use our deliberative mode to develop specific, small actions that can be easily moved to our intuitive mind. Wendel suggests a process through which our design work moves in order to faithfully determine the design fundamentals for our vision or goals.

This spiral suggests that the design process begins with a period of understanding in which we seek to understand how the target audience makes decisions, the action funnel, and various strategies for behavior change. Once we understand the underlying concepts of behavior change we can move to discovering our desired outcome, our actor, and the desired action that will lead us to the outcome. Finally, we can begin to design our behavioral plan, user cases, interface design, and a product. However, we are not done at this stage. We must then begin to evaluate the product and refine it beginning the process all over again. At some level we all have a tendency to stop when a product is usable. Actually, most of us stop at simply functional long before we get to usable.



(Figure 1<sup>12</sup>)

We are not simply talking about usability, we are talking about psychology of design and use.<sup>13</sup> In Figure 2 below, we are able to see that our work in product development rarely moves beyond Usable into the world of something being convenient, pleasurable, or particularly meaningful. This is the “User Experience Hierarchy of Needs model. From bottom to top is a basic product maturity continuum: a top to bottom focus starts with the experience you want people to have.”<sup>14</sup>

(Figure 2)<sup>15</sup>

1. Is the desired behavior chosen by the patron?
2. Is the desired behavior in the best interest of the patron?
3. Is the design honest?

Make every effort to make the design and product process about helping the patron/student/faculty be the best information user they can be.

## CONCLUSION

In theological libraries we would be wise to work to design all of our technology, services, and spaces with persuasive concepts keeping the motivations of our patrons in mind. The Fogg Behavioral Model provides a guide to consider how we might place triggers into the paths of our patrons to help them develop healthy information behaviors that involve our library's services and resources. Through the process of understanding, discovery, designing, and refining our designs and products we can work to incorporate the motivational and behavioral principles from Fogg and Chou to move our services from simply functional to truly meaningful.

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## ENDNOTES

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# Tapping Outside Interest in Special Collections: Collaborative Outreach Initiatives at Pitts Theology Library

by Rebekah Bedard, Pitts Theology Library, Emory University

## INTRODUCTION

At the eighth annual ATLA conference in 1953, Raymond P. Morris spoke of the value of special collections:

I never walk up and down the stacks of our collection at Yale without in some measure receiving an almost mystical experience. For these are not just dirty old tomes that have outlived their times. Here are Plato, Aristotle, Augustine, Aquinas, Luther, Calvin, Wesley, Kierkegaard, Barth, and others. . . . And there they stand, these books, with patience and modesty, waiting for the curious mind and the pilgrim soul – an unmeasured potential of human experience and wisdom, waiting to be introduced by us, their guardians and custodians, to these our times. What an opportunity for one, if he is able.<sup>1</sup>

But the question is: how do we make this opportunity a reality? To increase access to special collections, our work increasingly involves not only acquisition, cataloging, and preservation, but also outreach. Indeed, outreach activities such as exhibits, events, and instruction are “[i]ncreasingly becoming a core component of SC activities.”<sup>2</sup> But “[o]utreach is no easy option.”<sup>3</sup> It can take up staff time and resources<sup>4</sup> and leave us struggling to truly engage our communities.<sup>5</sup> To support outreach efforts and help ensure their success, librarians are increasingly partnering with outside groups.<sup>6</sup> The broader special collections literature includes studies on collaborative exhibits, events, and instructional sessions with partners on and off campus.<sup>7</sup> Theological libraries have done some research on specific examples of collaborative outreach as well, but there is a need for further research on collaborative special collections outreach in theological libraries. This presentation will begin to fill that gap by looking at Pitts Theology Library’s special collections outreach program. To provide examples and inspiration, we will explore three case studies. We will argue that collaborative outreach is central to our work with special collections and that it enables us to increase access, contribute to our educational mission, develop Friends groups, and improve our collections. Tina Schneider notes that “libraries can determine how to interact with and reach out to their surrounding communities by studying existing outreach programs.”<sup>8</sup> We hope that our work will provide inspiration for others.

## COLLABORATIVE SPECIAL COLLECTIONS OUTREACH AT PITTS THEOLOGY LIBRARY

Before turning to case studies, we will begin with a broad overview of special collections outreach at Pitts Theology Library. We are focusing on in-person outreach in three areas: (1) exhibits, (2) events, and (3) instruction.

First, Pitts Theology Library has an active exhibit program with three or four exhibits per year. In 2014, we moved into a new building with an expanded exhibit

space. We have had six exhibits in the new space so far, including exhibits on Luther, Hymnody, Thomas Merton, the Grolier Club, the Ten Commandments, and the Passover Haggadah. In planning exhibits, we look for ways to collaborate. For example, faculty and students helped us to curate exhibits on hymnody and the Haggadah and the Merton Center shared collections for an exhibit on Thomas Merton.

In addition to exhibits, events are an effective form of special collections outreach. At Pitts, we hold lectures and receptions for each exhibit and additional lectures on collections of interest. In events, we look for ways to collaborate. Most recently, faculty have spoken at events on our hymnody, Haggadah, and Merton collections, and this past year we worked with Contemplative Outreach on an event related to the Thomas Keating collection.

Third, instructional sessions and tours are a great way to introduce people to special collections. At Pitts Theology Library, we offer instructional sessions for classes and outside groups as well as tours of exhibits, special collections, and art in the building. We collaborate with faculty and teachers to develop special collections classes that are tied to the curriculum and with docents to offer tours of exhibits.

For exhibits, events, and instruction, we have found it helpful to partner with three groups: (1) faculty and students, (2) outside organizations, and (3) outside individuals. To provide greater insight into these partnerships, let us look at case studies on our work with each of these groups.

#### **CASE STUDY 1: COLLABORATION WITH FACULTY AND STUDENTS FOR AN EXHIBIT, EVENT, AND INSTRUCTION**

In special collections outreach, one helpful group of collaborative partners are faculty and students. The first case study centers on a partnership with faculty and students for an exhibit, event, and tours on the Passover Haggadah. Haggadah, which means “telling,” is the book used by Jewish families at the Passover Seder to tell the story of Israel’s deliverance from slavery in Egypt. Pitts Theology Library has a large collection of Haggadot and we wanted to gain further insight into the collection by working with Jewish Studies faculty at Emory’s Tam Institute for Jewish Studies, an institution “[d]edicated to fostering the continued development of Jewish Studies on the Emory campus.”<sup>10</sup>

Director M. Patrick Graham reached out to Tam Institute faculty. Eric Goldstein, the Director of the Tam Institute, responded very positively. He and Jewish Studies professor Michael Berger suggested that they supervise doctoral student Adam Strater in curating the exhibit. We sat down with Jewish studies faculty and the student curator to begin planning the exhibit. Armin Siedlecki assisted the curator in getting oriented to the collection and I created an exhibit handbook. Next, the student curator began doing research in consultation with Jewish studies faculty. They selected 90 items from Pitts’ collection, including *The Amsterdam Haggadah*, first printed in 1695 and the *Szyk Haggadah*, an artistic Haggadah from WWII. The curator also worked with archivist Brandon Wason to borrow items he had identified from a local Jewish Museum, including this photograph of a Passover Seder in the ex-home of Joseph Goebbels at the end of the World War II. Next, the curator wrote text, we worked with

Jewish Studies Faculty to edit it, and I designed the exhibit graphics.

We promoted the exhibit through posters and digital signage, posts on social media, emails to faculty members and local synagogue leaders, and articles for Jewish newspapers and the *Emory Report*. Tam Institute faculty sent an email to their listserv as well. We also worked with the student curator to install the exhibit. Pat Graham then filmed the curator and faculty speaking about aspects of the exhibit and Bo Adams placed the videos on the website and a screen in the gallery. The videos have been very instructive for visitors and were a great way of connecting with faculty.

The student curator and Jewish Studies faculty also helped us to train the library docents in leading tours of the exhibit. First, Professor Michael Berger taught them about the history of the Haggadah. Then, he and the student curator led a rich training tour of the exhibit. Using this training, the docents led tours for Emory faculty and students, synagogue and church groups, and other members of the community. On one occasion, a rabbi brought her congregants for a tour of the exhibit. Led by a Jewish docent, the tour was very powerful. Another time a Jewish high school class came for a tour. They became very engaged in the exhibit and many came back with their families. On another occasion, a comparative religions class at Candler came for a tour. Their professor was delighted and thought the docents were faculty members because of all of the knowledge the Tam Institute faculty had imparted. We consistently received very enthusiastic responses to this collaborative exhibit and some visitors even donated Haggadot. In total we provided 17 tours and had over 2,200 visitors to the exhibit.

Our faculty and student partners also worked with us on an event. We planned a program that included speeches, Kosher refreshments, and opportunities to tour the exhibit. Many Jewish studies and theology faculty attended the event. The event was very well received and helped to strengthen the Candler School of Theology's relationships with the Jewish Studies department. In addition, the docents were inspired by a conversation with a Jewish studies faculty member and purchased a rare facsimile of the Sarajevo Haggadah for the collection.

#### **CASE STUDY 2: COLLABORATION WITH AN OUTSIDE ORGANIZATION FOR AN EXHIBIT AND EVENT**

In special collections outreach, another group of helpful collaborative partners are outside organizations. The second case study explores a collaborative exhibit and event with an outside organization for bibliophiles, called the Grolier Club. The oldest society for bibliophiles, the Grolier Club seeks "to foster appreciation for books and prints."<sup>11</sup> The club has 800 members from around the world. Pitts Theology Library Director Pat Graham is a member of the Grolier Club because of his work with rare books at Pitts Theology Library. A few years ago, at a Grolier Club meeting, Pat met David Parsons, a fellow member with an interest in incunables. Pat invited David to come to Pitts to look at the library's incunables and analyze them for information beyond what the library had. David Parsons volunteered at the library, describing incunables. He became a Friend of the Library and made gifts to the collection, including the 100th incunable. He passed away in 2014.

David Parsons was a great Friend of Pitts and of the Grolier Club. To honor him, Pat Graham had the idea of having a Grolier Club exhibit at the library in his honor. After checking with the Grolier Club president and David Parsons' widow, Pat and I attended an annual Grolier Club meeting and presented the idea of having an exhibit and allowing members to share their collections in Pitts' new gallery. The idea was that interested Groliers could sponsor one or more of the gallery's 22 cases and showcase their items there. The exhibit would be named in David Parsons' honor and would highlight his work as a bibliophile. The proposal was received with enthusiasm and many were interested in taking part.

We entitled the exhibit "Windows on the World: Atlanta Groliers Honor the Memory of David Parsons," from the quote by Henry Ward Beecher: "Books are the windows through which the soul looks out. A house without books is like a room without windows."<sup>12</sup> Next, we worked together to plan. Pat Graham sent a note to the Atlanta Groliers with information on the various types of cases in the gallery and their dimensions. Ten Groliers signed up and each indicated which cases they would like to sponsor. They also indicated the types of items they would like to display. After we had consulted with them and selected the final list of items, they sent us the items' titles and values and we arranged insurance.

Next, we had the Groliers research and write text for their items, using the guidelines in an exhibit handbook that we sent. Pat Graham also wrote descriptions of our incunables that David Parsons had worked with and of David Parsons' rich research collection, which his widow had donated to the library. The Groliers sent us descriptions of their items and Pat edited their text and brought it in line with our house style. We organized the exhibit thematically, with incunables and David Parsons' research collection in the center of the gallery and the Groliers' materials around the sides. Items included artists' books, incunables from our collection, artistic photos of American houses of worship, Aaron Burr's pocket watch, signed first editions of *Gone with the Wind* and *To Kill a Mockingbird*, and early maps. I designed graphics and promoted the exhibit, and the *Grolier Club Gazette* published an article on the exhibit.

We collaborated with the Groliers to prepare for installation as well. We needed to plan the placement of items more than usual because of the range of items of different sizes and the curators' lack of familiarity with the space. We had to move many of the curators to different cases to keep the thematic flow and to account for the size of the materials. Most of the Groliers dropped off their items two weeks in advance. We placed items in the special collections vault and signed agreements with each Grolier at drop off. Some of the Groliers helped with the installation of items as well. In the end, the exhibit came together beautifully.

We also collaborated with the Grolier Club to host an exhibit opening in David Parsons' honor, which included a presentation by the Atlanta Grolier president and time to tour the exhibit, with the Groliers standing near their cases to answer questions. We had about 50 people attend the event and great response from attendees. We were able to honor David Parsons and develop friendships with Groliers and guests.

### CASE STUDY 3: COLLABORATION WITH OUTSIDE INDIVIDUALS FOR INSTRUCTION

In addition to faculty, students, and outside organizations, outside individuals are excellent collaborative partners in special collections outreach. Our third case study focuses on collaboration with outside individuals for instruction.

In 2014, we were moving into a new building with an exhibit gallery and were interested in having docents help us provide more tours of exhibits. We worked with Josephine Brown, a long-time volunteer at Pitts who is also a docent at Emory University's Carlos Museum. Josephine brought in the head of educational programs at the Carlos, who provided helpful insights on how to set up a docent program. We did additional research on docent programs and developed a docent plan. To connect with prospective docents, Josephine reached out to some of her friends and we reached out to past volunteers. We met with prospective docents and recruited 10 people for the program. Many were also docents at other heritage organizations. We oriented docents to the library and special collections, and curators trained them for each exhibit by taking them on in-depth tours.

The docents have provided tours of six exhibits thus far, in a variety of formats. They provide tours at events for up to 90 people. It is great to have the docents assist with events as it gives us time to focus on lectures and mingle with guests. The docents also provide tours on Friday afternoons, which is a nice way for individuals to drop in and learn more about exhibits in a small group setting. Tours that groups arrange by appointment are even more popular. The docents have led dozens of these tours for churches, synagogues, and classes at the Candler School of Theology.

The docents have also enabled us to branch out to K-12 groups. Visits with K-12 groups are increasingly popular in special collections departments<sup>13</sup> and are a great way to get future generations interested in special collections. However, they require a lot of staffing<sup>14</sup> and a good deal of planning to ensure exciting, age-appropriate material that ties into the curriculum.<sup>15</sup> The docents enable us to offer these tours, without too much strain on staff resources. Let us look at a few examples.

Our first K-12 instructional program was a program with the Emory's Carlos Museum, initiated by docent Josephine. Every year, the Carlos Museum puts on a program for home-schooled kids, with tours and art activities. The theme that year was Genesis, which worked well with the many illustrated Bibles in the Reformation exhibit that we had on. To plan the program, we worked with Josephine and five docents, who have backgrounds in education, psychology, art, and theology. We developed a program with stations in the gallery related to Genesis and had a book-making activity with Genesis woodcuts from the 1536 Zurich Bible. We received very positive feedback and developed a model we could use for future programs.

The docents also helped us to offer tours of the Ten Commandment exhibit for Sunday School classes. The kids enjoyed learning about the printing of different languages and were using the word polyglot with ease by the end of the day. After the tours, they made their own "rare books" using woodcuts from Luther's small catechism. Feedback was very positive. After one of the tours the pastor sent a note saying, "Thank

you for planning the field trip yesterday; that was great fun! The docent for my small group at the library was terrific.”

Docent Josephine also helped us to develop a partnership with a local school called Paideia. We met with the vice-principal, who shared the word with teachers. Our first Paideia session was with a high school history of religions class. The class was focusing on early Jewish and Christian history, which worked well with the Ten Commandments exhibit. In the exhibit gallery, the docents highlighted items that connected with the curriculum, such as a Rabbinic Bible and the Complutensian Polyglot. In the special collections reading room, we divided students into pairs and assigned each pair a rare book, asking them to examine its unique features. The docents and I then led the students in discussion. The students were very engaged and were quite strong at analyzing the texts, with some even translating Latin titles. After the session, the teacher spread the word. A group of teachers came for a training tour on Pitts’ special collections and are working on integrating special collections into their curricula. Through their work on exhibit tours, the docents are helping us to share special collections with a much broader audience.

### **LESSONS LEARNED**

These experiences in collaborative outreach have taught us important lessons about: (1) training, (2) communication, (3) coordination, (4) assessment, and (5) engagement.

First, these experiences have taught us more about the training needs of outreach partners. Through our work with the docents, we have learned to provide in-depth training on special collections and then let the docents take ownership and create their own tours. We also learned the need for increased training when working with faculty, students, and outside organizations on the Haggadah and Grolier exhibits. We provided a handbook with guidelines on content and format. I would also recommend creating detailed guides on house style to reduce time spent editing.

Second, these experiences have taught us the value of open communication. In working with outreach partners, you will likely go through Bruce Tuckman’s stages of group development: forming, storming, norming, and performing.<sup>16</sup> However, if you communicate openly and patiently, and provide time to build trust, you can learn from one another, build lasting relationships, and achieve excellent results. In communicating, it is important to be culturally literate and open to people’s different communication styles and needs.<sup>17</sup> Through our collaboration with the Groliers, for example, we learned the need for different modes of communication with different people. Some of the Groliers preferred email and some preferred face-to-face communication. One did not use a computer and gave us hand-written notes to type for the exhibit, but we developed a great rapport and he and his wife have become enthusiastic supporters of the library.

We have also learned the key role of coordination in collaborative outreach. Through our work with the docents, we learned the need to plan and coordinate tours and instructional sessions. As Cullingford notes, “[t]hey need to take place at the right time of day, week, academic year and stage of learning.”<sup>18</sup> It is helpful to find out in advance the number of participants and their backgrounds and interests. In preparing

for tours and instructional sessions, particularly with multiple docents or instructors leading tours at once, it is helpful to communicate clearly about attendance limits and carefully consider logistics. Through our work with the Groliers, we also learned the extent of coordination involved in working with outside curators. They cannot see the space and you cannot see their collections. Even after providing measurements of cases and getting measurements from them, we had to do some reconfiguring once the items were here. I would suggest doing an installation dry run or having curators drop items off early so that there is time to make adjustments.

We also learned the value of assessment in collaborative outreach. It is helpful to keep track of quantitative data, such as door counts and number of people at events and on tours, and qualitative data, such as “testimonials from participants”<sup>19</sup> or even comments on an anonymous form.<sup>20</sup> You can then use this data to improve outreach programs. For example, we are considering lunchtime tours to better reach Candler staff.

Through these partnerships, we also learned of people’s generosity and willingness to invest time and energy once they are engaged with special collections. People are willing to invest in something that matters to them. In our collaborative work on the Haggadah Exhibit, Jewish Studies faculty members were excited by the chance to educate people and contribute to the Tam Institute’s mission. They were very generous with their time and resources. Michael Berger offered to provide multiple training sessions for the docents, and many faculty lent items to the exhibit, including Passover dishes from their own homes. In our collaborative work on the Grolier exhibit, the Groliers were grateful for the chance to show their collections, an opportunity that most had not had before. We were pleasantly surprised by their willingness to do research and write content. Similarly, the docents have become very invested in the library’s special collections and are eager to bring their friends and colleagues to see exhibits.

### **BENEFITS OF COLLABORATIVE SPECIAL COLLECTIONS OUTREACH**

Our collaborative exhibits, events, and instructional sessions have had four major benefits. They have: (1) improved access to special collections, (2) contributed to the library’s educational mission, (3) helped build the Friends group, and (4) contributed to the library’s collections.

First, these collaborative endeavors have improved access to special collections. Outreach partnerships can save time and money.<sup>21</sup> They can lead to more visibility and use, and “offer opportunities to highlight the collections and make them visible in innovative ways.”<sup>22</sup> Our collaboration with the Atlanta Groliers helped us to reach a broader audience, bringing more awareness of our incunables collection. Our collaboration with Jewish Studies Faculty and Students helped to draw attention to the library’s Haggadah collection and make this treasure known to the broader community. We had over 2,200 visitors and 750 downloads of the exhibit videos. Our collaboration with the docents also helps us to share special collections with a large number of people of various ages and backgrounds.

Second, our collaborative outreach work contributes to the library’s educational mission. Through our work with Jewish studies faculty and students on the Haggadah

exhibit, we learned a great deal about the Haggadah collection, and in turn, we and the docents helped to share this knowledge with the broader public. The student who curated the exhibit learned a great deal, gaining employment skills, more diverse experience, and a sense of stewardship and community responsibility.<sup>23</sup> Christopher Anderson notes that exhibits “echo the educational background, interests and biases of both the curator and curatorial team.”<sup>24</sup> Outside curators can bring “different voices and ideas to the interpretation of the collections,”<sup>25</sup> helping us to learn from one another’s perspectives.

One of the most exciting aspects of the Haggadah exhibit was the way it led to dialogue. The docent-led tours for comparative religions classes prompted rich inter-religious dialogue, and many commented that the tours and event were rich with questions and answers, much like the Haggadah itself. Guests shared their own experiences of the Passover, teaching us as we taught them. Through our work with the Groliers, we were able to teach the public about the library’s incunables collection and learn about the Groliers’ collections. We had the opportunity to teach the Groliers about care for collections and helped them to research their items. Along the way, we made some interesting discoveries, such as a signed photo of Harper Lee that fell out of a copy of *To Kill a Mockingbird* when we were installing it, a photo that the collector had not known about. Our collaboration with the docents contributes to our educational mission as well. We teach the docents about special collections and, in turn, they help to educate students, faculty, staff, and community members, building lifelong learners.<sup>26</sup>

Third, our collaborative outreach builds the library profile and the Friends group. According to Turcotte, “special collections are known for attracting those outside of the academy; researchers, community groups, alumni groups, “friends,” or other groups of supporters.”<sup>27</sup> Thus, collaborative outreach activities “help to ensure the future of Special Collections and the historical/cultural record we work so hard to preserve.”<sup>28</sup> Through our collaborative work on the Haggadah exhibit, event, and tours, we developed friendships with a number of groups. We built strong relationships with Jewish studies faculty and students, and our collaboration also strengthened the relationship between the School of Theology and Tam Institute for Jewish Studies, with major representatives from both departments sitting side by side at the event. We also strengthened our relationship with David Geffen, the Friend of the Library who began the Haggadah collection, and made new connections with local Jewish leaders. Through our collaborative work on the Grolier Exhibit, we developed stronger relationships with the Groliers. The exhibit and event brought the Groliers to Pitts for the first time and sparked their interest in the library and in the Friends and volunteers programs. Our work with the docents has also helped to build the Friends groups, with docents becoming Friends of the Library and a number of tour attendees becoming interested in becoming Friends as well.

Collaborative outreach also helps to build collections. As Florence Turcotte notes “increased awareness of our holdings calls attention to those materials that might complement and supplement them and may give rise to more donors and donations and generally more stakeholders for Special Collections.”<sup>29</sup> Partnerships, in particular,



instill a sense of ownership and investment in special collections.<sup>30</sup> Alison Cullingford uses a pyramid to illustrate levels of special collections engagement.<sup>31</sup> At the bottom is mere awareness of collections and at the top is richer involvement. Collaborative outreach has the power to move people from awareness to rich involvement. Our collaborative work with the Grolier Club improved the library's collections. David Parsons' widow donated his rich research collection to the library, a collection containing key reference works on book history and print culture. Our collaborative work with faculty and students on the Haggadah Exhibit also led to further donations and gifts, enriching the library's collection. Friends are working on an endowment, a member on a tour brought us a rare 19th-century family Haggadah, and the docents gifted the library with a valuable facsimile of the Sarajevo Haggadah.

## CONCLUSION

At Pitts Theology Library, we have found that collaborative outreach is vital to our work with special collections. Through our partnerships with Jewish studies faculty and students, the Grolier Club, and the docents, we have learned of the need for training, communication, coordination, engagement, and assessment, and we have found that collaborative outreach has immense benefits in improving access to our unique holdings, contributing to our educational mission, developing our Friends groups, and improving our collections.

We hope that our work will provide inspiration for other special collections outreach initiatives. We have but scratched the surface of the opportunities available. In addition to partnering with faculty and students for exhibits, events, and tours, one could partner with faculty on instruction or work with whole classes to curate exhibits. In addition to partnering with outside organizations such as the Grolier Club, one could partner with museums, businesses, and churches for exhibits and events. And in addition to partnering with docents for instruction, one could partner with artists for exhibits and events. In partnering to introduce our collections to our times, the opportunities are immense. Partnerships are "exciting, energizing, and, often, unexpectedly rewarding to all."<sup>32</sup> We have found that collaboration leads to rich special collections outreach. It not only taps outside interest, but also fosters deep engagement with collections, benefitting all involved.

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## ENDNOTES

<sup>1</sup> Raymond P. Morris, "Theological Librarianship as a Ministry," in *A Broadening Conversation: Classic Readings in Theological Librarianship*, ed. Melody Layton McMahon and David R. Stewart (Lanham, MD: Scarecrow Press, 2006), 16.

<sup>2</sup> Adam Berenbak et al., "Special Collections Engagement, SPEC Kit 317 (August 2010)," August 1, 2010, 11, <http://publications.arl.org.proxy.library.emory.edu/Special-Collections-Engagement-SPEC-Kit-317/>.

<sup>3</sup> C. Weir, "The Marketing Context. Outreach: Luxury or Necessity?," *Journal of the Society of Archivists* 25, no. 1 (2004): 74.

<sup>4</sup> *Ibid.*, 75.

- <sup>5</sup> Berenbak et al., “Special Collections Engagement, SPEC Kit 317 (August 2010),” 15.
- <sup>6</sup> Carole Ann Fabian et al., “Multiple Models for Library Outreach Initiatives,” *The Reference Librarian* 39, no. 82 (February 6, 2003): 41, doi:10.1300/J120v39n82\_04.
- <sup>7</sup> Valerie Harris and Ann Weller, “Use of Special Collections as an Opportunity for Outreach in the Academic Library,” *Journal of Library Administration* 52, no. 3/4 (April 2012): 296, doi:10.1080/01930826.2012.684508; Maureen Brunsdale, “Breathing Life into a Circus Collection,” in *Librarians as Community Partners: An Outreach Handbook*, ed. Carol Smallwood (Chicago, IL: ALA Editions, 2010), 75–77; Fabian et al., “Multiple Models for Library Outreach Initiatives”; Jae Jennifer Rossman, “Build It and S/He Will Come: A Reflection on Five Years in a Purpose-Built Special Collections Space,” *RBM: A Journal of Rare Books, Manuscripts, & Cultural Heritage* 14, no. 2 (Fall 2013): 114.
- <sup>8</sup> Tina Schneider, “Outreach,” *The Reference Librarian* 39, no. 82 (February 6, 2003): 200, doi:10.1300/J120v39n82\_13.
- <sup>9</sup> Alison Cullingford, *The Special Collections Handbook* (Facet Pub., 2011), 149.
- <sup>10</sup> “The Tam Institute for Jewish Studies | Emory University,” accessed September 10, 2016, <http://www.js.emory.edu/>.
- <sup>11</sup> “Home - The Grolier Club,” accessed September 10, 2016, <http://www.grolierclub.org/>.
- <sup>12</sup> Henry Ward Beecher, *Eyes and Ears* (Boston: Ticknor and Fields, 1864), 146, <http://proxy.library.emory.edu/login?url=http://galenet.galegroup.com/servlet/Sabin?af=RN&ae=CY101202278&srcht=a&ste=14&locID=emory>.
- <sup>13</sup> Michelle Visser, “Special Collections at ARL Libraries and K-12 Outreach: Current Trends,” *Journal of Academic Librarianship* 32, no. 3 (May 2006): 314, doi:10.1016/j.acalib.2006.02.012.
- <sup>14</sup> *Ibid.*, 318.
- <sup>15</sup> Cullingford, *The Special Collections Handbook*, 155.
- <sup>16</sup> Bruce W. Tuckman, “Developmental Sequence in Small Groups,” *Psychological Bulletin* 63, no. 6 (June 1965): 384–99, doi:10.1037/h0022100.
- <sup>17</sup> “2016 RBMS Conference,” *2016 RBMS Conference*, accessed May 31, 2016, <http://conference16.rbms.info/>.
- <sup>18</sup> Cullingford, *The Special Collections Handbook*, xviii.
- <sup>19</sup> J. McKinstry and A. Garrison, “Building Communities @ Your Library,” *College and Research Libraries News* 62, no. 2 (2001): 166.
- <sup>20</sup> Dana Sheridan, “Teaching the Untouchable: Rare Books Education in Elementary School Classrooms,” *College & Research Libraries News* 75, no. 10 (2014): 566.
- <sup>21</sup> McKinstry and Garrison, “Building Communities @ Your Library,” 186.
- <sup>22</sup> Harris and Weller, “Use of Special Collections as an Opportunity for Outreach in the Academic Library,” 298.
- <sup>23</sup> Nancy Courtney, “Breaking Out of Our Shell: The Definition of Outreach in Academic Libraries,” in *Academic Library Outreach: Beyond the Campus Walls*, ed. Nancy Courtney (Westport, CN: Libraries Unlimited, 2009), 5.

- <sup>24</sup> Christopher J. Anderson, “The Politics of Special Collections Exhibits: The Civil War or the War of Northern Aggression?,” *American Theological Library Association Summary of Proceedings* 66 (2012): 157.
- <sup>25</sup> Cullingford, *The Special Collections Handbook*, 136.
- <sup>26</sup> Visser, “Special Collections at ARL Libraries and K-12 Outreach,” 319.
- <sup>27</sup> Florence M. Turcotte, “Outreach in Special Collections Librarianship,” *Academic Library Outreach*, January 2008, 93.
- <sup>28</sup> Ibid.
- <sup>29</sup> Ibid., 92.
- <sup>30</sup> Fabian et al., “Multiple Models for Library Outreach Initiatives,” 41.
- <sup>31</sup> Cullingford, *The Special Collections Handbook*, 131.
- <sup>32</sup> McKinstry and Garrison, “Building Communities @ Your Library,” 165.

## Varieties of Faith and Learning

by Gregory Morrison, Wheaton College; John Thompson, Waynesburg University

### PART I - HISTORICAL SURVEY OF CHRISTIAN FAITH, LEARNING, AND SCHOLARSHIP

by Gregory Morrison

I want to begin today's Listen and Learn session with a review of early Christian thought on the relationship between faith and learning. With that historical and theological context, we'll jump to the 20th century to consider briefly the history, structure and resources of Wheaton College's faith and learning program, before I turn it over to John Thompson for a review of other contemporary varieties of faith and learning at Catholic and Protestant institutions of higher learning. Perhaps some of you are wondering just now about the Orthodox tradition in this regard. John and I are members of the Orthodox Church, by the way, and I will speak to traditional Orthodox thought on faith and learning by way of Fr. John Behr in a moment. But as far as contemporary Orthodox higher education in America is concerned, there isn't much to report. Presently, there are only two very small Orthodox colleges in the liberal arts tradition, Hellenic College (MA) and Saint Katherine College (CA). There are, however, ten Orthodox seminaries with St. Vladimir's Theological Seminary (NY) being the largest and most well known.

For my historical survey of early Christian perspectives faith and learning I draw on several works, which I have highlighted on this online research guide: <http://wheaton.libguides.com/faithandlearning>. The guide is the product of my extended reflection on faith and learning in which I set out to explore the history, meaning and significance of the popular concept of the "integration of faith and learning" (IFL) in evangelical higher education and compile bibliographies on the many aspects of Christian faith and learning. With this online guide I met the "faith and learning requirement" for promotion to the associate professor rank at Wheaton College. This faith and learning paper or project is a key piece of its faculty faith and learning program, which I'll say more about later.

"What has Athens to do with Jerusalem? What concord is there between the academy and the church?" If you know nothing else about education in the early church, chances are you know this famous quote is from Tertullian (AD 160-220), but you would be incorrect to assume that Tertullian's apparent anti-intellectual perspective was representative of the early church with regard to secular or pagan learning. A review of some other early church writers will demonstrate that the prevailing approach to secular learning was to by all legitimate means fully appropriate it in service to the Triune God.

#### FAITH AND LEARNING IN THE EARLY CHURCH — PRIMARY SOURCES

Origen. 2016. "A Letter from Origen to Gregory." *ANF Vol 4 - Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*.

In this letter to Gregory Thaumaturgus (AD 213-270), his most well-known disciple, we read Origen's famous interpretation of Exodus 3 with its reference to spoiling (or plundering) the Egyptians, which applied to secular Greek learning: "But I am anxious that you should devote all the strength of your natural good parts to Christianity for your end; and in order to this, I wish to ask you to extract from the philosophy of the Greeks what may serve as a course of study or a preparation for Christianity, and from geometry and astronomy what will serve to explain the sacred Scriptures, in order that all that the sons of the philosophers are wont to say about geometry and music, grammar, rhetoric, and astronomy, as handmaidens to philosophy, we may say about philosophy itself, in relation to Christianity."

Gregory. 1998. *St. Gregory Thaumaturgus: Life and Works*. Washington, D.C.: Catholic University of America Press.

Gregory's "Address of thanksgiving to Origen" (p. 91) provides us with a glimpse into the pedagogical approach of the greatest mind and more influential teacher of the early church. In it Gregory lays out the model for Christian liberal learning, which guides us uniquely along the path toward becoming fully human.

Basilus Magnus Caesariensis. 1902. "Address to Young Men on the Right Use of Greek Literature." In *Essays on the Study and Use of Poetry by Plutarch and Basil the Great*, 99-120. Yale Studies in English 15. New York, H. Holt and Company.

As does Gregory the Theologian in his funeral oration (below), Basil argues for the value of studying secular literature and philosophy for learning. As Gregory put it, "the principles of enquiry and contemplation" that prepares one to properly understand Scripture.

St. Gregory the Theologian. 1953. "On St. Basil the Great, Bishop of Caesarea." In *Funeral Orations*. Vol. 22. New York: Fathers of the Church.

In the opinion of Fr. John Behr (Dean, St. Vladimir's Seminary) this oration contains the most powerful apologetic in early Christianity for the value and utility of secular learning for the Christian. Specifically, Gregory argues that from the study of secular literature we have received "the principles of enquiry and contemplation," or *theoria*, which Behr describes as "that deeper level of understanding that comes after we understand the words on the page." "I take it as admitted by people of sense," Gregory says in the oration, "that the first of our advantage [as Christians] is education (paideusis)...even that external culture that many Christians ill-judgingly abhor as dangerous and treacherous and keeping us from God.... Instead we should reap what advantage we can from [secular learning] for our life and enjoyment while avoiding their dangers." Gregory draws support from Scripture for this posture with the words of the Apostle Paul in Philippians 4, verse 8: "Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things."

CHRISTIAN FAITH, SECULAR LEARNING, AND SCHOLARSHIP — SECONDARY SOURCES

Jaeger, Werner Wilhelm. 1961. *Early Christianity and Greek Paideia*. Cambridge: Belknap Press of Harvard University Press.

Widely considered as one of the great classicists of his time (d. 1961), Jaeger had a particular interest in “the patristic fusion of Hellenism with Christianity.” He was also considered one of the premier scholars on the life and thought of Gregory of Nyssa. This short work of 154 pages chronicles the encounter of Greek thought and early Christianity through the figures of Clement of Rome and Origen. They were instrumental in paving the way for the great synthesis of Greek culture and the Christian religion as embodied in the lives and works of the Cappadocian Fathers and Macrina, sister to Gregory of Nyssa and Basil the Great. Noteworthy as it relates to integration is Jaeger’s discussion of Gregory of Nyssa later in the book, and specifically the way Gregory develops a Christian counterpart to the classical Greek concept of *paideia*. At the core of Gregory’s Christian *paideia* is the Bible, which replaces the corpus of Greek literature as the object of learning, the form that molds a person. “Christ is the form,” Jaeger writes, “and he must take shape” in us. To the extent that we have been molded by the Bible, by Christ, we are prepared for the successful integration of faith and learning.

Leclercq, Jean. 1961. *The Love of Learning and the Desire for God: A Study of Monastic Culture*. New York: Fordham University Press.

The classic study on the subject of Latin monastic thought and culture from 850-1150, Leclercq, a Benedictine monk himself, documents the “splendid synthesis” of classical and Christian civilizations in the medieval West. The two consistent currents in monastic culture at this time were the literary character of monastic writings and its mystical orientation: “A written rather than an oral teaching, but well written in conformity with the art of writing, grammatica is directed to personal union with the Lord here below and later in beatitude.” Grammar included the ability “to write, to read, to understand, and to prove,” and constituted “the first stage and the foundation of general culture”(22). For the Romans of the classical period, Leclercq writes, grammar was “a truly logical analysis of the categories of the understanding.” For Christian monastics, it was viewed as the necessary means in the search for God, who was to be found principally through engagement with Holy Scripture, and by the practice of *lectio divina*.

Harbison, E. H. 1956. *The Christian Scholar: In the Age of the Reformation*. Scribner.

Harbison reminds us that “there are no scholar-heroes in the Gospels” as he reviews the New Testament witness regarding faith and learning in Chapter 1. He points out the deep current of anti-intellectualism in Christianity from the very beginning. The Lord Jesus himself contributed to it. In several places in the Gospels we find him praising the Father for confounding “the wise and learned,” but he was also, Harbison contends, “a profound student of the Scriptures [...]

a teacher aware of his relation to a great religious tradition, steeped in that tradition, and conscious of a call to shape it. To that extent, he was a “scholar” (pp. 2-3). Harbison also includes Saints Paul and John as early representatives of this less obvious scholarly current in the New Testament. Over the centuries Christian scholars have fulfilled one of three tasks as the times demanded: 1) focus on the tradition itself with the intent to purify, restore, preserve and protect it; 2) relate the faith to the surrounding culture; and 3) reconcile faith and with new scientific knowledge.

Breen, Quirinus. 1968. *Christianity and Humanism; Studies in the History of Ideas*. Grand Rapids: W. B. Eerdmans Pub. Co.

Breen brings the full power of his impressive erudition to support the assertion: “Let secular learning be secular,” the sub-title to the last essay in this volume, “The Church as Mother of Learning.” He begins the essay by paying homage to our Western cultural heritage, namely, the intellectual and political goods of the Greco-Roman world. He then constructs a theological basis for letting secular learning be secular, followed by a historical survey of the Church's shifting role vis-a-vis secular learning, as alternately step-mother, foster mother, and, ideally, the mother of learning. His arguments are theological and historical. Breen bases his theological apologia on the doctrines of creation, providence, and the incarnation to defend the following: 1) Christianity is a religion of human redemption...[so it's] necessary to know the nature of the man who is to be saved...which cannot be known apart from secular learning; 2) man and the natural order being created by God, secular learning has a sacred character; 3) In the Incarnation God became man, thereby bestowing a most extraordinary honor on man including his life of natural reason.

See my full faith and learning project with extensive bibliographies and additional historical background online at <http://wheaton.libguides.com/faithandlearning>.

## **PART II - THE FAITH AND LEARNING PROGRAM AT WHEATON COLLEGE**

by Gregory Morrison

### *HISTORICAL BACKGROUND*

Wheaton's fifth president, Hudson T. Armerding, organized the first faculty faith and learning seminar in the summer of 1969, and recruited Frank E. Gaebelein to direct it, and he did so for the first four years. Gaebelein and Armerding were close friends. Gaebelein was a well-respected evangelical Christian educator and biblical scholar. He was also the first to write and speak about the importance of integrating faith and learning (IFL) in the early 1950s in lectures he gave at Dallas Theological Seminary. Those lectures formed the basis of *Pattern of God's Truth: Problems of Integration in Christian Education*, which soon after its publication in 1954 become required reading for any teacher seeking certification with the Association of Christian Schools International. With the launch of Wheaton's faith and learning seminars, Gaebelein's message of faith-learning integration found its way into Christian higher education.

Even more consequential for the eventual spread of IFL to other evangelical colleges was the work of Wheaton philosophy professor Arthur Holmes, who through this teaching, lecturing and publishing did more than any other single figure to popularize the IFL philosophy throughout institutions in the Coalition of Christian Colleges and Universities.

#### CORE COMPONENTS OF THE PROGRAM

*Second-year faith and learning seminar* — This is the central piece to the faith and learning program. When it first began, the seminar was held during the summer and lasted five weeks, Monday through Friday, eight hours a day, and each participating faculty member received a stipend of about \$1,000. Currently, the seminar runs through the entire academic year. Faculty meet once a week for one and half hours, and, while there is no stipend, faculty get some release time or reduced teaching load. In the seminar, the program coordinator facilitates the discussion of assigned readings, brings in senior faculty to talk about faith-learning integration within their discipline, and guides participants through the process of preparing for and writing the required faith and learning paper.

*Faith and learning paper* — All tenure-track faculty must complete this paper within the first five years of employment in order to receive tenure and promotion. Librarians at Wheaton do not have tenure, but must also complete the paper (or project) to qualify for promotion to the associate rank. Two tenured faculty peers read the draft and offer suggestions before it is submitted to the coordinator and provost for final approval. The “Guidelines” begins with the purpose for this paper/project:

The paper/project should demonstrate your ability to think integratively through the use of the tools and knowledge of your discipline and your own informed, committed biblical and theological understanding. The goal is to integrate faith and learning by thinking theologically about a concept, a work of art, a method, or a theory; the paper/project may also include reflection on your academic discipline’s influence on your self-understanding as a Christian.

*Advanced and supplemental seminars* — The idea of periodic “advanced” faith and learning seminars was first suggested back in the 1970s but have been offered only in the last decade. Titles for some recent seminars include “Virtues, vices, and spiritual disciplines,” “Nationalism,” and “Political Theology.” Supplemental Seminars are primarily designed for faculty members who feel that their biblical and theological literacy needs strengthening in order to make them more effective teachers and scholars at Wheaton College. There are two main supplemental seminars, “The Bible” and “Christian Thought.” Its format includes instruction rather than simply discussion. Eligible faculty members who are accepted into either type of seminar and fulfill its reading and attendance requirements receive a \$1,000 stipend per semester as compensation.

*Funding for co-taught integrative courses* — Faculty from different departments are encouraged to propose new courses that take faith-learning integration fully into the classroom. “Science and Theology” was one such integrative co-taught course that was



recently approved. Funding for co-taught courses as well as the many faculty stipends for the seminars comes from the 2.2-million-dollar Faith and Learning endowment, which was raised between 1993 and 1998. In FY16, the endowment generated \$95,000 in revenue.

*Christ at the Core*—This is the title of Wheaton’s newly approved general education curriculum. It aims to introduce students to “the practice of integrating faith and learning by engaging challenging, theologically significant enduring questions organized around the question ‘What is the good life?’” Assessing “faith-learning integration” outcomes is an essential part of all *Christ at the Core* seminars.

### PART III: ROMAN CATHOLIC VARIETIES

by John Thompson

As the title of this conversation group suggests, there are many varieties of faith and learning activities within the range of religiously oriented colleges and universities in this country. Those of us within a particular tradition, whether it is Methodist or Evangelical or Roman Catholic, know that there is a great deal of variation *within* our tradition.

Trying to *briefly* describe this is extremely difficult, and will inevitably introduce distortions and oversimplifications. But I think that the attempt is worth making, if only to provide some contrast to the “faith and learning” enterprise as it is found in evangelical Protestant higher education.

To start things off, here are some statistics from the Association of Catholic Colleges and Universities, accessible from the Association’s website, [accunet.org](http://accunet.org).

- There are 246 Catholic degree-granting institutions in the United States.
- Of that total, 215 enroll undergraduate students in programs leading to a bachelor’s degree.
- 209 Catholic universities award master’s degrees. This total includes 6 medical schools, 46 schools of engineering, 28 law schools, 128 schools of nursing, and 184 schools of education.
- 14 Catholic universities enroll only women at the undergraduate level.
- U.S. Catholic higher education serves nearly 950,000 students.
- The majority of Catholic colleges and universities are sponsored by their founding religious congregations. A few examples include the 28 universities founded by the Jesuits, 16 founded by the Sisters of Mercy, 6 founded in the LaSallian tradition, and 3 founded by the Society of Mary.

Let me first state the obvious. The Roman Catholic Church, with all of its strengths and weaknesses, is still the largest non-governmental organization in the world, and it has a continuity that extends back two millennia, well before the beginning of the modern political nation-state.

Second, unlike most of the Protestant traditions that are represented in the American higher education scheme, the Roman Catholic Church has a shared tradition of documents and responsible authorities that provide guidance about what Catholic education is supposed to look like. This includes not only the Bible and the *Code of*

*Canon Law* but a set of documents specifically addressing higher education. Those that are appropriate for our North American context have been conveniently gathered into *Catholic Mission and Culture in Colleges and Universities: Defining Documents, 1965–2014*, issued by the United States Conference of Catholic Bishops.

Most notable among the documents in this collection is the 1990 Apostolic Constitution issued by Pope John Paul II, *Ex Corde Ecclesiae*, and various responses to it. For our purposes here today, this and other documents continue to affirm the role of the Roman Catholic hierarchy in the life of Catholic higher education. *Ex Corde Ecclesiae* created some controversy in this country, notably from its assertion that theologians teaching in certain positions would be required to receive a *mandatum* from the appropriate authorities. This highlights a degree of oversight of the teaching process (in theory, at least) that is not so prominent in much of Protestant higher education. It also highlights one of the tensions within Roman Catholic higher education — and much of Protestant, as well — between faithfulness to the tradition and academic freedom. There has been more ink spilled on this than I care to mention.

#### MODELS OF ROMAN CATHOLIC HIGHER EDUCATION

The extent of conformity to these defining documents varies considerably, which leads us to consider the other dynamic in Roman Catholic higher education, the incredible diversity among the 215 colleges and universities that offer at least a bachelor’s degree. I have found some useful categories for understanding these institutions of the book *Catholic Higher Education: A Culture in Crisis*, by Melanie M. Morey and Fr. John Piderit, published in 2006. On pages 62–69 they identify four models of Catholic colleges or universities, which I summarize below. Please note that the universities and colleges given as examples of the four models do not appear in the text of *Catholic Higher Education*.

First, the *Catholic immersion university*. These “emphasize being pervasively Catholic...the goal is to attract committed Catholic students, to educate them more deeply about the Catholic tradition, and to both encourage and actively support their practice of the faith.”

- *Academics*: Students are required to take four or more courses in Catholic theology, philosophy or related studies
- *Residence life*: Students are expected to live in a manner consonant with Church teaching, with a process for monitoring compliance.
- *Personnel*: There is an emphasis on hiring committed, practicing, and knowledgeable Catholic faculty and staff.
- *Examples*: Franciscan University of Steubenville, Ave Maria, Christendom, Thomas Aquinas

Second, the *Catholic persuasion university* is the largest category, including some 75% of Catholic higher education institutions. This type of school “intends to instill in all students, whether Catholic or not, a certain religious maturity in knowledge of the Catholic faith. . . Though limited in scope because the institution is expected to appeal to both Catholic and non-Catholic students, the academic sector has a clearly identifiable Catholic component.”

- *Academics*: All students take a course related to Catholic teachings, along with another theology course, and encouragement to take further courses.
- *Residence life*: Students are educated about Catholic moral teachings and are expected to abide by them, with policies in place in support of this.
- *Personnel*: “Catholic faculty and administrators are actively recruited and prominently engaged in the full educational program.” There is also a responsible group of faculty and administrators devoted to promoting Catholic culture on campus.
- *Examples*: Notre Dame, Villanova, Boston College, Loyola Marymount

Third, the goal of the *Catholic diaspora universities* is to orient students to the Catholic Church without requiring much knowledge or practice. Often the proportion of Catholic students is less than 50%, and they are generally smaller institutions without national reputations. Only a very small portion of the 215 undergraduate institutions fall into this category.

- *Academics*: Students are encouraged but not required to take a course on Catholic teachings, and are expected to take a course on Scripture.
- *Residence life*: Students are living in residence halls “conform to Catholic ethical teachings in a general way.” Students are not permitted to promote activities that are in conflict with Catholic teaching.
- *Personnel*: “The majority of faculty in Catholic diaspora universities are neither Catholic nor often well informed about Catholic issues.” There is, however, a cohort of Catholic administrators and faculty who are clear about what is expected of Catholics.
- *Examples*: Ancilla College in Donaldson, IN, and Christian Brothers University in Memphis, TN.

Fourth, the goal of Catholic *cohort universities* is “to graduate talented students with the potential to operate in important sectors of civil, business, and cultural society.” They “seek to attract academically talented students, whatever their religious background. . .” This model seeks to promote the practice and general knowledge of religion, and, for Catholic students, to promote “an understanding and appreciation of the Catholic faith.” Morey and Piderit refer to them as “cohort” universities because they also attempt to form a cohort of committed Catholic students who are able to act as leaven within the university.

- *Academics*: Students are expected to take a course or two on the importance of religion in various societies but are not required to take a course on Catholic teachings.
- *Residence life*: Students are encouraged to be civil to one other, but “only nominal attempts are made to encourage the type of intimacy in relationships that is consonant with Catholic teaching.”
- *Personnel*: “Securing Catholic faculty is deemed important only for certain positions within theology, philosophy, or for special chairs or institutes that explore aspects of Catholic thought.”
- *Examples*: DePaul, Georgetown

### STRATEGIES FOR KEEPING THE FAITH

The last few decades have been transformative for Roman Catholic universities and colleges. In addition to trends affecting higher education as a whole — cultural upheavals, a tendency toward increasing specialization, competition for students, etc. — Catholic universities face a decline in the role of the founding religious orders in the governance and operation of their institutions. There has been a decline not only in the number of priests, brothers, and nuns in Old Main and in the classroom, but also a decline in the percentage of Roman Catholic laymen as well. Since in many cases Catholic universities cannot rely on the assumed Catholic heritage of either their teachers or their students, they have developed new strategies to help their students to understand and, hopefully, appropriate the rich resources of the Roman Catholic Church for themselves. I would like to highlight three efforts that are frequently found on Catholic campuses.

First, there has been a resurgence of “Catholic Studies” programs and centers at various colleges and universities. These give an opportunity for students to engage in courses and programs that will give it a more robustly Catholic flavor. These courses and programs are offered as an option for students who are interested in them.

Second, many institutions are designating an administrator or faculty member to serve as a “mission officer” with the responsibility to help the institution to reflect its Catholic heritage at every level, from academics and student services to athletics and opportunities for worship and spiritual formation.

Third, there are a number of books coming out to encourage the discipline-by-discipline engagement with the Christian faith. This effort seems to run parallel to some of the “faith and learning” activities that are taking place at evangelical Protestant institutions.

Anyone who visits the ACCU website will see that there is a robust conversation in progress about the future of Roman Catholic higher education. In my opinion, the similar conversation taking place in evangelical Protestant circles could profit from more contact with their Roman Catholic colleagues.

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#### **PART IV: THE FAITH AND LEARNING COLLECTION AT WAYNESBURG UNIVERSITY**

by John Thompson

Let me begin by giving you the context for the support that the Eberly Library provides to faith and learning activities at Waynesburg University. The University is a private Christian liberal arts college located in an economically depressed rural region of Pennsylvania. Waynesburg has been a member of the Consortium of Christian Colleges and Universities (CCCU) for about twelve years. It is also a member of the Association of Presbyterian Colleges and Universities. As far as faith and learning activities are concerned, Waynesburg is a relative newcomer. It has only had a required Biblical studies course since about 2003, and there is not much coordination of faith and learning activities at the faculty or administrative level. You might say that Wheaton College and Waynesburg University are at opposite ends of the spectrum as far as their faith and learning programs are concerned.

Incoming freshmen are, however, expected to write a “faith and learning paper.” This is intended to introduce them to the fact that the Christian faith is expected to have some impact on their vocation. In support of this I have developed the following resources, which I will explain in the remainder of my presentation. As you might expect, I have tried to keep these materials at a basic level.

1. A collection of 340 titles organized by major (not by call number) to help students find resources.
2. Assignment of “Faith and learning” subject headings to 830 books in the collection.
3. A LibGuides page that features these and other resources.
4. A printed handout that helps students to identify potentially useful resources that are not located in the “Faith and Learning Collection.”

#### *THE FAITH AND LEARNING COLLECTION*

1. Because it is tied in with requirements for a course that every student is required to take, the Faith and Learning Collection is one of the most heavily used collections in the library. I have built up this collection of more than 300 books over the course of the last ten years by scouring professional journals, publishers’ catalogs and book reviews in search of books that are written to relate the Christian faith to a particular field of study. I try to purchase any faith and learning titles that are available, but I am selective as to the titles I add to this collection. They must not only have a substantial Christian component, but they must also be written at a level that freshman college students can understand.

As might be expected, some fields have more titles available than others, and some specialized fields (like Exercise Science, Athletic Training, and Sports Broadcasting) are merged into a single field (“Sports”). I am constantly on the lookout for new titles and am often removing outdated titles. When a title is particularly useful, and there are a lot of students in the major, I’ll buy extra copies.

Since this is a special collection, the call numbers begin with “FL” and then are followed by the name or abbreviation of the field of study: “BUS” (Business); “ENV” (Environmental science), “PSYCH” (Psychology), etc. With a very heavy usage of these materials during the fall semester, they are all on three-day, non-renewable reserve, and we don’t allow them to go out on interlibrary loan.

#### *CREATING UNIQUE “FAITH AND LEARNING” SUBJECT HEADINGS*

2. I have created a set of local subject headings to make these materials even easier to find, since there is not a single heading or subdivision that students can use to locate these items. They all begin with “Faith and learning” and then are subdivided by the major, e.g., “Faith and learning—Biology” or “Faith and learning—Communications.” Since these have not been authorized by the Library of Congress, I have put them into a different field (690) from that used by authorized Library of Congress Subject Headings. There are over 800 titles that have had these subject headings applied to them. You can see a list of them if you go to our library catalog (<http://pamug.iii.com/search~S10>) and search “Faith and learning” in the subject index. There are also

many books in our main stacks that have been assigned these subject headings, even though they aren't part of the Faith and Learning Collection.

In addition, I have been purchasing faith and learning books in electronic format, so that if a student searches "Faith and Learning" and then limits the search to ebooks, there will be 53 titles, on a range of subjects, that will come up.

#### *A FAITH AND LEARNING LIBGUIDE*

3. I have created a LibGuide to guide students through the process of preparing their faith and learning papers: <http://waynesburg.libguides.com/eberly/faithandlearning>. The tab for this guide is located on the library's home page, so it is fairly easy to locate. Here is the opening text under this tab:

This webpage provides resources to help students write their "faith and learning" paper as part of their required Old Testament or New Testament courses. You will be exploring the relationship between your major or vocational interest and the Christian faith. This is a very important task, one that can easily take a lifetime to work on. To help you get started, we've assembled a collection of books in the Eberly Library. Most of your instructors will expect you to read some or all of a book that relates the Christian faith to your major. These books are on three day checkout, and there's a limit of two books out at a time. There are about 120 or more other students who will be using these books for the same papers, so please return them promptly.

To find these books you should begin your journey with the "Faith and Learning Collection." This is a collection of over three hundred books located on the main floor of the library. Go to the circulation desk, turn left, and go through the door on your right. You'll see the books on either side of the doorway, arranged by major.

Categories in the Faith and Learning Collection include, but aren't limited to:

- Advertising
- Art
- Biblical & Ministry Studies
- Biology
- [etc.]

There are plenty of books in this collection to choose from, but if you're looking for other books that relate the Christian faith to your major, click on the link below, and look for your major.

The link that follows the text above searches by "Faith and Learning" in the library catalog. It retrieves the titles that I have identified in the collection that can help students, at either a basic or more advanced level, to relate the Christian faith to their majors.

*HELPING STUDENTS FIND ADDITIONAL FAITH AND LEARNING RESOURCES*

4. There are, of course, many more books on faith and learning in the library than those that are in the “Faith and Learning Collection.” To help students find them, I prepared a guide, which directs students to particular Dewey call numbers and subject headings where they can find additional resources. In a few cases, I have gone so far as to name some important writers in the fields. This guide is available both as a PDF online ([http://waynesburg.libguides.com/ld.php?content\\_id=13791041](http://waynesburg.libguides.com/ld.php?content_id=13791041)) and as a print handout that’s right beside the Faith and Learning Collection’s shelves. Here is a sample of the information I provide for two majors:

**Communications** Also see the books under FL COMM, FL JOURN, or FL FILM, or at **261.52**

In the library catalog, look under one of these subject headings:

*“Faith and learning--Communications”* *“Communication--Religious aspects – Christianity”*

*“Mass media--Religious aspects – Christianity”*

*“Church and mass media”* or *“Mass media in religion”*

**Computer Science** Also look at books in FL COMM, and at **261.56** and **302.23**

*“Faith and learning--Computer Science”* *“Technology--Religious aspects – Christianity”*

*“Internet--Religious aspects – Christianity”*

As I mentioned earlier, this is one of the most heavily used collections in the library. I’m sure it will continue to evolve as course requirements and students’ needs change.



## Which Should We Buy? Reconsidering Best Practices in the Purchase of Print versus Electronic Books in Theological Libraries

by Richard M. Adams, Pitts Theology Library, Emory University

I set out today to discuss our digital age and e-books, but I would like to start by talking about old books. When I give talks about rare books, I often start with the provocative statement that “Not much changed with Gutenberg.” This sentiment is overstated, for sure, but it does contain some kernel of truth. While we think about Gutenberg’s innovation of moveable type as one of the great developments in the history of human culture, my statement helps to reset our understanding of the narrative and downplay the immediacy of change in the 15th century. As one noted scholar in the history of the book has stated, “When Gutenberg invented printing in the 1440s, it was not a ‘Eureka!’ moment like Archimedes is supposed to have had in his bath.”<sup>1</sup> Certainly the mass distribution of books in the late 15th and early 16th centuries is an almost immediate result of Gutenberg’s putting the parts of innovation together and printing his Bible.

In just 30 years after Gutenberg’s first Bible was printed, presses were in 110 towns in Europe. By the year 1500, it is estimated that over 30,000 titles had been printed in millions of volumes.<sup>2</sup> The cultural impact of this mass distribution of the written word cannot be overestimated.

Political, religious, and scientific revolutions would follow soon after, owing their existence in part to Gutenberg’s (and many others’) insight into using the wine press with his nifty hand-casting tool used to reproduce pages rapidly.

But what of my overstated point, that nothing really changed? While access to texts certainly increased, changes in the form of the book and the printed page took much longer to work themselves out. That is, while the new printing press allowed quick production of texts, these texts themselves largely mimicked the manuscripts produced before Gutenberg’s press. The use of rubrication, the continuation of complex manuscript ligatures, and the development of fonts to mimic handwriting are all signs that the early printers were unsure of the new innovation and were not willing to upset audience expectations too much. Early printed books look a lot like the manuscripts we think of them replacing.

It would be decades after Gutenberg before the form of these texts begins to change. The development of the technology is quite complicated, as the revolutions springing up in European culture, some due in part to the innovation of printing itself, are driving changes in the use and form of texts. But still, as content creators got used to living in a printed world, experimentation occurred, and we see changes not only in how many texts were available, but what people were doing with these texts. The incunabula period was a time when printers, readers, and authors were all negotiating what was possible in the age of printing. Innovations that suggest shifting forms in the process of reading take decades to emerge. These include the printing of cross references in the Biblical text and the standardization of annotation forms. When

these start to emerge, and the page of the text actually starts to look different, we see evidence of changing forms of reading; people are doing different things with the text than they were doing before. A clear example of this is Robert Estienne's introduction of verse numbers into the Biblical text, which first appear in his 1551 edition of the Vulgate. Estienne's innovation, or rather his adaptation of others' innovation, reflects that the Biblical text was no longer functioning solely for independent study, but rather was a tool of critical analysis, wherein individual words and verses were the object of focus rather than the text as a whole.<sup>3</sup> A clear example of this is Estienne's 1545 printing of the Latin Bible in parallel columns. Estienne prints the Vulgate alongside Leo Jud's translation of the Hebrew, a translation that is far more verbose. The presence of parallel columns suggests that text was designed to allow its reader to compare the two (quite different) translations. And yet, as one can see from the way the page is laid out, this can be incredibly difficult to do because the translations are so different. Estienne is forced to print Leo Jud's longer translation as flowing into the Vulgate's column. One can imagine that it was challenges like this, challenges that arose because of the new scrutiny applied to the text at close levels, that led Estienne, just six years later, to begin printing the text with verse numbers, which certainly makes the task of comparing translations far easier. It should also be noted that Estienne himself was working on a Greek and Latin concordance to the Bible, a work he considered his major contribution to scholarship, published in 1555. One can imagine how much easier the use of a concordance is with verse numbers. As we can see, it was new reading habits that prompted a shift in the form of the text more so than the technological innovation, and these shifts in textual form and reading habits took time, in this case many decades.

## **ON TO E-BOOKS**

What does any of this have to do with e-books in theological libraries? I find this historical parallel of landmark innovation helpful in thinking about the challenges we face in adapting what is now old world technology of the printed page to our new landscape, the digital age. Many have drawn effective parallels between the rise of printing in Europe and the dawn of our digital age, identifying each as a nodal moment, tipping points that are not only about the introduction of new tools, but shifts in culture that have drastic impacts on how we read, communicate, and indeed think.<sup>4</sup> It is easy, though, to get carried away with this notion of change. We are, as fewer have noted, in a bit of an incunabula period ourselves, wherein we are still testing the waters of this new digital age. While there is no doubt the world has changed significantly, the shifts in our ways of life, at least as they pertain to the ways we read and work in the academy, are more in terms of perception than reality. The large changes in our methods of scholarship on account of our dawning digital age are still to come. This leaves us, therefore, in a period where we have the new tools, but we are not yet sure how to use them.

In no area of librarianship is this incunabula period more evident than with electronic books. While all of us are aware of how important the shift to digital texts is and will be, the shift so far has, as with Gutenberg, largely been one of a change in

access. Our patrons can read the books we buy from the convenience of their laptop, making trips to the library less essential.

What is more, a single purchase can mean access for many patrons of the same text, and those unable to visit the library for any number of reasons now have access. As with printing, the e-book has facilitated an explosion in access. But in terms of the form of texts and the ways we read them, not much has changed. Our e-books are, for the most part, simply images of the pages of a printed book. Our e-readers still ask patrons to turn the pages of an e-book as they would a physical book. We still have digital “bookmarks” on the pages. Our patrons engage in essentially the same mode of reading, only with an image of a page on a computer rather than a physical page. In fact, the slightest change from those expectations of reading in the print world often causes great angst. How many librarians have had to answer the question of how to cite Kindle locations in a formal academic paper? Our expectations of the process of reading have not changed, even as access to texts has increased through digitization.

While not much has changed in terms of form as books have moved into digital formats, the apparatus around these digital texts is quite different from the apparatus around print books. That is, the way that patrons access and open many of the books we are purchasing is significantly different today than it was 10 years ago. No longer do patrons search the catalog, identify a call number, and then walk the stacks, browse the shelves, and take what they need to the circulation desk. Now, instead patrons must ask the additional question of the format of the text. If it is digital, then the patron must determine which form of e-book this is and adjust their reading practices accordingly. In a print world, regardless of the topic of the book, readers know to expect a series of paper pages with ink on them, which they can likely carry in their hand or bag, and read wherever they would like. With the e-book world we have ushered into our libraries, there are a whole series of questions our patrons must ask about the process of reading before they can even start to think about the content of the book.

It is this patron experience with the e-book that I am most interested in discussing, as I think it has been missing from the many conversations librarians have been having about collection development decisions with e-books. We have allowed the allure of increased access to materials to blind us, and we have not looked hard enough at the types of access we are providing and how that access fits the reading habits of our patrons. These habits have not changed too much despite the major changes the digital age has brought. I agree strongly with the comments of Barbara Folb and her colleagues in recent assessment of electronic books:

“Perhaps librarians are spending too much time thinking about information containers (print versus electronic), a library-centric way of thinking, and not about the content.”<sup>5</sup>

The central argument I make here is that this period of incunabula, where the form of the text remains the same, reading habits of our patrons remain the same, and yet the mode of access has shifted, brings confusion for our patrons, and this confusion ought to give us pause when we make purchasing decisions. While the enthusiasm over e-books has largely been the product of a perceived demand for greater access, the experience of using these books has suffered. In what follows, I would like to do

a couple of things. First, I offer a sense of where we are with e-books in the fields of theology and religious studies. Of course no such report can be complete. But I do want to give a state of the union of sorts, at least from my own perspective, and particularly from the standpoint of my own institution. Second, I look at the question of collection development for theological libraries and e-books. What are the processes by which we are making purchasing decisions in this complex acquisitions world and what effect do those processes have on our patrons and their abilities to read the works we think we are providing access to? I call into question the very title I have given this paper: the decision of which one to buy. Finally, I explore the future of the e-book as reading habits do begin to shift to look at the e-book as something other than what it has been, and hopefully invite others to consider with me the possibilities of digital texts for theological libraries.

### **WHERE WE ARE WITH E-BOOKS AND THEOLOGICAL LIBRARIES**

I begin with the state of our union, at least as I see it, with e-books in theological libraries. There is no doubt that there is more electronic content available to our patrons today than there has ever been, and the rate of growth seems to be growing. And this is a thing to be celebrated, for sure. Monograph titles available in digital format within theological and religious studies have skyrocketed over the past few years. ProQuest's Ebrary advertises some 15,025 books under the category of "Religion and Philosophy Ebook Subscription."<sup>6</sup> The EBSCO e-book collection adds hundreds of titles in religious studies each year.<sup>7</sup> New providers have developed their content. For example, JSTOR's religion e-book content offers 1,735 titles with "religion" as their primary subject area, hailing from Catholic University Press, Fortress, and SBL, just to name a few.<sup>8</sup> Purchasing this content has become easier, as most vendors integrate with Yankee Book Peddler and other aggregators so that content selectors can purchase access just as easily as print purchases. Pricing, while still unpredictable, has become more stable, and often times e-book subscriptions and outright purchases with multi-user licenses can be cheaper than their print counterparts. When considering that one does not have to mark and shelve the physical item, the e-book gets even more affordable. And this, of course, is just with new and current titles. The growth of resources like the Internet Archive, HathiTrust, and the Theological Commons at Princeton Theological Seminary, just to name a few, have increased access to e-books throughout the fields of religious studies and theology.

And while I want to talk primarily about e-books in terms of monographs, I should also note the amazing resources available for the study of religion and theology in electronic format. Publishers like Oxford University Press and Cambridge University Press have made incredible reference works available in digital format. A good example of this is the Oxford Biblical Studies Online package, which includes major Biblical texts and Reference works, including atlases, biblical commentaries, and dictionaries from OUP in a fully searchable format. If a patron is interested in the Samaritan woman passage, a single search can bring up resources on the geography of Samaria and the history of the Samaritans, as well as lexical aids to reading John 4. Abingdon Press's Ministry Matters offers subscription access to their reference works, including

biblical commentaries and the new interpreters' dictionary of the Bible. Never before have our patrons had such a wealth of digital resources at their virtual fingertips.

This is all terrific news. Publishers have started to realize that there is value in producing digital content alongside their print monographs, particularly since the marginal cost to them is minimal. As theological education has become more diverse and spread geographically, the growth in e-content has allowed libraries to support student and faculty research without requiring visits to the library. In addition, multi-use licenses allow multiple patrons to use popular works simultaneously, oftentimes at a cost that is far below what it would take to purchase multiple copies of the same reference work. Though theology and religious studies have long lagged behind other disciplines, we have to say that the state of e-books in theology and religious studies is growing stronger every day.

### **THE RESULTS OF ACCESS**

This increase in access to materials has, without surprise, resulted in increased enthusiasm for the purchasing of electronic books. Long frustrated by the expense of maintaining print collections, librarians seem excited at the prospect of spending collection budgets on e-resources, which provide greater flexibility and accessibility. The enthusiasm for e-books is often couched in terms of rising access finally meeting latent demand for electronic books. Given the digital nature of all areas of our life, we assume our patrons are looking for digital content, and with every new digital resource we seem excited to shout from the hilltops "Look what is now available to you in digital form!" The central equation that seems to formulate e-book purchasing decisions amongst librarians is as follows: rising patron demand for e-books is now finally met with rising access to e-books, which results in rising purchasing of e-books. My purpose today is not to argue that libraries should not be buying electronic books. However, I do want to call into question the first two components of this equation: rising access and rising demand. That is, I would admit that if indeed access were up and demand were there, we should be buying electronic books. I am, after all, a proponent of patron research demand as a primary consideration in making purchasing decisions. I am not so sure, however, that access and demand are what we might think they are.

### **PATRON DEMAND FOR ELECTRONIC BOOKS**

I begin with the question of patron demand for e-books. We all exist with a basic assumption that, all else being equal, patrons prefer electronic books. Anecdotally, I am sure each of us would agree that one of the most frequent questions asked at a reference or circulation desk is whether the book is available online or how the patron can get it in digital formats. You do not have to look far to find quantitative studies to reinforce this anecdotal evidence idea that patrons want more access to electronic books. If you start from 2010, what Bernd Becker calls "year zero" for e-books, you will find study after study that report research on growing demand for electronic books.<sup>9</sup>

One clear indication of a perception of patron demand for e-books is the proliferation of demand-driven acquisition programs. There are numerous problems, though, with using user demand, as it is traditionally calculated, to guide our collection development

practices when it comes to e-books. The first reason is the difficulty of comparing “use.” In an insightful article in *College and Research Libraries*, Steven Knowlton has noted that one cannot so easily capture the use of particular e-books.<sup>10</sup> For print materials, circulation numbers reflect a commitment on the part of the patron. That is, he or she must decide a book is worth taking to the circulation desk and checking out. For e-books, though, a single “use” may reflect a patron’s decision to browse the first few pages and put the digital book down. This should not count the same as circulation numbers, and yet in many DDA programs for e-books, a single click can indicate that the volume is worth buying.

The second problem, though, is the danger of confusing the perception of demand with true demand. Each year at the Pitts Theology Library we conduct a library survey, and one of the questions we ask is about library hours. One of the most frequent comments from users is that they would like the library to be open later hours. And several times, in an effort to be responsive to patron demand, we have extended library hours. And guess what happens? People do not come! Why? Of course they would like extra hours, on the off chance that they might use it. The case is the same with e-books. When asked about e-books, patrons consistently note that they would love access to e-books. But when it comes to actual use statistics, we find that users are not as enthusiastic about e-books.<sup>11</sup> A number of popular news stories published this year, based on the research of Naomi Baron, highlighted that over 90% of undergraduate students prefer print books to e-books.<sup>12</sup> Students cite the lack of distractions with books, the ability to annotate and highlight, and the physical connection with books as reasons why they prefer them to e-content. In addition, media outlets have begun to report that e-book sales are dropping, while print sales continue to be strong.<sup>13</sup> It seems that our perception of demand for e-books may be just that: perception. When given the choice, readers in academic contexts seem to be opting for print.

These studies arguing from the assumption of growing demand for e-resources extend to our field of theological librarianship. In 2013, Timothy Lincoln published a helpful summary of the results of a 2012 survey that asked users of ATLA libraries about their habits, experiences, and desires for electronic materials, including e-books.<sup>14</sup> Lincoln describes a thorough survey, complete with 2,578 responses, 81% students and 19% professors or instructors. The survey had a couple of notable findings. First, it identified that most (70%) had increased capabilities to read electronically, a number that we can only assume has grown in the subsequent three years, as e-readers have become more prevalent and e-books have moved to web-friendly formats. Second, respondents were far more likely to prefer electronic versions of journal articles over print versions than they were e-books over print books. Third, Lincoln claims that the survey shows students are becoming more comfortable with digital technologies within academic work, even though their responses showed that overwhelmingly they prefer print books to e-books. Overall, Lincoln concludes from the survey data that “e-reading technology is on the cusp of meeting [Fred] Davis’ standards for perceived usefulness and perceived ease of use.”<sup>15</sup> That is, students and instructors are getting more and more used to e-books in academic settings. From this general conclusion, Lincoln makes what he admittedly labels a “wild assertion”: “In light of the results of

this study, theological library directors should seriously consider spending a significant proportion of their collection budget on electronic resources now.”<sup>16</sup> He goes on to argue that “Theological librarians should not wait for the perfect solution to the problems that e-texts pose for their users and libraries before spending money on them.”<sup>17</sup> It seems that Lincoln is suggesting that students are close to seeing e-books as a viable alternative to print resources, and it is incumbent upon purchasers of materials to push us over his perceived tipping point by buying more e-content.

I will have more to say about Lincoln’s conclusions in a bit, as it pertains to the types of purchasing decisions that theological librarians should make, but let me pause here and note the turn he makes with perceived demand. The survey’s questions focused on access to e-reading technology and student and faculty behavior with e-content when they discover it. At no point were respondents asked whether they think the library should purchase more electronic books.

The perception is, and I think we are all guilty of this, that of course people want electronic access. The closest a question came was one that asked “Given a choice, which book format would you prefer in a library resource?” and 64.6% of students and 80.3% of faculty respondents chose print books over electronic books. Lincoln notes that in the comments of those who answered “it depends,” among the primary reasons given for their indecisiveness was the hope that e-books would provide a mechanism for annotations, the standardized page numbers for citation, and the ability to keep the book for a long period of time. In other words, the reasons that people were hesitant about e-books over print books was that they wanted to be sure the conveniences of print books were available to them in these new electronic formats!

What Lincoln’s summary of the ATLA survey really shows is that it is the accessibility of the content of the book available in digital formats that is the key demand users are expressing. As he notes, “Seventy comments related to availability or accessibility of books,” including the ability to get access outside of library hours and the inconvenience of traveling long distances to retrieve print materials. So, is it that there is strong demand for e-books? Data are starting to show that when given a chance, students are choosing print books. And survey data, when considered carefully, is showing that students like the convenience of an e-book, but they are not willing to sacrifice those features of print books, like annotations and long loan periods.

While I do not want to sound like a Luddite and stand in the way of progress, I do want to push back a bit on our general assumption, and I admit that I bought into it, that patrons are demanding electronic books. It just does not seem to be the case.

So, let us return to our equation. Perhaps the demand is not what we thought it might be.

What about the access?

## **ACCESS TO ELECTRONIC BOOKS**

To speak of access to texts in the digital age is a deceptive way of putting things. Sure, the texts are out there in digital form and thus they are available at a distance and beyond library hours. But are these texts there so that our patrons can use them as they need to use them? As we all know, content is more than simply words on the page.

Content is the totality of the reading experience. As Marshall McLuhan famously noted, the medium is the message. So, are our patrons getting the same message if we put it in the electronic media we have offered them? Are our patrons able to use the materials we provide this access to in order to do the work that they need to do? I suggest the answer is “no.”

John Warren of the Rand Corporation has written that e-books have had problems, “Due to considerable confusion in the market regarding multiple interfaces, usage, devices, and formats, all of which stymied wider adoption.”<sup>18</sup> The problem with this statement, though, is that John Warren wrote this in 2009, 7 years ago. He wrote it with a note of hope, assuming that in the coming years platforms would standardize and the reading experience of e-books would be consistent, a hope that I am sure many of us have shared. However, can we honestly say anything has changed? Do we not still live in a world of multiple interfaces and modes of usage? This diversity is a real problem for our patrons, and I would suggest it eats away at our claim to be providing all of this wonderful access to resources. Let us take a look at a couple of ways our patrons can gain that access.

When a patron finds an e-book in our library catalog, does he or she know what to do with it? This really depends on how the institution handles the purchasing of e-content. That is, the first challenge for access is the variety of models used by libraries for purchasing. Jason Price and Maria Savova have identified at least 6 different models that libraries are currently using for their collection development practices around electronic books.<sup>19</sup> Some libraries subscribe to aggregator packages within specific subject areas. Others purchase packages from publishers, a “just in case” model similar to most print purchasing packages. Third, some subscribe to short-term loans of e-books that connect to demand-driven purchase. Fourth, some operate with purely demand-driven acquisition practices, offering discoverability of a huge number of titles, purchasing those on the spot that users select. Fifth, a related model is evidence-based selection, where subscription access is offered to a large number of titles, for the purpose of compiling use data that the library can then use to make purchasing decisions. Finally, there is title-by-title purchasing, a strategy likely familiar to all of us through our print acquisitions, wherein the institution decides on individual titles.

The issue, of course, is that while each of these strategies has its attractions and its drawbacks, each has a disparate impact on how the user discovers content. Title-by-title selection offers the most control for the library and clarity for the patron, but is also the most expensive.

Demand-driven acquisitions offer the most accessibility for patrons, but it is victim to the whims of particular users and is often not very cost effective. The real problem, though, is that many libraries are following multiple of these strategies. I know, for example, my institution, Emory University, follows at least three of these, differing by vendor. And the real problem is that the patron is required to have some sense of which strategies we follow in order to have a successful discover experience.

Consider the patron confusion that results from these multiform collection development policies. While with print resources, the collection development policy of a library was not of particular importance for patrons. In a world of print resources,



the situation is clear for patrons. If they find an item in the library catalog, it means the library owns it, and there are a number of mechanisms by which they can get it. If they do not find it in the catalog, then there are ways the library can get it for them, through consortial agreements or ILL.

With these various models of e-book acquisitions, the situation is quite different. Now, patrons are often at a loss for what is or is not available to them. If a patron sees something in the catalog, does that mean the library owns it? The patron must click through to the resource, only to be met either with the content she seeks, or with a notice that the text is not available to her after she has been led down a path suggesting that it is. Depending upon the specific package her title falls into, and whether the library is engaged in demand-drive acquisitions, she may be granted access to it as the library simultaneously purchases the title, or her click may not have reached the DDA threshold, and thus she needs to click on it a few more times to mimic increased demand for the resource. Alternatively, the item may be available from the vendor, but the library may have reached its spending limit, and thus access to the title is not really available until the shift of the fiscal period. With shifting collection development policies for e-books, the patron's experience of accessing materials they discover is one of confusion and frustration.

So, access to items may be a bit of an illusion for our patrons; they may be able to discover it in the catalog, but discovering something in the catalog no longer means that the institution has access to it. Suppose, though, that the patron does happen upon a book that the library does have access to, perhaps because it has purchased the title outright, because the subscription covers this title, or because their click triggers a demand-driven acquisition. Then what does the user encounter? That largely depends upon which particular provider the content is coming from. Consider the diverse reading experiences that are possible.

First, let us say I click on a title offered via EBL, which was acquired by ProQuest in 2013. With these titles, I have the option of reading online or downloading. If I read online, I am taken to EBL's proprietary reader, which gives me page by page access, allows for some searching, but no text highlighting/copying/pasting. If, instead, I choose the download option, I am taken to a page that allows me to choose the length of loan, a seemingly nice option for the patron, though I am not sure why a patron would choose anything less than the very restrictive 7 days. When I download it, though, I am told that I have to use Adobe Digital Editions, which I may have to download and install, and, what is more, this is a PDF controlled completely by digital rights management (DRM), so I am not going to be able to copy/paste text from the book, I am not going to be able to print out any of the book, and, after 7 days, that downloaded PDF is no longer going to open from me. So EBL provides me access to content, but in a very limiting format.

Consider another alternative. Let us say the book I happen to choose has been purchased by the library through ProQuest's Ebrary. In this scenario, I am given three different options. I can read online, in which case I am taken to a different ProQuest reader page, which has the search and bookmarking capabilities on a top bar. In this view, I find a second option, which is the capability to print, but when I click on that,

I realize that I am limited in terms of how many pages I can download or print, generally 30 percent of the total work. That download is a DRM-free PDF, but it includes the Ebrary watermark on every single page. A savvy patron can, of course, game the system and open multiple browser sessions and download chapter after chapter, eventually, given 4 different browser sessions, allowing him to download the entire book in 30% sections, which he can then merge into a single file using a PDF program to concatenate the individual files. Then, finally, after much work, the patron will have the full text as a PDF. There is a third option with Ebrary, the ability to download the PDF, but there again a patron is told to download Adobe Digital Editions, and if he does that, he has a DRM-controlled PDF, and this time he has it for 14 days.

Consider a third alternative. Perhaps the book I want to read is available to me via the EBSCO e-book program. One option is that I read it via EBSCO's online reader, which has its navigational options in yet another location. Alternatively, I could choose to download the book, but then I am taken to an EBSCO login, and even if I get through that, I'm given a PDF controlled by digital rights management.

Consider a fourth option. Say I stumble upon a book that was acquired by the library via Project MUSE. Now I am really lucky for I get a listing of chapters, and I am able to download each chapter, DRM-free, with no watermarks. It is chapter by chapter, but I now have the ability to download the entire book!

The point of this exercise is clear. I have chosen just a few commonly used ways of getting access to e-books. But the diversity of experiences is overwhelming. At each turn, the way in which the library purchased access to the title shifts the reader experience and the reader's capabilities with the titles. Can you imagine a comparable scenario in print books?

Consider if all the books we got from standing orders with publishers were on pink paper, but the ones we got via DDA were yellow paper, but the ones we got via donation were red paper. It is unfathomable the variety in the reading experience of all of these things we call "books." We are not providing access to e-books. We are providing countless different forms of access to different titles.

Even if an institution has focused on a single lending policy from a single vendor, we have seen that the modes of access are less than ideal. These platforms provide very few of the features that students are expressing their need for. Annotations? Possible with a non-DRM'd PDF, but one's got to have some software and some know-how. Long loan periods? We have seen that these systems of multi-use offer short loans with little flexibility. What is more, page limits on works often hinder one from using a book. Consider a collection of essays where one wants to flip back and forth between two essays. With download limits, this is nearly impossible. The point is, the books do not fit the diverse ways that our patrons like to interact with books.

Despite my initial enthusiasm about access, I have to say that what we are providing is not really access in the way our patrons are thinking of it.

## WHAT SHOULD WE DO ABOUT E-BOOKS?

Demand is not what we thought it was, and access is not what we thought it was, so what do we do? What of this far right side of the equation — should we increase electronic book purchasing and concomitantly decrease print acquisitions? Given what I have said to this point, you might suppose that my opinion is no. But I do not want to state the case so strongly. We have to recognize that the world is changing, and while demand and access are not what we may think they are now, there will be better access to e-books. We have already seen this change in process. I mentioned, for example, the JSTOR e-book process, which is a much simpler interface with non-DRM'd PDFs. What is more, I do give some credence to Timothy Lincoln's point that comfort and familiarity with e-books will drive demand and therefore as patrons become more used to these different forms of reading they will more naturally integrate them into their reading experiences. But what does this mean for the question with which we began? Most librarians in collection development are facing a pressing issue: Which should we buy?

There is, of course, no simple answer for this question, but I would like to offer four points that might help navigate these difficult waters.

### *1. MAKE COLLECTION DEVELOPMENT DECISIONS BASED ON PATRON EXPERIENCE*

I hope I have shown that there is a disconnect between the library literature's perception of e-books and the experience of actual readers. At least in my context at Emory, faculty and students have told me over and over how frustrated they are with the diverse modes of access of e-content. They are happy the content is there, but frustrated with the process of getting there.

Many faculty members have asked me to purchase print copies of titles we own in electronic form, simply due to the frustration of reading online. What is more, the reliance on e-books has limited faculty in terms of their pedagogical choices. We invite non-Emory auditing students into classes, but since they do not have Emory credentials, they cannot access materials if they are in online format only. We have started to push back against demand-driven acquisitions, an idea that sounds great from the library's perspective, but which causes real problems for patrons. The appearance of titles in the catalog that patrons do not have access to undermines the patron's faith in the catalog as a representation of the library's holdings. Without massive patron education about the nuances of collection development policy, we found that the DDA was not worth it. Therefore, we used patron experience to ask Emory to stop this practice. The bottom line is that the patron experience, something we are all keen on as librarians in service of patron research, needs to be at the forefront of e-book buying experiences.

### *2. CONSIDER LOCAL DEMAND AND ACCESS, NOT GLOBAL*

Connected to the focus on patron experience, I encourage librarians to consider local demand and local experience, the library patrons' reading practices and specific e-books packages, rather than global experiences when making purchasing decisions. Every library serves a different constituency, and every platform has different features.

Assessments of demand and access, therefore, must be made at the local level. I echo the advice of Bernd Becker of San Jose State University: “Avoid making major collection decisions based on any data other than those that are current and specific to your institution.”<sup>20</sup> There are plenty of surveys that attempt to quantify user demand. None of those is as important as knowledge of a library’s specific community. Fortunately, there are great resources out there to help librarians best gauge interests and needs at the local level. For example, I recommend the article by Steven Knowlton referenced earlier, which looks carefully at the process of assessing user demand.<sup>21</sup> I cannot concur with Timothy Lincoln’s “wild assertion” that large portions of collection budgets should be directed toward e-books as a general policy. That may be the best practice for some, given what a specific patron community needs. But there cannot be a blanket policy for all institutions.

### *3. CONSIDER A HYBRID APPROACH*

Connected to this avoidance of a single policy for all institutions, I encourage librarians to avoid hard and fast rules for their own collection development policies. Rather, it may be that a hybrid approach works best for individual libraries. That is, the best approach may be the mixing of some e-content, some print, and some titles with both, again depending upon patron need. To implement a hybrid approach, though, librarians must be willing to go against some of our rules of collection development in the past. For example, many of us, my own institution included, have set hard and fast rules against subscription services, concerned about situations in which we do not own content and content providers change hands, licenses shift, or content providers go out of business altogether. These rules make good sense on the surface, but if pricing for subscription services is markedly lower than the purchasing of content, such risks may be worth it. In addition, many of us may have hard and fast rules against purchasing a print copy of something we have electronic access to, or vice-versa. But such rules are based upon the assumption that print and e-books are two different forms of the same thing. I hope to have shown that these two media represent two different forms of reading. Many patrons prefer an e-book for quick and easy browsing, taking advantage of things like search features, hyperlinked tables of contents, hyperlinked indices, to see if a book is actually what they want. If it is, they are interested in obtaining a print copy for full reading. A hybrid model that allows this browsing, even by subscription, may be preferable. As Luke Swindler notes, “E-books represent more than another disruptive networked technology for library collections. Precisely because e-books do not supersede the need to continue the acquisition of corresponding print analogs, as has been the norm with e-journals, they pose a fundamental challenge to how libraries can and should develop monographic collections where both tangible and electronic formats are needed in a shared ecosystem.”<sup>22</sup> I encourage all librarians to think in terms of a shared ecosystem and consider the possibility that the decision between print and e-book, something my initial question seems to assume is the question we all face, may not be the proper answer. It may be that we need both.

#### 4. PUSH E-BOOKS FOR ALTERNATIVE FORMS OF READING

This last point, that we have to recognize that both the e-book and the print book may play a role due to the different reading experiences each creates, brings me to my final point, a bit of pontification on the future of reading practices and how e-books in theology might play a role. Consistent with Timothy Lincoln's article, you might say this is my section of "wild assertions."

I want to return to where I started, that is with the idea of our existing in an incunabula period akin to the first fifty years of the printing press. The form of the text and the form of reading habits have not really changed in the digital age, yet. But I do think texts and reading practices eventually will change, and they will change significantly. The more we as librarians can think about how that change is going to happen, the better prepared we will be for it. Indeed, it is incumbent upon us as librarians to think less about providing access to e-books as they currently exist, which as we have seen are not ideal for many readers in academic settings, and to advocate, with publishers, authors, and our own collections, for the e-book of the future. I want to talk about two specific possibilities.

The first is the enhanced electronic book. As noted, what we are dealing with now is primarily images of the printed page. There are some added features, like search, which make e-books an enhanced reading experience. But we are still essentially talking about the printed page. We all know, though, that the age of print and the written word is passing. Sure, it is never going to be gone, but the world of image, sound, and video is upon us. Some have recently speculated that with the onset of digital cameras and easy streaming services, within a decade services like Facebook might be video only, foregoing all textual interactions for video streaming interactions.<sup>23</sup> It sounds unlikely, but we can all see that this is where things are heading. Given that reality and the expectation, particularly among younger generations of students, how are our books, even in their current digital format, going to look in 5 years? I suggest our books will look a little dated. And so, I think the future of the book and reading practices involves a multimedia experience. Embedded video, images and graphics open to manipulation, and even virtual reality seem to be the future of "reading," a term that may have less ubiquity in the future due to our multimedia culture. As librarians, we are going to play a key role in curating that content, as the "books" we collect may no longer be the codices that line the shelves, but may be links and digital video files. I encourage us, therefore, to work with our faculty content producers and to urge publishers to integrate new forms of content into what we consider "books." We are starting to see examples of this, with the proliferation of standards like HTML5 and the growth of e-book formats alternative to print-mimicking formats like ePub. This is the type of e-book that I can get behind, one that drastically improves or alters the reading experience. What we have now seems to be an imperfect imitation of reading. What I look forward to in the future are books that shift the reading experience altogether, bringing it into concert with the other ways our patrons process information.

Second, I want to encourage the curation of e-books and digital content for new forms of reading. My discussion here has focused on electronic forms of contemporary

publications, but I would like also to consider e-versions of older publications. Franco Moretti, with his work on distant reading, has become for those of us interested in new forms of reading a bit of a patron saint.<sup>24</sup> Moretti and those who have worked with him have shown new possibilities for textual analysis by taking advantage of large corpora of texts. Moretti's interest was 19th century novels, a vast corpus of texts, and he used computational analysis to show patterns and developments across texts. This type of "reading" has taken off in areas like literary studies. And the reason it has done so is that the digital content is available. Full text libraries exist, allowing Moretti and others like Matthew Kirschenbaum, Matthew Jockers, and Stephen Ramsey to write software to mine these corpora and reveal new insights.<sup>25</sup>

We in the theological discipline stand atop an even larger corpus of text that has great potential for this type of analysis. And yet, such analysis has not happened. As one working on this type of reading, I can attest that the limiting reactant has been the lack of full text. For the vastness of the theological tradition and the literature it has produced, a remarkably small amount is available in full text. Recently I was looking for full text commentaries on books of the NT, and at sites like Internet Archive and HathiTrust, I could only find a handful of full text commentaries. This is surprising, and I hope it will serve as a call for all of us to look at electronic books as forms of new scholarship. I would love to see a focused digitization effort by theological libraries of public domain texts, allowing the types of analysis that Moretti and company have pioneered. To do so, though, requires us as librarians to work together to see what is available in electronic format and what we can do with our own collections to increase that availability.

### **WHICH SHOULD WE BUY?**

Let me close with the question with which I began the presentation: which should we buy? For many involved in collection development, this is a question faced day after day. With the rise of e-formats and the dropping of e-format pricing, we may be more and more tempted to follow the advice of Timothy Lincoln and "seriously consider spending a significant proportion of their collection budget on electronic resources now." I hope that I have shown today is that, at least from my perspective, the reading experience is not there to support this significant investment. I do not think we are in a position where we should consistently choose the e-book over the print book.

I intentionally ask the question as a false dichotomy. That is, to ask it as such a question implies that both sides of the question are equal, that the choice is a fair one. But e-books are not equal to print books. And for now our patrons are not ready to replace print with electronic. They are telling us that with their preference surveys, and they are telling us that with their frustrations.

Mine is not a call against e-books, though. Rather, it is a call to consider the experience of e-books. Let our patrons' reading habits be our guide in making this decision, recognizing that this decision is not just about access, but about a shift in the reading experience. To the contrary of the negative tone I have perhaps projected about our current e-book landscape, I am hopeful about e-books. I think there are great possibilities for new frontiers of scholarship and learning created by the digitization

of texts, the standardization of formats, and the incorporation of multimedia. I look forward to working with my theological librarian colleagues to make those possibilities into reality.

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## ENDNOTES

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- <sup>3</sup> For discussion of the innovation of verse numbers, see William P. Weaver, "The Verse Divisions of the New Testament and the Literary Culture of the Reformation," *Reformation* 16 (2011): 161–77.
- <sup>4</sup> The bibliography of those comparing the rise of printing and the Internet age is extensive. For a representative example, see Jocelyn Hargrave, "Disruptive Technological History: Papermaking to Digital Printing," *Journal of Scholarly Publishing* 44, no. 3 (2013): 221–36.
- <sup>5</sup> Barbara L. Folb, Charles B. Wessel, and Leslie J. Czechowski, "Clinical and Academic Use of Electronic and Print Books: The Health Sciences Library System E-Book Study at the University of Pittsburgh," *Journal of the Medical Library Association: JMLA* 99, no. 3 (July 2011): 226, doi:10.3163/1536-5050.99.3.009.
- <sup>6</sup> For a listing of Ebrary titles by subject area, see <http://www.proquest.com/products-services/related/Pre-Packaged-Products.html#acsub>.
- <sup>7</sup> For a listing of EBSCO's e-book offerings by subject area, see <https://www.ebscohost.com/ebooks/academic/subject-sets>.
- <sup>8</sup> For JSTOR's e-book offerings, see <http://about.jstor.org/content/religion-1>.
- <sup>9</sup> Bernd W. Becker, "Ebooks in the Library: The Current State of Research," *Behavioral & Social Sciences Librarian* 34, no. 4 (2015): 230–33.
- <sup>10</sup> Steven A. Knowlton, "A Two-Step Model for Assessing Relative Interest in E-Books Compared to Print," *College & Research Libraries* 77, no. 1 (1/1/2016 2016): 20–33. For a similar identification of the problem, see Shelley Wilkin and Peter Graham Underwood, "Research on E-Book Usage in Academic Libraries: 'tame' Solution or a 'wicked Problem?'," *South African Journal of Libraries and Information Science* 81, no. 2 (February 14, 2016): 14. xi There are many studies showing this pattern. See, for example:
- <sup>11</sup> Edward W. Walton, "Why Undergraduate Students Choose to Use E-Books," *Journal of Librarianship and Information Science*, May 21, 2013, 0961000613488124, doi:10.1177/0961000613488124.
- <sup>12</sup> Naomi S. Baron, *Words Onscreen: The Fate of Reading in a Digital World* (New York: Oxford University Press, 2015).
- <sup>13</sup> Alexandra Alter, "The Plot Twist: E-Book Sales Slip, and Print Is Far From Dead," *The New York Times*, September 22, 2015, <http://www.nytimes.com/2015/09/23/business/media/the-plot-twist-e-book-sales-slip-and-print-is-far-from-dead.html>.

- <sup>14</sup> Timothy D. Lincoln, "Reading and E-Reading for Academic Work: Patterns and Preferences in Theological Studies and Religion," *Theological Librarianship* 6, no. 2 (2013): 34–52.
- <sup>15</sup> Lincoln, "Reading and E-Reading," 44.
- <sup>16</sup> Lincoln, "Reading and E-Reading," 45.
- <sup>17</sup> Lincoln, "Reading and E-Reading," 46.
- <sup>18</sup> John W. Warren, "Innovation and the Future of E-Books," 2009, <http://www.rand.org/pubs/reprints/RP1385.html>.
- <sup>19</sup> Jason Price and Maria Savova, "DDA In Context: Defining a Comprehensive eBook Acquisition Strategy in an Access-Driven World," *Against the Grain* 27, no. 5 (2015): 20–24.
- <sup>20</sup> Becker, "Ebooks," 232–33.
- <sup>21</sup> Knowlton, "Two-Step Model."
- <sup>22</sup> Luke Swindler, "New Consortial Model for E-Books Acquisitions," *College & Research Libraries* 77, no. 3 (May 2016): 269, doi:10.5860/crl.77.3.269.
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- <sup>24</sup> For examples of Moretti's work, see Franco Moretti, *Distant Reading* (London; New York: Verso, 2013); Franco Moretti and Alberto Piazza, *Graphs, Maps, Trees: Abstract Models for Literary History* (London; New York: Verso, 2007); Franco Moretti, "Conjectures on World Literature," *NLR*, II, no. 1 (2000): 54–68.
- <sup>25</sup> See Matthew G. Kirschenbaum, "The Remaking of Reading: Data Mining and the Digital Humanities" (2009); Matthew L. Jockers, *Macroanalysis: Digital Methods and Literary History* (Urbana: University of Illinois Press, 2013); Stephen Ramsay, *Reading Machines: Toward an Algorithmic Criticism*, 1st Edition. (University of Illinois Press, 2011).



## **Dublin Core Basics Workshop**

by Lisa Gonzalez, PALNI

This workshop reviewed key concepts of the Dublin Core metadata standard, focusing on the 15 core elements, the use of refinements and the use of controlled vocabularies. General principles reviewed included how the Dumb-Down Principle affects the application of qualifiers or refinements to the core elements, why controlled vocabularies are important in real world applications of Dublin Core, and how URIs (Uniform Resource Identifiers) help maintain consistency in the application of Dublin Core. Metadata examples from CONTENTdm repositories included text, audio and video examples to demonstrate how to apply best practices such as OCLC's Best Practices for CONTENTdm and Other OAI-PMH Compliant Repositories to particular formats. The DCMI documentation for Dublin Core was reviewed in detail, along with some documentation from consortia on how to apply the standard to particular kinds of material using particular platforms, such as the CARLI consortium's documentation on required metadata for collections within their shared CONTENTdm instance. The online Dublin Core Generator was mentioned as a practice space to construct Dublin Core records from scratch, while the hands-on exercises handout, included in the online schedule, offered examples of how particular theology libraries had used Dublin Core to describe items in different formats in their repositories.

## MarcEdit for the Novice & Average User

by Leslie Engelson, Murray State University

Because the creator of MarcEdit, Terry Reese, is dedicated to continuous development of the software to meet changing cataloging and metadata needs, it continues to be an intrinsic tool in the cataloger's toolbox. Additionally, dissemination of information and training on the new features continues to be desired by ATLA member catalogers. This conversation group served to discuss and demonstrate some new features of the software:

**RDA Helper** — This component is used to transform records to be RDA compatible by generating RDA fields (e.g., 33X and 34X), spelling out abbreviations, generating or deleting the GMD, and modifying the 040 field. The user can select which RDA elements are processed. Caution should be used when expanding abbreviations as unintentional oddities may occur. The icon for the RDA Helper can be added to the main menu screen or this component is accessible in MarcEditor under Tools.

**Build New Field** — Accessed under Tools in MarcEditor, Build New Field is helpful for using information from existing fields to create a new field. For instance, a new 856 field can be built from information in the existing 856 field in order to add proxy information as well as helpful subfields (e.g., \$3 and \$z). 776 linking fields can be built from data in the 100, 245, and 260 fields. Terry includes several examples of the syntax to use in building the pattern for the field, which is very helpful.

**Validate Headings** — This feature queries the Library of Congress authorities database in order to verify if the headings in 1XX, 6XX, and 7XX fields match those in authority records. URIs are then embedded in the fields for those that match and preliminary authority records can be created for those that did not find a match. A file of the non-match headings can also be created to facilitate further authority work. Validate Headings can be found in MarcEditor under Reports.

**Linked Data Tool** — Similar to the Validate Headings tool, the Linked Data Tool is used to validate headings in 1XX, 6XX, and 7XX fields. Many authority files can be queried including LC, VIAF, and FAST. This tool adds URIs to headings fields as well as 33X fields. Created as part of Terry's interest in working with linked data and developing linked data tools, Linked Data Tool can be found by clicking on the MARCNext icon in the main menu and under Tools in MarcEditor. It can also be added to a task list in Manage Tasks.

**Generate FAST Headings** — This element will query OCLC's FAST service and add 6XX fields for FAST headings to the MARC records in either .mrc or .mrk files. Found under the Main Menu Tools, preferences can be selected for when FAST headings are added.

**OpenRefine Data Transfer** — OpenRefine is an open source software tool used for cleaning up data. The OpenRefine Data Transfer tool converts .mrc records to tab delimited or json files in order for them to be uploaded into OpenRefine. The file is then converted back to .mrk upon import into MarcEditor for further editing. OpenRefine works in a browser but must be downloaded to your computer before

opening and using. While OpenRefine is a powerful tool and holds a lot of potential for cleaning up messy records, it is challenging to use. There are many tutorials available on YouTube to assist with learning how to use it, and OpenRefine can be downloaded from <http://openrefine.org/>.

## ***Theological Librarianship: The State of the Journal***

by Miranda Bennett, University of Houston Libraries; Suzanne Estelle-Holmer, Yale Divinity Library

In this annual session, two members of the *Theological Librarianship* editorial board reviewed the scope and purpose of the journal; introduced a prospective new model for ATLA publications, including the journal; and described the types of content currently published in the journal. The presentation was followed by small group conversations based on a set of discussion prompts:

- What are some of the hot topics in librarianship that interest you at the moment? Is there a “theological” angle on them that you’d like to explore?
- Is there a topic related to theological libraries that has changed a lot over the past several years?
- What is one of the most important questions you’d like answered about your work? What kind of research project could help you answer that question?
- What are you doing at your library that you think your colleagues in other libraries should know about?
- Is there a theological theme or idea you think could be fruitfully applied to library work?
- Would you like to trace the development of a significant body of literature over time or trace its influence on theological education, intellectual history, or other religious cultures?
- Have you been engaged in some interesting research that you would like to report?
- Do you have a colleague at another theological library with whom you would like to write? Is there a way you might compare and contrast the ways your respective libraries are approaching a challenge or opportunity?

## 3D Hebrew Letter Tiles to Help a Blind Student Learn Biblical Hebrew

by David Schmersal, Bridwell Library, Perkins School of Theology,  
Southern Methodist University

As a child, Mytchiko McKenzie (“Myc”) “suffered from retinitis pigmentosa, which severely hampered her vision and gave her almost no depth perception.” Myc went completely blind “overnight” in 2010, two weeks before finals during her freshman year of college. She is now only able to perceive light and darkness. Myc has discovered a calling to help those who are often overlooked in society. After completing her bachelor’s degree in 2015, she entered Perkins School of Theology.<sup>1</sup>

Biblical Hebrew is one of the first classes Myc wanted to take at Perkins. After a few weeks the professor, Dr. Levison, recommended waiting to take the course and in the meantime trying to find tools to help visually impaired persons learn Biblical Hebrew. Although there are some resources for learning modern Hebrew, we were not able to find many tools to help someone without any sight learn to read Biblical Hebrew using Hebrew characters, as she wished to do. Myc shared that she is able to “read” handwriting and even print with her finger, as long as there is sufficient definition or relief. I wrote a few letters of the aleph-bet on an index card, and she was able to discern the shape of the letters. This gave me an idea: 3D printing.

Southern Methodist University’s Deason Innovation Gym enables students of all disciplines to realize their ideas by giving them the tools and space to make. Director, Katie Krummeck is a maker and educator who has proven that her priority is always students. The 3D printers in the Deason Innovation Gym can print .STL CAD (computer-aided drafting) files that have been prepared for 3D printing. When preparing an .STL file for printing, software designed for the 3D printer slices the 3D object into many layers. These layers correspond with the layers of filament that are laid down by the printer.

I worked with Katie to create a set of 3D Hebrew letter tiles, based on the SBL Hebrew font. The set includes all the consonants, all the vowel points, and some consonants with the vowel points so she can discern how the consonants and verbs work together to form syllables and words. With multiple sets, and with the assistance of another student or friend who has sight, Myc will be able to use the letters to learn the AlephBet and vowel points, and to spell out and learn vocabulary words.

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### ENDNOTES

<sup>1</sup> Hunter Johnson, “Walking by Faith,” *Dallas Morning News*, March 12, 2016, 1B, 7B.

## A Most Efficient Method of Moving Your Collection to New Shelves

by Dolores Yilibuw, Lexington Theological Seminary

Lexington Theological Seminary (LTS) needed to transfer 30,000 library books with great accuracy from their original shelves to a new but limited stacks space within a very limited time window of three days. This method works very well when you want to transfer your library books from their original shelves to a new but limited shelf space within a very short period of time. I hope by recording it in a detailed outline fashion, you would not need to reinvent the wheel should you find yourself in a similar situation. You would need to close down your stacks to apply this method successfully.

Our operational human power consisted of a general moving company that supplied wooden carts and transported the filled-up carts of books to the new location, six library staff (including two students) who planned, prepped, and loaded books on the carts, as well as a dozen Seminary faculty and staff volunteers who reshelfed the books into the new stacks at the new location.

Ideally, in order for this method to be implemented successfully and with minimal stress, library staff would need at least two to three weeks (depending on individual speed) of planning and prepping of the books to be transferred and reshelfed in the new location. This means the moving company would have to deliver the empty wooden carts to the library at least a week before the move date to allow staff time to load up the carts. There are four major areas of planning and prepping before the event of transferring and reshelfing the books in their new location.

1. The first major area of work is in making diagrams of the new shelving areas. The tasks in diagraming are I.A.) make diagrams of shelf ranges in the new stacks and the new reference room; I.B.) decide on the “starting point” and the “ending point” of reshelfing in each room and mark them on the diagrams; I.C.) count the sections of shelves in each room beginning from the “starting point” to the “ending point” of reshelfing and write the section numbers in numerical order of the diagrams. These numbers are important later when measuring books in their original stacks and marking on index cards the shelf section where they would be reshelfed in the new stacks. I.D.) In the new physical stacks write those shelf section numbers on sticky notes in numerical order and stick them to their appropriate sections. The numbered sticky notes are location markers for reshelfing volunteers in the new stacks later. I.E.) Count the numbers of shelves per section and write them on the diagrams. This information is also important when measuring the books in their original stacks and assigning the chunks of measured books their reshelfing positions in the new stacks. I.F.) Measure and note on the diagrams the lengths of all new shelves, including irregular ones. This information is important when calculating in the next paragraph the actual measurements to use in measuring the books in their current stacks location.

2. The second major area of planning and prepping is to calculate the *exact measurement of books that would fit on each new shelf*. There are two parts in this calculation. II.A.) The measurement *formula* is “the new shelves lengths” that you have recorded

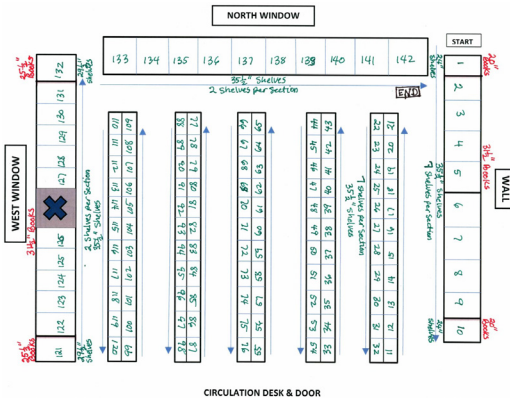


Figure 1

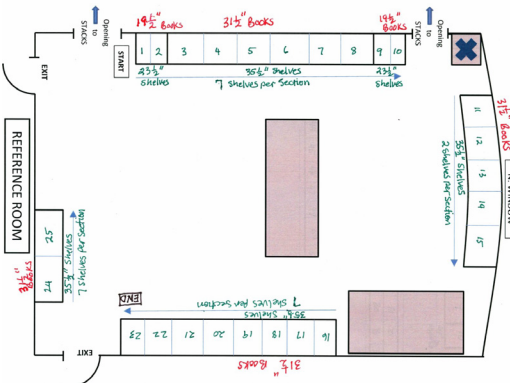


Figure 2

on the diagrams (in the LTS case, the new shelves lengths are 23.5", 24", 29.5", and 35.5") *minus* "growth space allotment" (which is 4" per shelf in the LTS case, or however much growth space you want), *equal* "the measurement of books to fill the empty new shelves" (which are for LTS 19.5", 20", 25.5", and 31.5" in lengths, respectively). II.B.) Write the result of the subtractions as the "inches of books" in the appropriate shelf sections on the diagrams. The "inches of books measurements" would be the numbers applied to measuring the books in their original stacks. (See the LTS new shelves and reference room marked up diagrams in figure 1 and 2.)

3. The third major area of planning and prepping is in measuring the books in their original stacks. The needed materials for this task are the marked-up diagrams of the new space, a measuring tape, some index cards, a pen, and Scotch tape

to secure the marked index cards to the sides of the last book in each measurement to prevent them from falling off during the transport process. Put materials on an empty cart and take it to the stacks. III.A.) Begin measuring the books in their original location starting from the beginning of the call-number run that you want to move. For example, start at the very beginning of the B's call numbers if you are moving a theology library. Only one person at a time should perform this task as books need to be measured in call-number run order. The diagrams are your reference point for measurements to be applied in measuring the books and the exact shelf and shelf section where the measured chunks of books would be reshelved in the new location. III. B.) Begin assigning shelving position to measured books starting from the "start of shelving" on your diagram and work your way through to the "end of shelving" in each diagram. III.C.) At the end of each chunk of measured books, write on an index card the corresponding shelf section number and the shelf number from the appropriate diagram where the chunk of books would be reshelved in the new space. III.D.) Number the index cards in sequential order as another marker in keeping the books in call-number run order when they get transferred to move carts later. III.E.) Fasten the marked index card to the last book in a measured chunk of books and repeat the process until all books that needed to be moved have been

measured and marked with labeled index cards. For example, in the LTS case depending on the new shelves length, every 19.5", 20", 25.5", or 31.5" of books was marked with a labelled index card that shows where that chunk of books would be reshelfed in the new shelves. (See Figure 3 for an example.) If you make a mistake in measuring or in marking the index cards, please start over or this method will not work correctly in the reshelfing stage.



Figure 3: Index card number 29, the chunk of measured books preceding the index card would be reshelfed on shelf number one, in shelf section number five.

4. The fourth major area of planning and prepping is to fill up the move carts with the measured and marked books. There are four steps in the filling up of carts process but first pair off library staff to work together, one pair at a time to fill up carts. IV.A.) The pair starts by pulling from the beginning of the call-number run of the measured and marked books on the shelves and placing them on the top far left corner of the cart in the order in which they were sitting on the shelves. IV.B.) Securely flag with a piece of paper and Scotch tape the top left corner of the cart as the *starting point of reshelfing books from that cart*. The flag helps reshelfing volunteers to be accurate in reshelfing books in call-number run order. IV.C.) Keep books in call-number order as you transfer them to carts by keeping labeled cards in numerical order on the carts. For the sake of keeping the books in call-number order, fill up carts one at a time. IV.D.) Number carts in the order in which they are filled up for the sake of keeping books in call-number run order, write the cart number on a piece of masking tape and stick it on the side of the cart. For reference books carts, write Ref #1, Ref#2, etc., on the piece of masking tape. This would also help volunteers in the new location to keep books in call-number run order as they transfer them from carts to shelves. (See figure 4 for a completely filled cart.)



Figure 4: A fully loaded, flagged, and labeled cart of measured and marked books ready to be shrink wrapped and transported.

5. On the move day; V.A.) have the moving company shrink wrap all filled carts to prevent books from falling off during transit. V.B.) Gather all reshelfing volunteers together at the new site and provide clear instructions by explaining the *law of shelving books in the library* otherwise known as *top to bottom, left to right, shelf section to shelf section*. This is also the method that they would apply to the reshelfing of books



from each loaded cart into the new shelves upon their arrival to the new site. V.C.) Explain that the start of the reshelving point on each cart has been flagged for their convenience. V.D.) Show them in each room where reshelving should begin and end. V.E.) Explain also that the carts have been numbered to help in keeping the books in call-number run order as they are being reshelved. V.F.) To prevent reshelving errors, make sure it is clear to reshelvers that the marked index cards pertain to the chunk of books preceding each one rather than the chunk of books following them. V.G.) Ask volunteers to work in pairs as they follow the markings on the carts and the index cards attached to all preceding chunks of books on carts to find the exact location in the new stacks to reshelve the chunks of books. V.H.) Explain that reshelving in this manner is similar to putting together the pieces of a large puzzle. The reshelving process would appear chaotic as they would be reshelving books simultaneously in both sides of multiple aisles. However, in the end all books would be on the shelves in call number order exactly as they were in their previous shelves space. V.I.) After all books are reshelved, go through the aisles and pull off the index cards from the books. Now all the books in the new stacks should be in perfect call-number order as they were in the original shelves.

## **Obsolete eBooks: Is it Already Time to Consider Weeding eBook Collections?**

by Robin Hartman, Hope International University

### **ABSTRACT**

Economically speaking, we have nearly grown accustomed to the idea that eBooks are different from print books in terms of how they are purchased and assessed. Nevertheless, there continue to be questions about how to value and account for them as institutional assets. Libraries have focused on the acquisition, processing, cataloging, and lending of these resources, but what about a plan for de-selection in accordance with our collection development policies? What are the implications for the library and the institution it serves?

### **BACK STORY**

We have bought several collections of academic eBooks over the years, the first in 2002. While the acquisition of eBooks has become commonplace since then, we continue to have questions about how to value and account for them as institutional assets.

Suddenly these questions became urgent last year when we lost access to an entire collection of 2,297 eBooks. They were transferred to a new vendor who could not find record of our ownership. Our campus wide accounting system had also changed so we did not have adequate proof of purchase.

How was I going to explain this to our business office? How was it going to be recorded on the books? What was the estimated market value of these 12-year-old eBooks?

Thankfully, after some deep excavating, we discovered a paper-based file with more than enough evidence to prove that we had purchased the lost collection. Suddenly, as fast as they were gone, the eBooks were back.

After reviewing the titles, we realized that if they were print books some of them would have been removed by now anyway — particularly those on topics such as ten-year-old strategies for e-commerce. But weeding eBooks had not entered my mind. It is not covered in our Collection Development Policy and in my brief scan of library literature I discovered very little has been written on the topic. It was then that I decided to submit this presentation proposal.

The focus of this Poster Session is the deselection of eBooks that have been purchased by an institution and are counted as institutional assets.

Questions and implications to consider when deciding on whether to weed eBooks from a library's collection are presented.

It does not address eBook subscription services where collections are not within the control of the local library.

## Open Access and Closed Minds? A Case Study of an Open Access Initiative

by Leslie Engelson, Murray State University

Five librarians at a medium-sized (ca. 12,000 students) public university began an open access initiative to educate faculty about some of the pieces of the open access puzzle: authors' rights, institutional repositories, impact factors, funding for open access publishing, and open access policies. The initiative began with building strategic alliances with the Dean of Libraries, Associate Provost, and members of the Deans Council. These leaders understood the importance of open access publishing for dissemination of scholarly information, shared concerns and questions about who will bear the costs of open access publishing, and provided advice and support for furthering the initiative with the faculty.

In partnership with the University's Research Policy Committee, five questions were added to a recurring faculty survey to establish the faculty's level of understanding about open access issues. The responses to this survey revealed the need for an open access outreach initiative. The librarians then sent out their own survey to the 427 faculty to gather information on a more granular level. With a 20% response rate, the survey highlighted misconceptions that needed addressing.

Throughout that year the librarians provided various programs and opportunities to talk with faculty about open access. These consisted of developing a library guide <http://libguides.murraystate.edu/openaccess/home> which includes short videos discussing the various aspects of open access; Open Access Week programming with the addition of a guest speaker; workshops on authors' rights; presentations to key faculty groups such as department chairs, tenure and promotion committee members, and members of a strategic initiative committee; a presentation to the Provost; and an effort to develop a University-wide open access policy. Further, the library faculty voted to add language to the Library's *Faculty Handbook* that encourages publishing in open access formats, depositing in repositories, and being more aware of rights as authors.

The results of the outreach have moved the University into a position of being more accepting of open access scholarly communication despite the resistance and push-back from faculty in key positions. In addition to increased faculty awareness, an institutional repository (IR) has been funded, a scholarly communications librarian has been hired, and a University-recognized Scholarly Communications Committee has been charged. From this process, the librarians learned that a different survey instrument should have been used to better suit assessment needs as well as the demographic surveyed. Additionally, a humbler and more respectful effort at initiating a conversation rather than trying to educate the faculty would likely have been more informative for everyone involved. For an important initiative such as this, full participation by all librarians, especially instruction librarians, is key. Finally, we learned that barriers can often be unpredictable and uncontrollable. Despite that, many positive and ongoing connections have been made and will continue.

To that end, goals have been established that inform the current and future efforts of the scholarly communications librarian. Efforts are underway to recruit more content for the IR: <http://digitalcommons.murraystate.edu/> Additionally, the librarians would like to see an Open Access Policy adopted for the University *Faculty Handbook* as well as broader acceptance of works published in open access journals by the tenure committees. A final desire would be to have a fully funded article processing charge fund established to support faculty's efforts to publish in open access journals.

## **Pepperdine University's Churches of Christ Heritage Center: An Intersection of Faith, History, and Collections**

by Jeremy Whitt, Jerry Rushford Center, Pepperdine University

This poster provides an overview of Pepperdine University's Churches of Christ Heritage Center, located in Malibu, California. It collects and preserves materials related to the Stone-Campbell Restoration Movement and the Churches of Christ with a focus on materials from the Western United States and the Pacific Rim countries. Established in 2009 to honor Pepperdine's religious heritage, Pepperdine's unique collections include Restoration History archives, articles and lectures on Restoration History, and biographies of church leaders and alumni.

The poster also offers details of how to establish a heritage center. There are many sources of support. Local and national partnerships can be formed with campus stakeholders, churches, donors, universities, and organizations. Institutions can also seek guidance from other heritage centers. Other factors to consider include writing a vision statement, defining the center's collection focus, and applying for grant funding.

Establishing a heritage center supports both the university and the library. Pepperdine's Churches of Christ Heritage Center affirms the University's mission, while preserving church history and providing new research opportunities for students and faculty. Likewise, a heritage center highlights the library's unique collections and can reach a global audience with digital materials. The poster can be viewed online at <https://works.bepress.com/jeremy-whitt/>.

# Denominational Meetings

## Baptist

by Beth Pulanco (retired), Asian Theological Association, The Philippines

### REPORTS FROM THE BAPTIST SEMINARIES:

- Philippine Baptist Theological Seminary opened a mission library;
  - Central Philippine University (American Baptist) has a special program for theological librarianship that currently has 12 students enrolled.
- Jeff Waldrop, Fuller Theological Seminary, Library Director & Professor; adjunct of Gateway BTS
  - Filled a position that was vacant for 4 years; 50% of students are online; trying to shift to an online culture while still dealing with a large volume of print;
  - Trying to acquire a grant to establish a digital repository;
  - A coffee cart is set up in the library;
  - Setting up a library “genius bar.”
- Garner-Webb
  - Staff restructuring; have hired a digital services librarian;
  - Established a digital commons for D.Min. projects;
  - Has access to an old hospital building which freed up more classroom space.
  - Closing the Statesville campus;
  - Librarians all teach an online research class; more access to students with embedded librarians in the classroom;
  - Trying to enhance African-American religions collection;
  - Moved to WMS;
  - New job descriptions and collection development policies.
- Gateway Baptist Theological Seminary
  - Name, email, and location change from Golden Gate to Gateway, from Mill Valley to Ontario;
  - Moved to WMS this year;
  - 2 new library staff;
  - Building a campus in Fremont;
  - Rocky Mountain campus closed, the librarian there fell and broke her shoulder;
  - Hae Sook Kim retired; Jonathan McCormick promoted;
  - Administration was much appreciated for their helpfulness during the move.
- Oliver Schulz, The Master’s Seminary, CA
  - Uses ALMA as their ILS with 2 full-time staff.
- Midwestern Baptist Theological Seminary

- Spurgeon collection moved to new Spurgeon Center, hopeful for a great visitor draw;
- An increased enrollment, and a campus store with branded items;
- Received the lead gift toward building a campus student center, and hopefully will break ground next year.
- Enlarging its Korean Studies Program to include Chinese studies. This program will now be known as the Asian Studies Program;
- Midwestern Library is participating in the unified SBC search in EDS;
- Undergoing a major weeding project starting with duplicates;
- Switching the desktop computer stations in our library computer lab with laptops which can be checked out and used anywhere in the library.
- Southeastern Baptist Theological Seminary
  - Lots of complexity with new databases and online catalog integration;
  - Approval to acquire J-Stor and MLA Bibliography databases;
  - Jason & Dougald entered PhD program;
  - Theological Libraries month — posted short videos with professors on the book (besides the Bible) that has influenced them the most, as well as Saturday videos of professors explaining what book they think has influenced a colleague the most.
- Southwestern Baptist Theological Seminary
  - Mathena Building houses the college now, will house a reconstruction of Lottie Moon's China home;
  - Acquired 2 more Dead Sea Scrolls, some are on loan to Indianapolis & Detroit;
  - Lifeway closed, the library will open a bookstore on their 1st floor; have shrunk the reference collection to make room for the bookstore, there is also an online store, a coffee shop is being planned for the library as the next phase of development.
  - Adrian Roger's library has been acquired and archives will house a recreation of his office;
  - The Pattersons are actively pursuing papers from members of the conservative resurgence, possibly for a museum;
  - Own the Hefley collection; James Hefley was a newspaper writer at the time of the resurgence;
  - Held a Library Palooza to make the library more fun;
  - Houston campus is currently undergoing new building.

## **Campbell-Stone**

by Carisse Mickey Berryhill, Abilene Christian University

The Campbell-Stone Denominational Group meeting was held at 5:00 pm, Thursday, June 16, 2016, in the Harbor C Room at the Hyatt Regency in Long Beach, California.

Attending were Robin Hartman from Hope International University in Fullerton, California; Don Meredith, Sheila Owen, and Bob Turner from Harding School of Theology in Memphis, Tennessee; Chris Rosser from Oklahoma Christian University in Edmond, Oklahoma; Matthew Thiesen from William Jessup University in Rocklin, California; Lisa Gonzalez from PALNI in Indianapolis, Indiana; Jeremy Whitt from Pepperdine University in Malibu, California; Anthony Elia from Christian Theological Seminary in Indianapolis, Indiana; and Craig Churchill, John B. Weaver, and Carisse Mickey Berryhill from Abilene Christian University in Abilene, Texas.

After each institution reported updates, the group heard about the Stone-Campbell Pedagogy of the Archive Colloquy hosted in March 2016 in Dallas by John Weaver and Anthony Elia, and its resulting Stone-Campbell Teaching Archive hosted at [digitalcommons.acu.edu](http://digitalcommons.acu.edu). The Colloquy, funded by the Wabash Center, involved professors, archivists, and librarians from all three streams of the Stone-Campbell Movement. Subsequent meetings are being planned to include even more participants.

Following these reports, Robin Hartman discussed the history of George P. Taubman (1869-1947), an influential leader among the independent Christian Churches in the west. Taubman's Men's Bible Class in Long Beach reached a peak attendance of 3,000 in the 1920s. He pastored the First Christian Church of Long Beach, once located very near the conference hotel. Taubman led the effort to begin Pacific Bible Seminary, which is now Hope International University in Fullerton, California, where Robin is the librarian. Taubman's papers are held at HIU.

The group adjourned at 6 pm to share a meal at a local Greek restaurant.

## Lutheran

by Lyle E. Buettner, Concordia Seminary

The Lutherans held their denominational meeting on Thursday June 16, 2016, in the Seaview B room of the Hyatt Regency in Long Beach, California. Twelve Lutheran librarians were present. Bruce Eldevik convened and called the meeting to order.

Most of the discussion centered on the 500th Anniversary of the Reformation and what our respective schools and libraries were going to do to celebrate it. Several of our ELCA colleagues mentioned many of their schools have made changes in their MDiv curricula. It is uncertain at this point how these changes will have an effect on library services.

Of special notice: We celebrate Bruce Eldveik on his retirement from Luther Seminary and wish him well. We celebrate Evan Boyd on his appointment at Trinity Lutheran Seminary and wish him well, also.



## Methodist

by David Schmersal, Bridwell Library

### Opening with prayer

By David Schmersal

### Approved minutes from 2015 meeting

### Elected officers for 2016-2017

Wesley Custer is president

Myka Kennedy-Stephens is VP/President Elect

David Schmersal is secretary

### Old Business

Discussed Internet archives and the money in the account. Chris Anderson said he was willing to facilitate the use of these funds so that we all can benefit from the digital content.

### New Business

Ellen Frost suggested sending archival materials on Methodism to the denominational archives housed at Drew University.

### Member Round Robin

Meeting Adjourned at 5:41 p.m.

## Presbyterian and Reformed

by James C. Pakala, J. Oliver Buswell Jr. Library, Covenant Theological Seminary

We met Thursday, June 16, 2016, at 5:00 p.m. in the beautiful Beacon Rotunda of the Hyatt Regency in Long Beach, CA. Jim Pakala led and took minutes. Present were Margaret Alkema, Clifford Anderson, Anita Coleman, Heather Huntley, David Lachman, Christine Love-Rodgers, Patrick Milas, Jim Pakala, Christopher Richardson, Donna Roof, Eugene Schemper, Michelle Spomer, and Sharon Taylor.

Jim Pakala noted a couple of things from our 2015 minutes in last year's *Proceedings* (342f) and that our 2014 minutes do appear in the same *Proceedings* and are on the last three pages (389-391), designated "Errata" atop those pages and in the table of contents. (Some sort of glitch caused their omission from the 2014 *Proceedings*.) Having recently gone over the reports from other "denominational meetings" in the 2015 *Proceedings*, Jim noted several things including the treadmill desk for patrons on the lower level of Virginia Theological Seminary's Bishop Payne Library (in the Anglican minutes) and the policy for the Methodist minutes of approving the prior year's minutes, so that the 2014 minutes appear in 2015 and that year's minutes will be in the 2016 *Proceedings*, and so on.

Institutional and personal news comprised most of the meeting. Sharon Taylor enjoys Pittsburgh and her activities but would consider particularly a theological library position should the right one turn up.

Michelle Spomer on February 15 began serving as the director of Pittsburgh Theological Seminary's library as a result of being recruited by their new president, David Esterline (who had held positions at McCormick Theological Seminary). In the last three or four years about half of the faculty members are new and a dean was just hired. President Esterline halted the work of a library renovation committee so that upon her arrival Michelle could become closely involved with the project. In a year the library will be in its allocated temporary space. Michelle has started subscribing to Springshare's LibAnswers and LibInsight products in order to gather reference and other operational statistics.

Christopher Richardson directs the library at Union Presbyterian Seminary [which at its campus fully hosted ATLA for the Conference in 1983]. He also serves as the director of institutional effectiveness. Much renovation of buildings is occurring at the Seminary, including an all new electrical system for the Library. Moving away from Ex Libris and to SirsiDynix, the Library in short has "bought everything they sell."

Donna Root reported for Westminster Theological Seminary [PA] that Marsha Blake is retiring in December.

Margaret Alkema reported that for Canadian Reformed Theological Seminary the disparity between the U.S. and Canadian dollar has been difficult for acquisitions.

Heather Huntley of Redlands, CA, taught in Taiwan for sixteen years but is an aspiring librarian. She mentioned her studies at Fuller Theological Seminary and San Bernardino Valley College.

Christine Love-Rodgers is Academic Support Librarian at New College, Edinburgh, and is giving a paper at this Conference. They have 60,000 catalogued rare books online, which is two-thirds of the collection.

Lugene Schemper, Theological Librarian for Calvin College and Calvin Theological Seminary, reported that he has been serving for almost six months as the interim dean of the library since the dean left. Wheaton College's David Malone now will be the new dean of the Bekman Library which serves both College and Seminary. Calvin offers a degree-granting program for prisoners. Twenty students per year are admitted as a cohort. Calvin is putting a library in place at the prison in Ionia, MI which will help support a B.A. in Christian Ministry Leadership. Lugene also mentioned that he is retiring, but it is unclear whether he will be succeeded except by a part-time person. The H. Henry Meeter Center for Calvin Studies [whose curator, Paul Fields, is known to our denominational group and more than a few others in ATLA] is raising \$5,000,000 because it is no longer tuition-funded. Lugene also reported that Western Theological Seminary (Holland, MI) has not yet appointed a new library director.

Professor Anita Coleman teaches cataloguing at San Jose State University. Her PhD is from the University of Illinois, where she also taught information technology. She received the *Library Journal* Movers & Shakers Award. Anita is Presbyterian but works with many faith groups. She is active in addressing racism, such as launching a digital library. She was excited by discovering ATLA and reads the cataloguing bulletin as well as newsletter.

David Lachman reported briefly on his business of dealing in 16th to 18th century Bibles & books of Presbyterian and Reformed interest.

Patrick Milas, Academic Technology Librarian at Princeton Theological Seminary, got his PhD in May 2015 in library science. Administering the learning management system and teaching courses in BibleWorks are among his duties. He reported that Jeremy Wallace is their Collection Development Librarian. Donald Vorp, who most recently has headed their library, is retiring.

Clifford Anderson reported that at Vanderbilt their new University Librarian will be Valerie Hotchkiss. (This is exciting news partly because Valerie was in ATLA and attended our denominational meetings.)

Jim Pakala reported that Covenant Theological Seminary had congregations and individuals approach us about having a location in Nashville. Some of them had been urging this for years, and in 2016 classes begin there. State, ATS, and regional approval in terms of accreditation and other standards is in place apart from a few details. Covenant's library essentially is placing and overseeing a library there (e.g., the Innovative Sierra catalog will have a Nashville location code). Covenant is preparing for a ten-year visit from ATS in the fall of 2017. The visit from the North Central Association's Higher Learning Commission is to occur in early 2018. The Seminary is beginning a major capital campaign.

## Roman Catholic

by David Kriegh, St. Patrick's Seminary

*(Members present listed following minutes)*

1. **Opening prayer** was offered by Stephen Sweeney
2. **Minutes** from the 2016 meeting were approved as written
3. **Dinner** – Two different sites and times were arranged. Those interested in going should stay after the regular meeting for details.
4. **CPLI® discussion**
  - From the ATLA point of view, the indexing is going well; several new titles have been added, and they are down to a small backlog of materials to index.
  - In answer to the question about how far back they plan to index: there is some limit due to the fact that Villanova holds the rights to the pre-1981 indexing.
  - Some concerns were expressed about the higher proportion of “religious studies” types of titles being added to RDB®, versus more standard theological items.
    - If there are titles we'd like to recommend for indexing, here is the link with details ([https://www.atla.com/products/publishing/For\\_Publishers/Pages/Add-Journals-CPLI.aspx](https://www.atla.com/products/publishing/For_Publishers/Pages/Add-Journals-CPLI.aspx)), or email [contentdevelopment@atla.com](mailto:contentdevelopment@atla.com).
  - There is also concern about using “scholarly” as a criteria for CPLI titles, as many of the so-called “popular” titles that were dropped are needed by our types of institutions, and are not strictly “popular.”
    - We will circulate a list of dropped titles on the ATLA-RC list serve to see if there is interest in re-including them.
5. **Catholic Library Association**
  - Perhaps a point of contact could be how CLA is handling the loss of “popular”

periodicals from *CPLI*? CLA has been floating the idea of voluntarily indexing some of these titles and making them available to a members-only section of the web site.

- Feedback from group needed: ideas for topics for a slot in next year's ATLA conference, or a pre-conference workshop, on a Catholic topic. Send to the list serve.

## 6. "Best" Catholic Seminary Resources

The project to move and update McCabe's classic, *Critical Guide to Catholic Reference Books*, begun by Melody Layton McMahon and Lisa Gonzalez, seems to have stalled. If members are interested in getting involved, please contact Melody at CTU.

In a related vein, Connie Song (Athenaeum) and David Kriegh (St. Pat's, Menlo Park) will begin to create a template and selection criteria for the group to put together a list of best Catholic seminary resources, perhaps drawing from the ATLA collection development sessions' template.

## 7. Catholic Research Resources Alliance

Previous to the meeting, Alan Krieger (Notre Dame) sent out an update on the CRRRA projects, and highlighted some points at the meeting. There are currently 45 members, and they are hoping for more archival and special collections materials from smaller institutions and religious orders. The project is still primarily a finding aid, despite the newspaper digitizing project.

They are currently conducting a survey of materials to see how rare some of the content actually is, using OCLC holdings as a measure. This might result in some guidelines for institutions to use when selecting materials to include. They have not yet created a wish list of materials they'd like added (e.g., certain years of newspaper runs, etc.)

If any institutions are interested in joining, please contact Jennifer Younger, the executive director, at [younger.1@nd.edu](mailto:younger.1@nd.edu).

## 8. Other Items

A reminder that Melody's book on Fr. Simeon Daly, OSB, *An Enthusiasm for the Word* is now available from ATLA as a free e-book: <https://books.atla.com/index.php/atlapress/catalog/book/8>. A round of applause was heartily offered.

## 9. Closing prayer was offered by Connie Song.

**2016 ROMAN CATHOLIC DENOMINATIONAL GROUP ATTENDEES**

Name	Institution	Email
Steve Perisho	Seattle Pacific University	sperisho@spu.edu
Kathy Harty	Sacred Heart Seminary & School of Theology	kharty@shsst.edu
Stephen Sweeney	St. John Vianney Seminary	Stephen.Sweeney@archden.org
Connor Flatz	Seminary of the Immaculate Conception	cflatz@icseminary.edu
Bethany O'Shea	New Brunswick Theological Seminary	boshea@nbts.edu
Jennie Bartholomew	Sacred Heart Seminary & School of Theology	jbartholomew@shsst.edu
Christopher Spilker	Sacred Heart Major Seminary	Spilker.Chris@shms.edu
Mary Linden Sepulveda	Seattle University	mlinden@seattleu.edu
Kerrie Burn	University of Divinity, Catholic Theological College	Kerrie.burn@ctc.edu
Elyse Hayes	Seminary of the Immaculate Conception	ehayes@icseminary.edu
Matina Cárán	Biblyski Institut	matina.caran@gmail.com
Vlatka Božičević	University of Zagreb, Catholic Faculty of Theology	vbozicev@kbf.unizg.hr
Brian Morin	Mount Angel Abbey	Brian.morin@mtangel.edu
Ann Owen	Sacred Heart Seminary & School of Theology	aowen@shsst.edu
Claire Ballinger	Athenaeum of Ohio, Mt. St. Mary's Seminary	cballinger@atheneaum.edu
Connie Song	Athenaeum of Ohio, Mt. St. Mary's Seminary	csong@atheneaum.edu
Stella Wilkins	ICS/Seton Hall Univeristy	Stella.wilkins@shu.edu
David Kriegh	St. Patrick's Seminary	David.kriegh@stpsu.edu
Gabriel Ortiz	St. Patrick's Seminary	Gabriel.ortiz@stpsu.edu
Barnaby Hughes	ATLA	bhughes@atla.com
Lorraine Eustice	University of St. Mary of the Lake (Mundelein)	lolley@usml.edu
Tony Amodeo	Retired (Loyola Marymount)	Tony.amodeo@lmu.edu
Alan Krieger	Univ. of Notre Dame	akrieger@nd.edu
Derek Rieckens	St. Michael's Abbey	derekr@stmichaelsabbey.com

## **Diana Brice**

Submitted and read by Christine Wenderoth, The JKM Library

Diana Levonne Brice was born on October 9, 1944, in Pasadena, California. She grew up in Chicago, Illinois, and Columbia, Missouri, completing high school at the age of 16. Diana married in 1964, and she and her husband had three children. By 1987, Diana held not only the B.S. degree, but a Master of Public Administration and a Master of Arts in Library Science, all from the University of Missouri.

Diana's library career began at the University of Colorado at Denver as Instructor and Management Reference Librarian. She subsequently was Library Director of the Penn Valley Community College library in Kansas City. From 1991 to 2004 she worked for the Chicago Public Library system, mostly as a branch manager. Diana entered theological librarianship in 2005 when she joined the staff of the JKM Library in Chicago as its Serials and Acquisitions Librarian, a position she held until her retirement in December of 2011.

During her JKM years Diana was an enthusiastic, active member of ATLA, particularly known for her pioneering work on the diversity committee.

Diana was a devout Christian, a voracious reader, a devotee of British TV mysteries, a wonderful cook, and a fierce advocate for folks with chronic, invisible illness. As one of her JKM colleagues said, "She always had a little spark!" We will miss that spark but also know that Diana has come to that long-deserved rest with God when she passed on November 2, 2015, in Chicago at the age of 71.

## **David Holifield**

Submitted by Mark Stover, California State University; Read by Elizabeth A. Leahy, Azusa Pacific Seminary

David Holifield passed away on February 5, 2016, in San Jose, California, after a long battle with ALS. David was a theological librarian at several institutions during his career, and a member of the ATLA from 1990 until his death.

David received his B.A. in Religion from Azusa Pacific University in 1989, his MLS from San Jose State University in 1992, and his M.A. in Theology from Fuller Theological Seminary in 1999. He began his journey as a theological librarian at Fuller Theological Seminary where he worked from 1991 to 1998. Later he joined the staff at Azusa Pacific University where he served as a reference librarian from 1998 to 2002.

In 2002 he moved to the Sacramento area of Northern California, along with his beloved wife, Audrey, where he took up duties as the Librarian at William Jessup University. David served in this role until 2006, when his job moved to the Sacramento

campus of Western Seminary. But during this time period David's two children were born, and he decided to become a stay-at-home dad while at the same time being a part-time theological librarian, writer, editor, and consultant.

In early 2013 David was diagnosed with ALS. He fought valiantly against the disease that eventually took his life. Even in the throes of his debilitating illness he lived life to the fullest and was a wonderful husband, a dedicated Christian, and a devoted father. The photographs from the last three years of his life reveal joy and love in the midst of struggle and hardship. He will be greatly missed by his family and his many friends and colleagues.

### **James S. Irvine**

Submitted by Kenneth W. Henke, Princeton Theological Seminary Library;  
Read by Patrick Milas, Princeton Theological Seminary Library

James Sheppard Irvine was born on December 21, 1927, in Altoona, Pennsylvania. He received an A.B. magna cum laude from Washington and Jefferson College in 1949 and completed his B.D. at Western (now Pittsburgh) Presbyterian Seminary in 1952. He went on to do his Ph.D. at Johns Hopkins University in Near Eastern Studies.

He returned to Western/Pittsburgh Seminary in 1958 where he taught Hebrew, Syriac and Akkadian and also served as librarian of the seminary, earning his M.L.S. in 1961 at the Carnegie Library School in Pittsburgh. In 1966 he was called to the library of Princeton Theological Seminary to be an assistant to Kenneth Gapp. Within a few weeks of his arrival, Kenneth Gapp died and he was appointed interim co-librarian. He continued to serve at the Princeton Theological Seminary Library until his retirement in 1998, at which time he held the title of Associate Seminary Librarian and Head of Technical Services. In 2000 he moved to Medford Leas Retirement Center in Medford, New Jersey, where he died on January 9, 2016.

James Irvine was a long-time member of the American Theological Library Association, having joined ATLA in 1958, and he served from 1978-1983 as the ATLA Representative to the Council of National Library and Information Associations (CNLIA).

### **Channing R. Jeschke**

Submitted and read by M. Patrick Graham, Pitts Theology Library, Emory University

Professor Emeritus Channing R. Jeschke died on January 13, 2016, at age 86 and is survived by his wife of sixty years, Carol Ahrens Jeschke. He was the Margaret A. Pitts Professor of Theological Bibliography and served on the Candler faculty from 1971 until his retirement in 1994. In 2014 he received the Dean's Medal from the Candler School of Theology in recognition of his faithful and creative service.

Professor Jeschke received his BA from Oberlin College, the BD from Yale University, the PhD from the University of Chicago, and the MS from Columbia

University, and he was ordained in the United Church of Christ. In addition to building the collections of the Pitts Theology Library and overseeing the major renovation of the library building in 1975-1976, he served as president of Board of Directors of ATLA (1988-1989) and was widely recognized for his encouragement of ATLA libraries to collect materials from Latin America, Africa, and Asia. He was respected by colleagues for his integrity, embodiment of the scholar-librarian, and efforts to develop the next generation of theological librarians. Staff of the Pitts Theology Library regarded him as a friend and one who subsumed any personal ambition for the benefit of the library and its mission to serve Emory and the larger world of theological education and research.



## **Appendix I: Annual Reports** **Committee for Diversity, Equity, and Inclusion**

by Nicholas Weiss, Chair

The 2015-2016 members for the Committee for Diversity, Equity, and Inclusion were Jaeyon Lucy Chung (2013-2016), Garrett Evangelical Theological Seminary, Chair; Shaneè Yvette Murrain (2014-2017), Payne Theological Seminary; Gabriel Ortiz (2014-2017), St. Patrick's Theological Seminary & University; Bonggun Baek (2015-2018), Fuller Theological Seminary; and Nicholas Weiss (2015-2018), Naropa University. In April 2016, Nicholas assumed the position of Chair for the remainder of 2016 and through 2017, as Lucy assumed her new role of the Board of Trustees. We congratulate Lucy on her appointment and greatly appreciate her service to the committee.

In October 2015 the then named Diversity Committee met in Salt Lake City, Utah, to attend the 2015 Parliament of the World's Religions. This once-in-a-lifetime opportunity allowed the committee to spend three days at the conference, taking in lectures, demonstrations, and rituals presented by an amazingly vast spectrum of attendees, looking into diversity of religion, thought, culture, ethnicity, nationality, and much more and learning how such a diversity can come together as one, all in between service hours at ATLA's "Ask a Librarian" presence at their conference booth. After a delightfully mind-opening three days, the committee convened at the Salt Lake City Public Library to build our plan for the future. A great deal of our time was spent reflecting on our experience and on discussing how our new charge could work in alignment with the ATLA Strategic Plan and organizational ends in order to collaboratively build, from the inside, an effort to advance a culture within the association that affirms the intrinsic value of all. This reflection ended into strong advances that were meant to begin much bigger conversations. First, the committee recommended a name change. Once approved, the Committee for Diversity, Equity, and Inclusion came into being. To build this further, the scope of the committee's charge was addressed, the following being the final, Executive Director-approved iteration:

### ATLA COMMITTEE FOR DIVERSITY, EQUITY, AND INCLUSION CHARGE

In order to realize and live the core value of hospitality, inclusion, and diversity as outlined in the ATLA Strategic Plan, the Committee for Diversity, Equity, and Inclusion (DEI) is committed to advancing ATLA's culture that affirms the intrinsic value of all members regardless of racial, culture, age, career stage/professional experience, sexual orientation, gender expression, expression of faith tradition, disabilities, or socio-economic differences by:

- identifying, acknowledging, and deconstructing barriers to diversity, equity, and inclusion
- welcoming, valuing, and celebrating multiple perspectives and cultural vantage points
- increasing awareness and sensitivity toward issues of diversity, equity, and inclusion
- modeling meaningful exchange and full community participation
- creating and maintaining a welcoming and respectful environment
- embedding diversity, equity, and inclusion into the work and outcomes of the association
- providing members with resources, tools, and best practices they can use at their own institutions as appropriate
- transforming ATLA's composition to reflect the diversity of members' institutions and communities

The newly established DEI committee was incredibly pleased to see the level of diversity initiative reflected in the programming for the 2016 Annual Conference. As a committee, and with great thanks to the hard work of Gabriel Ortiz, a poster session was created to inform members of the Committee's history, and its new direction and charge, and offer a space for members to leave personal responses and reflections on their views of the new charge and what it would mean for the future. In addition to this, the committee hosted an all-conference luncheon entitled "Are you Welcomed? A Conversation Toward Building a More Diverse and Inclusive Community in ATLA." Gathering attendees around the communal act of enjoying a meal, the committee members presented the new charge and, along with assistance from Board members and ATLA staff, engaged in small group discussion throughout lunch addressing four questions meant to reflect on the charge, its meaning, and what ATLA members felt it meant for them personally, for their institutions, and for the association as a whole. The four questions were 1) Considering the new charge of the DEI Committee, how do you see this shaping the future of ATLA as an organization? 2) Are there DEI initiatives at your institution? What can the Committee and ATLA as a whole offer to assist you in DEI efforts to better serve your own constituents? 3) What is the one thing the DEI Committee can do in the next year to move the needle forward in its charge? and 4) What one thing can you personally do to assist the DEI Committee's move forward? These questions offered a great deal of information that the committee will be using in its next year of service to build a stronger, more inclusive association.

Finally, the committee was honored to offer two diversity scholarships for the 2015-2016 year. Connie Song was awarded the Scholarship for a Theological Librarianship Course at University of Illinois, Urbana-Champaign, to complement her current studies in theology at the Athenaeum of Ohio. The 2015 Diversity Scholarship was awarded to Kathryn Flynn, which will assist in her studies toward a Master of Library Science at UNC School of Information and Library Science in Chapel Hill, NC. Congratulations to both Connie and Kathryn for their commitment to diversity in theological librarianship, and we look forward to their contributions to the field in coming years.

## Conference Committee

by M. Patrick Graham, Chair

The ATLA Conference Committee for 2015-2016 included the following members: Miranda Bennett, Robert Burgess, Rebecca Butler, M. Patrick Graham (chair), Suzanne Estelle-Holmer, Michelle Spomer, Matthew Thiesen, Paul Tippey, Gillian Harrison Cain, and Denise McFarlin.

The committee reviewed and made suggestions for the Annual Conference Handbook prepared by ATLA staff and developed a scoring rubric for use in evaluating program proposals. The committee met in Long Beach on October 26-28, 2015, to review plans for the 2016 Annual ATLA Conference and work through program proposals and the place of memorials and worship opportunities in the program. The committee accepted responsibility for inviting persons to compose and read memorials at future ATLA conferences and defined their length to be 150-220 words. In addition, the Committee reviewed plans for conferences in 2017 (Atlanta) and 2018 (Indianapolis).

## Endowment Committee

by Sharon Taylor, Chair

The 2015-2016 Endowment Committee held its fall meeting in early November in Chicago, and conducted additional business throughout the year via phone and email. A subset of the committee met again during the ATLA Annual Conference in Long Beach in June where they staffed an exhibit table featuring updates on Lifetime Members.

The fall meeting was led by then-chair Dennis Swanson, who was joined by committee members Marti Alt and Sharon Taylor. Director of Financial Services Marie Jacobson and Executive Director Brenda Bailey-Hainer continued on as staff liaisons to the committee. Due to a vacancy on the committee, time was spent identifying potential members, leading to the appointment of Eric Benoy in December. Due to a job change, Swanson stepped down as chair in May (but remained on the committee) and Taylor was appointed to serve as chair.

The committee reaffirmed its short-term goal of a \$1 million fund within the next five years and a long-term goal of \$13.5 million. Both the December 2015 end-of-year appeal letters and the solicitation that was part of the spring 2016 annual membership renewal process saw good responses. Although fund raising fell short of the \$10,000 goal set for the year, 57 individuals and 2 institutions made 66 donations totaling \$6,551.25, which was a slight increase over the previous year. ATLA contributed an additional \$20,000. The Endowment Fund continues to demonstrate slow but steady growth and had a balance of \$479,121 as of the end of the fiscal year.

## Professional Development Committee

by Jennifer Ulrich, Chair

### PROFESSIONAL DEVELOPMENT COMMITTEE

- Jennifer Ulrich - Eastern Mennonite University, Chair
- Martha Adkins - University of San Diego
- Megan E. Welsh - University of Colorado, Boulder
- James Estes - Wesley Theological Seminary
- Michael Bradford – Harvard Divinity School
- Wesley Custer - Asbury Theological Seminary

The Professional Development Committee fosters development of librarians and related information professionals who serve theological and religious studies scholarship and study.

We define the infrastructure needed to deliver professional development opportunities to members throughout the year by:

- determining member needs
- identifying expert resources
- utilizing a variety of methods and delivery mechanisms

In doing so, we facilitate the exchange of ideas and support members at every point in their careers.

The committee developed this new charge during its annual face-to-face meeting which was in Denver this year. We met via video conference a number of times as well as throughout the year.

The Committee provides funds for continuing education opportunities, mostly grants to regional groups to help support these meetings. We do much of this work via email. This past year the group gave out 4 grants for a total of \$1,335.

The committee has been discussing the possibility of offering webinars to ATLA members. Four webinars were offered this year in the spring. Including views on demand about 90 persons took part in these offerings. The most popular was the webinar about the NACO and CONSER Funnel projects.

The committee also spent time developing a survey to the ATLA membership on Professional Development Needs. The results will help shape the continuing work of the committee.

## Appendix II: Annual Conferences (1947–2016)

Year	Place	Host
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary and Capital University
1951	Rochester, New York	Colgate-Rochester Divinity School
1952	Louisville, Kentucky	Southern Baptist Theological Seminary
1953	Evanston, Illinois	Garrett Biblical Institute
1954	Chicago, Illinois	Chicago Theological Seminary
1955	New York, New York	Union Theological Seminary
1956	Berkeley, California	Pacific School of Religion
1957	Fort Worth, Texas	Southwestern Baptist Theological Seminary
1958	Boston, Massachusetts	Boston University School of Theology
1959	Toronto, Ontario	Knox College
1960	St. Paul, Minnesota	Bethel College and Seminary
1961	Washington, D.C.	Wesley Theological Seminary
1962	Hartford, Connecticut	Hartford Seminary Foundation
1963	Mill Valley, California	Golden Gate Baptist Theological Seminary
1964	Kansas City, Missouri	St. Paul School of Theology
1965	New York, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Seminary
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College
1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary — Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary and Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, and Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, and Carey Theological College

<b>Year</b>	<b>Place</b>	<b>Host</b>
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, and Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University and Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology
1997	Boston, Massachusetts	Boston University & Boston Theological Institute
1998	Leesburg, Virginia	Virginia Theological Seminary and Washington Theological Consortium
1999	Chicago, Illinois	ATLA and Association of Chicago Theological Schools
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University
2002	Saint Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey George Fox Seminary Multnomah Biblical Seminary Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff
2007	Philadelphia, Pennsylvania	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, Ontario	Saint Paul University
2009	St. Louis, Missouri	St. Louis Theological Consortium Libraries
2010	Louisville, Kentucky	The Theological Education Association of Mid-America
2011	Chicago, Illinois	Chicago Area Theological Library Association and Association of Chicago Theological Schools
2012	Scottsdale, Arizona	Theological Library Cooperative of Arizona
2013	Charlotte, North Carolina	Carolinas Theological Library Consortium
2014	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
2015	Denver, Colorado	Theological Librarians and Libraries of Denver/Rocky Mountain Region
2016	Long Beach, California	The Southern California Theological Library Association

## Appendix III: Officers of ATLA (1947–2016)

Term	President President Elect	Vice President/ Secretary*	Executive	Treasurer
1947–48	L.R. Elliott	Charles P. Johnson	Robert F. Beach	Ernest M. White
1948–49	L.R. Elliott	Lucy W. Markley	Robert F. Beach	J. Stillson Judah
1949–50	Jannette Newhall	Kenneth S. Gapp	Robert F. Beach	E.F. George
1950–51	Jannette Newhall	O. Gerald Lawson	Evah Ostrander	E.F. George
1951–52	Raymond P. Morris	Margaret Hort	Evah Kincheloe	Calvin Schmitt
1952–53	Raymond P. Morris	Henry M. Brimm	Esther George	Calvin Schmitt
1953–54	Henry M. Brimm	Robert F. Beach	Esther George	Calvin Schmitt
1954–55	Robert F. Beach	Evah Kincheloe	Alice Dagan	Ernest M. White
1955–56	Robert F. Beach	Helen Uhrlich	Alice Dagan	Ernest M. White
1956–57	Helen B. Uhrlich	Calvin Schmitt	Alice Dagan	Harold B. Prince
1957–58	Calvin Schmitt	Decherd Turner	Alice Dagan	Harold B. Prince
1958–59	Decherd Turner	Pamela Quiers	Frederick Chenery	Harold B. Prince
1959–60	Pamela Quiers	Kenneth Quiers	Frederick Chenery	Harold B. Prince
1960–61	Kenneth Gapp	Conolly Gamble	Frederick Chenery	Harold B. Prince
1961–62	Conolly Gamble	Donn M. Farris	Frederick Chenery	Harold B. Prince
1962–63	Donn M. Farris	Jay S. Judah	Frederick Chenery	Harold B. Prince
1963–64	Jay S. Judah	Charles Johnson	Frederick Chenery	Harold B. Prince
1964–65	Charles Johnson	George H. Bricker	Frederick Chenery	Peter VandenBerge
1965–66	George H. Bricker	Roscoe M. Pierson	Thomas E. Camp	Peter VandenBerge
1966–67	Roscoe Pierson	Arthur E. Jones	Thomas E. Camp	Peter VandenBerge
1967–68	Arthur E. Jones	Maria Grossmann	Susan A. Schultz	David Guston
1968–69	Maria Grossmann	Harold B. Prince	Susan A. Schultz	David Guston
1969–70	Harold B. Prince	Henry Scherer	Susan A. Schultz	David Guston
1970–71	Henry Scherer	Genevieve Kelly	Susan A. Schultz	David Guston
1971–72	Genevieve Kelly	Peter VandenBerge	David J. Wartluft	Warren Mehl
1972–73	Peter VandenBerge	John D. Batsel	David J. Wartluft	Warren Mehl
1973–74	John D. Batsel	Oscar C. Burdick	David J. Wartluft	Warren Mehl
1974–75	Oscar C. Burdick	Roland E. Kircher	David J. Wartluft	Robert A. Olsen, Jr.
1975–76	Roland E. Kircher	Erich Schultz	David J. Wartluft	Robert A. Olsen, Jr.
1976–77	Erich R.W. Schultz	John B. Trotti	David J. Wartluft	Robert A. Olsen, Jr.
1977–78	John B. Trotti	Elmer J. O'Brien	David J. Wartluft	Robert A. Olsen, Jr.
1978–79	Elmer J. O'Brien	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1979–80	Simeon Daly	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1980–81	Simeon Daly	Jerry Campbell	David J. Wartluft	Robert A. Olsen, Jr.
1981–82	Jerry Campbell	Robert Dvorak	Albert Hurd	Robert A. Olsen, Jr.
1982–83	Robert Dvorak	Martha Aycock	Albert Hurd	Robert A. Olsen, Jr.
1983–84	Martha Aycock	Ronald Deering	Albert Hurd	Robert A. Olsen, Jr.
1984–85	Ronald Deering	Sara Mobley	Albert Hurd	Robert A. Olsen, Jr.
1985–86	Sara Myers	Stephen Peterson	Simeon Daly	Robert A. Olsen, Jr.
1986–87	Stephen Peterson	Rosalyn Lewis	Simeon Daly	Robert A. Olsen, Jr.
1987–88	Rosalyn Lewis	Channing Jeschke	Simeon Daly	Robert A. Olsen, Jr.
1988–89	Channing Jeschke	H. Eugene McLeod	Simeon Daly	Robert A. Olsen, Jr.
1989–90	H. Eugene McLeod	James Dunkly	Simeon Daly	Robert A. Olsen, Jr.
1990–91	James Dunkly	Mary Bischoff		
1991–92	James Dunkly	Mary Bischoff		
1992–93	Mary Bischoff	Linda Corman		
1993–94	Roger Loyd	Linda Corman		
1994–95	Roger Loyd	Linda Corman		
1995–96	Linda Corman	M. Patrick Graham		

Term	President President Elect	Vice President/ Secretary*	Executive	Treasurer
1996-97	M. Patrick Graham	Sharon A. Taylor		
1997-98	M. Patrick Graham	Dorothy G. Thomason		
1998-99	Milton J. (Joe) Coalter	Dorothy G. Thomason		
1999-2000	Milton J. (Joe) Coalter	William Hook		
2000-01	William Hook	Sharon Taylor		
2001-02	Sharon Taylor	Eileen K. Saner		
2002-03	Eileen K. Saner	Paul Schrodt		
2003-04	Paul Schrodt	Paul Stuehrenberg		
2004-05	Paul Stuehrenberg	Christine Wenderoth		
2005-06	Christine Wenderoth	Duane Harbin		
2006-07	Duane Harbin	Martha Lund Smalley		
2007-08	Martha Lund Smalley	David R. Stewart		
2008-09	David R. Stewart	Roberta A. Schaafsma		
2009-10	David R. Stewart	Roberta A. Schaafsma		
2010-11	Laura C. Wood	Eileen Crawford		
2011-12	John B. Weaver	Andrew Keck		
2012-13	Andrew Keck	Beth Bidlack		
2013-14	Beth Bidlack	Melody Layton McMahon		
2014-15	Beth Bidlack	Kelly Campbell		
2015-16	Kelly Campbell	Timothy D. Lincoln		

\* This officer was called Secretary until 1956-57, when the title was changed to Executive Secretary. When ATLA was reorganized in 1991, the Executive Secretary became a paid ATLA staff position. In 1993, this position became Director of Member Services.



## Appendix IV: 2016 Annual Conference Hosts

### THE SOUTHERN CALIFORNIA THEOLOGICAL LIBRARY ASSOCIATION



The Southern California Theological Library Association (SCATLA)

Welcome to Long Beach! The 2016 ATLA Annual Conference promises to be one of the best yet, with conference sessions, plenary speakers, worship services, and excursions that reflect the diversity and innovative spirit of Southern California.

Dubbed the “Urban Waterfront Playground,” Long Beach offers both big city culture as well as the laid-back pleasures of a beach town. You will find more than 160 restaurants, bars, and

cafes to choose from before taking advantage of a variety of entertainment options, such as the Laugh Factory, the Aquarium of the Pacific, or the Queen Mary. Long Beach also offers convenient transportation to other parts of the Los Angeles area, including fixed rail transit that connects directly to downtown Los Angeles. SCATLA hosted excursions include visits to the Getty Museum and Research Library and to the Huntington Library, Art Collections and Botanical Gardens.

The newly renovated Hyatt Regency Long Beach provides several rooms with ocean views and gorgeous spaces with plenty of California sunshine. Restaurants, shopping, and entertainment are all within walking distance. The opening reception will take place in the beautiful Seaview Foyer & Rotunda, with opportunity to take advantage of the outside pool deck and fire pit.

The Local Host Committee has posted several items to Pinterest, Facebook, and Twitter to help attendees plan their time in Southern California. You will also find information about the variety of institutions that make up SCATLA.

We’re looking forward to hosting the conference and seeing all of you in Long Beach!

- SCATLA, *The Southern California Theological Library Association*

## Appendix V: 2016 Annual Conference Attendees

### ATLA MEMBER AND INSTITUTIONAL MEMBER REPRESENTATIVE ATTENDEES

Cindy Aalders	Matina Caran	Elyse Hayes
Yasmine Abou-El-Kheir	Duane Carter	Julie Hines
Cheryl L. Adams	Wai Chan	Thad R. Horner
Richard M. Adams	Jane Chang	Debbie Hunn
Carl Adkins	Christine Cherney	Marvin T. Hunn
Martha Adkins	Kyunghyun Cho	Terese Jerosé
Margaret Alkema	Jaeyeon (Lucy) Chung	Steven Jung
Marti Alt	S. Craig Churchill	Naw San Dee KD
Anthony J. Amodeo	Tom Clark	Andrew Keck
Christopher J. Anderson	Anita Coleman	Alan Krieger
Clifford B. Anderson	Matthew S. Collins	David Kriegh
Anna Appleman	Wesley Custer	Anna Kroll
Bonggun Baek	Julie Dawson	J. Craig Kubic
Drew Baker	Melody Detar	Stefana Laing
Claire Ballinger	Ryan Douthat	Richard A. Lammert
Jennifer Bartholomew	Colin Dube	Jeremie LeBlanc
Rebekah Bedard	James W. Dunkly	Andrew Lee
William Beermann	Erica Durham	Charlotte Lew
Yuh-Fen Benda	Susan Ebertz	Amy E. Limpitlaw
Chris Benda	Jane Elder	Timothy D. Lincoln
Miranda Bennett	Bruce Eldevik	Sandra Lipton
Carisse Mickey Berryhill	Anthony J. Elia	Kenneth D. Litwak
Beth Bidlack	Teresa Ellis	Naomi Lloyd
Joan Blocher	Leslie Engelson	Nancy L. Lois
Sarah Bogue	Victoria Ertelt	Karen Madigan
Evan E. Boyd	Suzanne Estelle-Holmer	David Mayo
Kenneth A. Boyd	Eugene Fieg	Kaeley McMahan
Michael Bradford	Connor Flatz	Rebecca Mendelson
Debra L. Bradshaw	Kathryn Flynn	Don Meredith
Jill Brown	Ellen Frost	Ramez Mikhail
Moira Bryant	Lisa Gonzalez	Patrick Milas
Lyle E. Buettner	Bethany Goodwin	Elizabeth Miller
Robert Burgess	Karla F. Grafton	Matthew Millsap
Kerrie Burn	M. Patrick Graham	J. Lauren Mondala
Trisha Burr	Lisa Grover	Brian Morin
Kelly Campbell	Lois Guebert	Juliana Morley
	Laura Guzman	Gregory Morrison
	Carrie M. Hackney	Ondrea Murphy
	Laura Harris	Shaneè Yvette Murrain
	Robin Hartman	Gabriel Ortiz
	Kathleen Harty	Bethany O'Shea

Keegan Osinski  
 Sandra Oslund  
 Brad Ost  
 Matthew J. Ostercamp  
 Terezita Overduin  
 Sheila Owen  
 Ann Owen  
 Denise M. Pakala  
 James C. Pakala  
 Steve Perisho  
 Beth Perry  
 Thomas E. Phillips  
 Alyson Pope  
 Tracy Powell Iwaskow  
 Joan Pries  
 Erin Quarterman  
 Angeles Ramos-Ankrum  
 Bramwell Richards  
 Christopher Richardson  
 Derek Rieckens  
 Mary Riviere  
 Robert Roethemeyer  
 Donna Roof  
 Christopher Rosser  
 Alice Runis  
 Marta Samokishyn  
 Eileen K. Saner  
 Filomena Saxton  
 Lugene Schemper  
 David Schmersal  
 Stacie Schmidt  
 Oliver Schulz  
 Mary Sepulveda  
 Sandy Shapoval  
 Ryan Shrauner  
 Dana Shreve  
 Armin Siedlecki  
 Jeff Siemon  
 Shelley Sii  
 Lindsey Sinnott  
 Dorothy Smith  
 Mariam Sogoian  
 Connie Song  
 Alice Song

Stephen Spencer  
 Christopher Spilker  
 Michelle Y. Spomer  
 Lee Staman  
 Myka Kennedy Stephens  
 Kerrie Stevens  
 Karl Stutzman  
 Stephen Sweeney  
 Sharon A. Taylor  
 Mary Ann Teske  
 Matthew Thiesen  
 Vance Thomas  
 Mary Thompson  
 John Thompson  
 Paul Tippey  
 Christina Torbert  
 Garrett Trott  
 Patrick Tse  
 Bob Turner  
 Jennifer Ulrich  
 Gerrit van Dyk  
 Kristine Veldheer  
 Jeffrey Waldrop  
 Edward Warga  
 Brandon Wason  
 John B. Weaver  
 Lee Webb  
 Jefferson Webster  
 Nicholas Weiss  
 Donna J. Wells  
 Megan E. Welsh  
 Christine Wenderoth  
 Trevor Wilkes  
 Robert Wilkins  
 Stella Wilkins  
 James Wise  
 Karen Wishart  
 Debbie Wright  
 Clifford S. Wunderlich  
 Patricia J. Yang  
 Dolores Yilibuw  
 Jessie Zhong  
 Desirae Zingarelli-Sweet

## **NON-MEMBER ATTENDEES**

Judy Anderson  
 Vlatka Božičević  
 Roberto Delgadillo  
 Alison Foster  
 Gloria Gonzalez  
 Paul Holmer  
 Heather Huntley  
 Seoyoung Kim  
 Elizabeth A. Leahy  
 Gerone Lockhart  
 Christine Love-Rodgers  
 Siong Ng  
 Elizabeth Pulanco  
 Sharon Ralston  
 Carol Reekie  
 Sun Ja Seo  
 Sheryl Stahl  
 Veronique Verspeurt  
 M. Roger White  
 Luba Zakharov

## **NON-MEMBER PRESENTERS**

Terri Bogan  
 Rick Burke  
 Kutter Callaway  
 Paul Cappuzzello  
 Tom Clareson  
 Danielle Cooper  
 Roberto C. Delgadillo  
 Selby Ewing  
 Rahuldeep Gill  
 Cantor Sara Hass  
 Father Michael Higgins  
 Azeem Khan  
 Janet Lerch  
 Charlotte Lew  
 Jeffrey MacKie-Mason  
 J. Lauren Mondala  
 Greg Morrison  
 Rabbi Steven Moskowitz

Jeremy Nelson  
Ben Phillips  
Jason Price  
Jerry Rushford  
Candice Scharf  
Tracy Simmons  
Bobby Smiley  
Sheryl Stahl  
Erin Sullivan  
Tamisha Tyler  
Lee Walton  
Edward Warga  
Jeremy Whitt  
Matthew Windsor  
Rev. Jacquelyn E. Winston, PhD  
James Yuile

Tawny Burgess  
Gillian Harrison Cain  
Andy Carter  
Lavonne J. Cohen  
Ozzy Flores  
Barnaby Hughes  
Marie Jacobsen  
Judy Knop  
Charlotte Koelsch  
Margot Lyon  
Denise McFarlin  
Roger Morales  
Veronica Simms  
Maria Stanton  
Gregg Taylor

**ON-SITE STAFF**

Brenda Bailey-Hainer  
Annie Banfich

## Appendix VI: 2016 Annual Conference Exhibitors and Sponsors

### EXHIBITORS AND ADVERTISERS

ACLS Humanities E-Books	ISD
Association of Christian Librarians/ Christian Periodical Index	Janet Lerch
ATLA Endowment Committee	JSTOR
ATLA Products and Services	Liturgical Press
Baylor University Press	Mohr Siebeck
Biblical Archaeology Society	Northern Micrographics
Biola University, Talbot School of Theology, Christian Education Journal	OCLC Online Computer Library Center, Inc.
Bloomsbury Publishing	Odyssey Networks
BRILL Academic Publishers, Inc.	Oxford University Press
David C. Lachman, Ph.D.	Peeters Publishers
DLSG at Image Access	Project MUSE
EBSCO	SCELC
Eisenbrauns	ST Imaging
Equinox Publishing LTD	The MediaPreserve
Eric Chaim Kline Bookseller	Theological Book Network
Fortress Press, an Imprint of Augsburg Fortress	V&R Academic
Gorgias Press	Walter de Gruyter
Institute of Arabic and Islamic Studies	Windows Booksellers/Wipf and Stock Publishers
InterVarsity Press	Wm. B. Eerdmans Publishing Co.
	Zondervan / ChurchSource

### CONFERENCE SPONSORS

ATLA Products and Services  
 CBIZ  
 EBSCO  
 First Bank & Trust  
 OCLC Online Computer Library Center, Inc.  
 SCELC

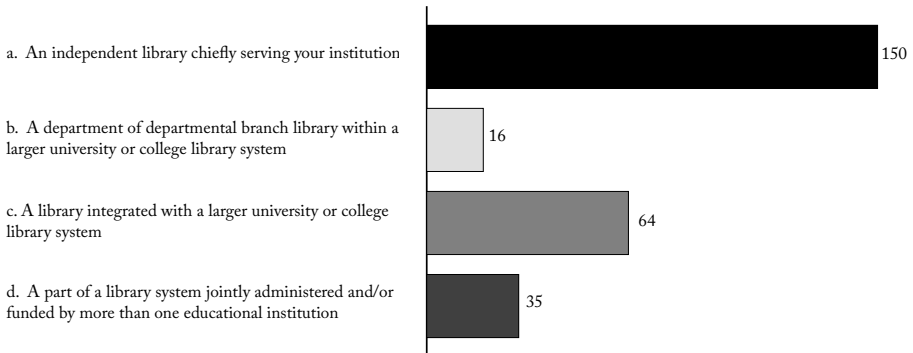
## Appendix VII: ATS Library Statistics

The Association of Theological Schools (ATS) and the American Theological Library Association (ATLA) collaborate to provide these library statistics. The following charts reflect data for 2015 ATLA Institutional and Affiliate Member libraries that completed the survey, issued in the Fall of 2015, reflective of the most recently completed fiscal year (2015-2016).

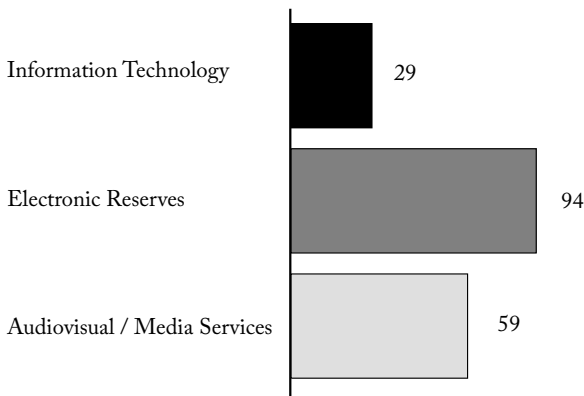
The full data set is available in the ATLA Community (<http://www.atla.com/community>) under ATLA Member Publications and ATS Statistics or from the Member Center's Publications page (<https://www.atla.com/Members/benefits/statistics/Pages/default.aspx>).

### PART A - LIBRARY CHARACTERISTICS

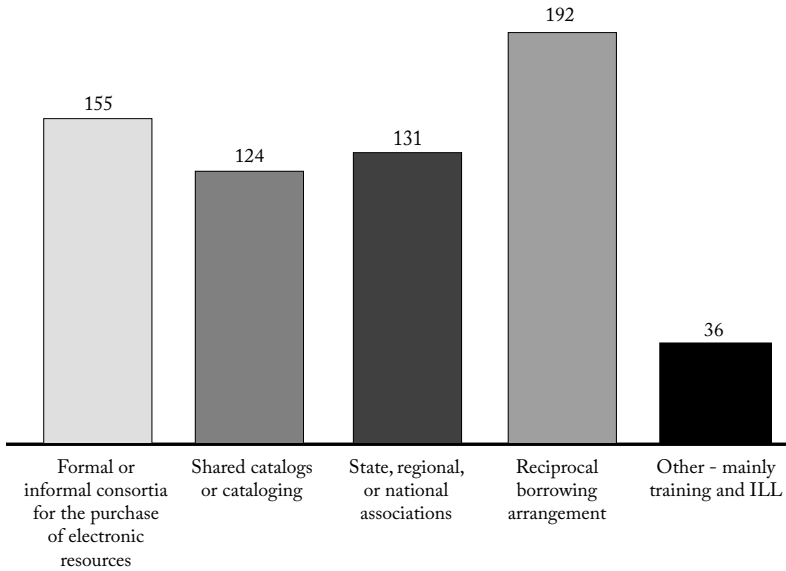
#### 1. Which of the following most accurately describes your institution's library?



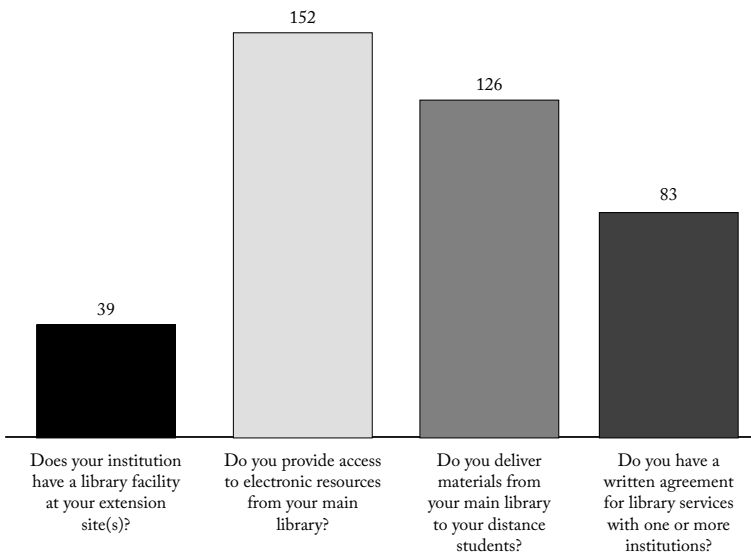
#### 2. Is your library the primary source of support on your campus for:



3. Does the library of your institution have consortial arrangements for providing library services with one or more other institutions? (Yes - 213) If yes, please identify the consortia/um and briefly describe the arrangement:



4. Does your institution have one or more distance education program(s) or extension site(s)? (Yes - 158) If yes (no/yes):



**PART B - THE LIBRARY AS PLACE**

**1. When were the building(s) in which the main library is located built?**

	2010-2014	2000-2009	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	Pre-1900	Pre-1900	NA
Library 1	9	26	20	19	19	64	35	6	9	12	5	6	6	6	7
Library 2	4	2	6	5	4	4	1	1	0	0	2	0	0	0	4
Library 3	2	3	2	0	1	0	0	0	0	0	0	0	0	0	2

**2. When were the buildings in which the main library is located subsequently renovated?**

	2010-2014	2000-2009	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	Pre-1900	Pre-1900	NA
Library 1	93	50	21	16	3	3	0	0	0	0	0	0	0	0	57
Library 2	15	8	0	0	0	0	0	0	0	0	0	0	0	0	9
Library 3	5	1	0	0	0	0	0	0	0	0	0	0	0	0	4

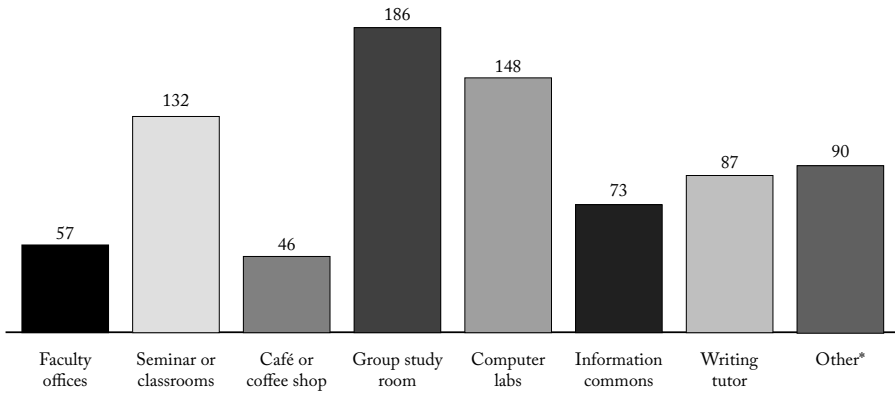


### 3. DO YOU USE OFFSITE STORAGE?

Of the 56 libraries who responded in the affirmative, it was reported that an average of 19.31% of the total library collection was stored offsite, with the average number of volumes being 71,000.

Among the other items stored offsite were audio visual materials, archival materials, bound periodicals, monographs, and unprocessed materials. Some also reported that offsite storage could refer to another building on campus.

### 4. WHAT OTHER SPACES OR SERVICES ARE OFFERED AND/OR HOUSED IN YOUR LIBRARY?



\*Includes archives, art galleries, children's materials, curriculum centers, denominational materials, galleries, museums, other offices/centers, PhD study rooms and carrels, special collections, vending machines/lunchroom.

## SURVEY PARTICIPANTS

Acadia Divinity College  
Alliance Theological Seminary  
Ambrose Seminary of Ambrose  
University  
America Evangelical University  
American Baptist Seminary of the West  
Anabaptist Mennonite Biblical Seminary  
Anderson University School of Theology  
Andover Newton Theological School  
Aquinas Institute of Theology  
Asbury Theological Seminary  
Ashland Theological Seminary  
Assemblies of God Theological Seminary  
Associated Canadian Theological Schools  
Athenaeum of Ohio  
Atlantic School of Theology  
Augustine Institute  
Austin Presbyterian Theological Seminary  
Azusa Pacific Seminary  
B. H. Carroll Theological Institute  
Baptist Missionary Association  
Theological Seminary  
Baptist Seminary of Kentucky  
Baptist Theological Seminary at  
Richmond  
Barry University Department of Theology  
and Philosophy  
Beeson Divinity School of Samford  
University  
Berkeley Divinity School  
Bethany Theological Seminary  
Bethel Seminary of Bethel University  
Bexley Hall Seabury-Western Theological  
Seminary Federation, Inc.  
Biblical Theological Seminary  
Boston College School of Theology and  
Ministry  
Boston University School of Theology  
Briercrest College and Seminary  
Brite Divinity School  
Byzantine Catholic Seminary of SS. Cyril  
and Methodius  
Calvin Theological Seminary  
Campbell University Divinity School  
Canadian Reformed Theological  
Seminary  
Canadian Southern Baptist Seminary  
Candler School of Theology of Emory  
University  
Carey Theological College  
Catholic Theological Union  
Catholic University of America School of  
Theology and Religious Studies  
Central Baptist Theological Seminary  
Central Baptist Theological Seminary of  
Minneapolis  
Chapman Seminary  
Chicago Theological Seminary  
China Evangelical Seminary North  
America  
Christ the King Seminary  
Christian Theological Seminary  
Christian Witness Theological Seminary  
Church Divinity School of the Pacific  
Cincinnati Bible Seminary  
Claremont School of Theology  
Colgate Rochester Crozer Divinity  
School  
Columbia International University -  
Seminary & School of Ministry  
Columbia Theological Seminary  
Concordia Lutheran Seminary (AB)  
Concordia Lutheran Theological  
Seminary (ON)  
Concordia Seminary (MO)  
Concordia Theological Seminary (IN)  
Covenant Theological Seminary  
Dallas Theological Seminary  
Denver Seminary  
Dominican House of Studies  
Dominican School of Philosophy and  
Theology  
Dominican Study Center of the  
Caribbean

Drew University Theological School	Houston Graduate School of Theology
Duke University Divinity School	Howard University School of Divinity
Earlham School of Religion	Huron University College Faculty of Theology
Eastern Mennonite Seminary	Illiff School of Theology
Eden Theological Seminary	Immaculate Conception Seminary
Emmanuel Christian Seminary at Milligan	Institut de Formation Theologique de Montreal
Emmanuel College of Victoria University	Inter-American Adventist Theological Seminary
Episcopal Divinity School	Interdenominational Theological Center
Erskine Theological Seminary	International Theological Seminary
Evangelical Seminary of Puerto Rico	James and Carolyn McAfee School of Theology
Evangelical Theological Seminary	Jesuit School of Theology of Santa Clara University
Franciscan School of Theology	John Leland Center for Theological Studies
Freed-Hardeman University Graduate School of Theology	Kearley Graduate School of Theology
Fresno Pacific Biblical Seminary	Kenrick-Glennon Seminary
Fuller Theological Seminary	Knox College
Garrett-Evangelical Theological Seminary	Knox Theological Seminary
Gateway Seminary	Lancaster Theological Seminary
General Theological Seminary	Lexington Theological Seminary
George Fox Evangelical Seminary	Lincoln Christian Seminary
George W. Truett Theological Seminary of Baylor University	Logos Evangelical Seminary
Georgia Christian University School of Divinity	Logsdon Seminary of Logsdon School of Theology
Gordon-Conwell Theological Seminary	Louisville Presbyterian Theological Seminary
Grace Mission University Graduate School	Loyola Marymount University Department of Theological Studies
Grace School of Theology	Lubbock Christian University College of Biblical Studies and Behavioral Sciences
Grace Theological Seminary	Luther Seminary
Graduate Theological Union	Lutheran School of Theology at Chicago
Grand Rapids Theological Seminary of Cornerstone University	Lutheran Theological Seminary (SK)
Harding School of Theology	Lutheran Theological Seminary at Gettysburg
Hartford Seminary	Lutheran Theological Seminary at Philadelphia
Harvard University Divinity School	Lutheran Theological Southern Seminary
Hazlip School of Theology	
Heritage Theological Seminary	
HMS Richards Divinity School Division of Graduate Studies	
Holy Apostles College and Seminary	
Holy Cross Greek Orthodox School of Theology	
Hood Theological Seminary	

- M. Christopher White School of  
Divinity
- Marylhurst University Religious Studies  
Graduate Department
- McCormick Theological Seminary
- McGill University Faculty of Religious  
Studies
- McMaster Divinity College
- Meadville Lombard Theological School
- Memphis Theological Seminary
- Methodist Theological School in Ohio
- Mid-America Reformed Seminary
- Midwest University Graduate School of  
Theology
- Midwestern Baptist Theological Seminary
- Montreal School of Theology
- Moody Theological Seminary
- Moravian Theological Seminary
- Mount Angel Seminary
- Mount Saint Mary's Seminary
- Multnomah Biblical Seminary
- Nashotah House
- Nazarene Theological Seminary
- Neal T. Jones Seminary of Washington  
University of Virginia
- New Brunswick Theological Seminary
- New Orleans Baptist Theological  
Seminary
- New York Theological Seminary
- Newman Theological College
- North Park Theological Seminary
- Northeastern Seminary at Roberts  
Wesleyan College
- Northern Baptist Theological Seminary
- Northwest Baptist Seminary
- Northwest Nazarene University School  
of Theology and Christian Ministries  
(Graduate)
- Notre Dame Seminary
- Oblate School of Theology
- Oklahoma Christian University Graduate  
School of Theology
- Oral Roberts University College of  
Theology and Ministry
- Pacific Lutheran Theological Seminary
- Pacific School of Religion
- Palmer Theological Seminary
- Payne Theological Seminary
- Pentecostal Theological Seminary
- Perkins School of Theology
- Phillips Theological Seminary
- Phoenix Seminary
- Pittsburgh Theological Seminary
- Pontifical College Josephinum
- Pope St. John XXIII National Seminary
- Presbyterian Theological Seminary in  
America
- Princeton Theological Seminary
- Providence Theological Seminary
- Puritan Reformed Theological Seminary
- Queen's College Faculty of Theology
- Redeemer Theological Seminary
- Reformed Episcopal Seminary
- Reformed Presbyterian Theological  
Seminary
- Reformed Theological Seminary
- Regent College
- Regent University School of Divinity
- Regis College
- Sacred Heart Major Seminary
- Sacred Heart Seminary and School of  
Theology
- Saint Mary Seminary and Graduate  
School of Theology
- Saint Meinrad School of Theology
- Saint Paul School of Theology
- Saint Paul Seminary School of Divinity
- Saint Paul University Faculty of  
Theology
- Saint Vincent Seminary
- Samuel DeWitt Proctor School of  
Theology
- San Francisco Theological Seminary
- Seattle Pacific Seminary of Seattle  
Pacific University
- Seattle University School of Theology  
and Ministry
- Seminary of the Southwest

Seventh-day Adventist Theological Seminary  
 Shaw University Divinity School  
 Shepherd University School of Theology  
 Shepherds Theological Seminary  
 Sioux Falls Seminary  
 Southeastern Baptist Theological Seminary  
 Southern Baptist Theological Seminary  
 Southwestern Baptist Theological Seminary  
 SS. Cyril & Methodius Seminary  
 St. Andrew's College  
 St. Augustine's Seminary of Toronto  
 St. Bernard's School of Theology and Ministry  
 St. Charles Borromeo Seminary  
 St. John Vianney Theological Seminary  
 St. John's Seminary (CA)  
 St. John's Seminary (MA)  
 St. John's University School of Theology - Seminary  
 St. Joseph's Seminary  
 St. Mark's College  
 St. Mary's Seminary and University  
 St. Patrick's Seminary and University  
 St. Peter's Seminary  
 St. Stephen's College  
 St. Thomas University School of Theology and Ministry  
 St. Tikhon's Orthodox Theological Seminary  
 St. Vincent de Paul Regional Seminary  
 St. Vladimir's Orthodox Theological Seminary  
 Starr King School for the Ministry  
 Talbot School of Theology  
 Taylor College and Seminary  
 The Seattle School of Theology and Psychology  
 Toronto School of Theology  
 Trinity College Faculty of Divinity  
 Trinity Episcopal School for Ministry  
 Trinity Evangelical Divinity School  
 Trinity Lutheran Seminary  
 Tyndale University College & Seminary  
 Union Presbyterian Seminary  
 Union Theological Seminary  
 United Theological Seminary  
 United Theological Seminary of the Twin Cities  
 University of Chicago Divinity School  
 University of Dubuque Theological Seminary  
 University of Notre Dame Department of Theology  
 University of St. Mary of the Lake Mundelein Seminary  
 University of St. Michael's College  
 University of St. Thomas School of Theology  
 University of the South School of Theology  
 Urshan Graduate School of Theology  
 Vanderbilt University Divinity School  
 Virginia Theological Seminary  
 Wake Forest University School of Divinity  
 Wartburg Theological Seminary  
 Waterloo Lutheran Seminary  
 Wesley Biblical Seminary  
 Wesley Seminary at Indiana Wesleyan University  
 Wesley Theological Seminary  
 Western Seminary  
 Western Theological Seminary  
 Westminster Theological Seminary  
 Winebrenner Theological Seminary  
 World Mission University School of Theology  
 Wycliffe College  
 Yale University Divinity School

## **Appendix VIII: ATLA Organizational Directory (2015-2016)**

### **OFFICERS**

President: Kelly Campbell, John Bulow Campbell Library, Columbia Theological Seminary (14-17)

Vice President: Timothy D. Lincoln, Stitt Library, Austin Presbyterian Theological Seminary (15-18)

Secretary: Steve Perisho, Seattle Pacific University Library (13-16)

### **DIRECTORS**

Jennifer Bartholomew, Luther Seminary (14-17)

Beth Bidlack, Burke Library at Union Theological Seminary (14-17)

Jaeyeon Lucy Chung, Garrett-Evangelical Theological Seminary and Seabury-Western Theological Seminary, The United Library (16-18)\*

Ellen Frost, Perkins School of Theology, Bridwell Library (15-18)

Tracy Powell Iwaskow, Librarian (15-18)

Andrew Keck, Luther Seminary (13-16)

Amy E. Limpitlaw, School of Theology Library, Boston University (13-16)

Matthew Ostercamp, Brandel Library, North Park Theological Seminary (14-17)

Eileen K. Saner, Anabaptist Mennonite Biblical Seminary Library (13-16)

David R. Stewart, Bethel University (15-16)\*

*\*David R. Stewart resigned January 25, 2016. The Board of Directors appointed Jaeyeon Lucy Chung to complete the term beginning April 1, 2016.*

### **ASSOCIATION STAFF DIRECTORS**

Executive Director: Brenda Bailey-Hainer

Director of Business Development: Margot Lyon

Director of Financial Services: Marie Jacobsen

Director of Information Systems: Jim Butler

Director of Member Programs: Gillian Harrison Cain

Director of Production: Maria Stanton

### **APPOINTED OFFICIALS AND REPRESENTATIVES**

Association Archivist: Martha Lund Smalley, Yale University Divinity School

Editor of ATLA Book Series: Gillian Harrison Cain, ATLA (interim)

Representative to ALA Committee on Cataloging: Description and Access (CC:DA):  
Judy Knop, ATLA

The directory reflects the 2015-2016 membership year.

## BOARD COMMITTEES

### BYLAWS COMMITTEE

Andrew Keck, Luther Seminary, Chair

Steve Perisho, Seattle Pacific University Library, Secretary

Matthew Ostercamp, Brandel Library, North Park Theological Seminary

### FINANCE COMMITTEE

Timothy D. Lincoln, Stitt Library, Austin Presbyterian Theological Seminary, Chair

Ellen Frost, Bridwell Library, Perkins School of Theology, Southern Methodist University

Amy E. Limpitlaw, Boston University School of Theology Library

Matthew Ostercamp, Brandel Library, North Park Theological Seminary

### GOVERNANCE COMMITTEE:

Jennifer Bartholomew, Luther Seminary, Chair

Steve Perisho, Seattle Pacific University, Secretary

Eileen K. Saner, Annabaptist Mennonite Biblical Seminary

Tracy Powell Iwaskow, Librarian

### NOMINATING COMMITTEE

Eileen Crawford, Vanderbilt University, Chair

Tammy Johnson, Columbia Theological Seminary

Ellen Frost, Bridwell Library, Perkins School of Theology, Southern Methodist University

### TELLERS COMMITTEE

Leslie Engelson, Murray State University, Chair

Jim Darlack, Gordon-Conwell Theological Seminary

Alan Krieger, University of Notre Dame

## COMMITTEES OF THE ASSOCIATION

### CONFERENCE COMMITTEE

M. Patrick Graham, Pitts Theology Library, Chair

Miranda Bennett, University of Houston Libraries

Robert Burgess, Southwestern Baptist Theological Seminary

Rebecca Butler, Valparaiso University

Suzanne Estelle-Holmer, Yale Divinity School Library

Michelle Spomer, Pittsburgh Theological Seminary

Matthew Thiesen, William Jessup University

Paul Tippey, Asbury Theological Seminary

Gillian Harrison Cain, ex-officio

Denise McFarlin, Staff Liaison

The directory reflects the 2015-2016 membership year.

COMMITTEE FOR DIVERSITY, EQUITY, AND INCLUSION

Jaeyon Lucy Chung, Garrett Evangelical Theological Seminary, Chair (July 2015-April 2016)\*

Nicholas Weiss, Naropa University, Chair (April 2016-June 2018)\*

Bonggun Baek, Fuller Theological Seminary

Shaneè Yvette Murrain, Payne Theological Seminary

Gabriel Ortiz, St. Patrick's Theological Seminary & University

Gillian Harrison Cain, Staff Liaison

*\*Nicholas Weiss appointed chair in April 2016 when Jaeyon Lucy Chung was appointed to the Board of Directors.*

ENDOWMENT COMMITTEE

Sharon Taylor, Pittsburgh, PA, Chair (May 2016-June 2018)\*

Dennis Swanson, Santa Clarita, CA, Chair (July 2015-May 2016)\*

Marti Alt, Galena, OH

Eric Benoy, New Orleans Baptist Theological Seminary

Marie Jacobsen, Staff Liaison

*\*Sharon Taylor appointed chair in May 2016 when Dennis Swanson stepped down.*

PROFESSIONAL DEVELOPMENT COMMITTEE

Jennifer Ulrich, Eastern Mennonite University, Chair

Martha Adkins, University of San Diego

Michael Bradford, Harvard Divinity School

Wesley Custer, Asbury Theological Seminary

James Estes, Wesley Theological Seminary

Megan E. Welsh, University of Colorado, Boulder

Gillian Harrison Cain, Staff Liaison

THEOLOGICAL LIBRARIANSHIP EDITORIAL BOARD

David R. Stewart, Managing Editor, Bethel University

Miranda H. Bennett, University of Houston, Section Editor for Critical Reviews

Ronald W. Crown, Saint Louis University, Section Editor for Peer-Review Articles

Gary F. Daught, Milligan College, Section Editor for Columns

Suzanne Estelle-Holmer, Yale Divinity Library, Section Editor for Bibliographic Essays

**FUTURE ANNUAL CONFERENCES**

2017, June 14-17, Atlanta, GA, Columbia Theological Seminary; Mercer University – McAfee School of Theology; Pitts Theology Library – Candler School of Theology; and Erskine Theological Seminary

2018, June 13-16, Indianapolis, IN



## Appendix IX: ATLA Member Directory (2015-2016)

### LIFETIME MEMBERS

Patricia Adamek	Albert Hurd	Martha Sugg
Marti Alt	Shieu-yu Hwang	Ray Suput
Thomas Altmann	Robert Ibach	Norma Sutton
Anthony Amodeo	James Irvine	Tamara Swora-Gober
John Baker-Batsel	Channing Jeschke	Page Thomas
Pierre Beffa	Charles Jones	Dorothy Thomason
Mary Bischoff	Seth Kasten	Joy Tomlinson
R. Grant Bracewell	Alice Kendrick	Joseph Troutman
Christopher Brennan	R. David Koch	Gerald Truman
Oscar Burdick	Robert Krauss	Linda Umoh
Alva Caldwell	Myrta Latimer	Norman Wente
Thomas Camp	R. Virginia Leach	Martin Westerhaus
Myron Chace	Roger Loyd	Cecil White
David Chen	Donald Matthews	Karen Whittlesey
Judy Clarence	David McClain	Louis Charles Willard
Milton Coalter	H. Eugene McLeod	Roger Williams
Evelyn Collins	Sarah Miller	Anne Womack
Linda Corman	William Miller	Wojciech Zalewski
Eileen Crawford	Allen Mueller	
Lawrence Crumb	Sara Myers	
Harry Culkin	Betty O'Brien	
Ronald Deering	Carol Olson	
Dorothy Evins	Kenneth O'Malley	
Eugene Fieg	Richard Pachella	
Julia Foster	George Papademetriou	
Neil Gerdes	Stephen Pentek	
Gerald Gillette	Warren Platt	
Rolfe Gjellstad	Russell Pollard	
David Green	Laura Randall	
Shirley Gunn	William Robarts	
Roberta Hamburger	Kenneth Rowe	
Hernan Hammerly	Cynthia Runyon	
Joanna Hause	Barbara Russell	
Wm. T. & Kathryn Henderson	Paul Schrodt	
Elvire Hilgert	Suzanne Selinger	
David Himrod	James Skypeck	
David Holifield	Newland Smith	
M. Edward Hunter	Richard Spoor	
	John Stephenson	
	Paul Stuehrenberg	

The directory reflects the 2015-2016 membership year.

**INDIVIDUAL MEMBERS**

Yasmine Abou-El-Kheir	Jeffrey L. Brigham	Mariel Deluca Voth
Cheryl L. Adams	Jill Brown	James Derksen
Richard M. Adams	Terrence Neal Brown	Kevin Dinkens
Carl Adkins	Moira L. Bryant	Dale Dobias
Martha Adkins	Mitzi Budde	John Doncevic
Karen J. Alexander	Lyle E. Buettner	James W. Dunkly
Christopher J. Anderson	Cynthia Davis Buffington	Odile Dupont
Clifford B. Anderson	Mary Buhler	Erica Durham
Judy Anderson	Robert Burgess	Susan Ebbers
Anna Appleman	Kerrie Burn	Susan Ebertz
H.D. Sandy Ayer	Paul Burnam	Jane Elder
William Badke	Trisha Burr	Bruce Eldevik
Bonggun Baek	Donna R. Campbell	Anthony J. Elia
Brenda Bailey-Hainer	Kelly Campbell	Leslie Engelson
Steven Bakai	Matina Caran	Timothy Erdel
Jennifer J. Bartholomew	Nell Carlson	Suzanne Estelle-Holmer
Stacey L. Battles de Ramos	Duane Carter	James Estes
Rebekah Bedard	Thomas Cashore	Lorraine Eustice
William Beermann	Robin Chandler	Michael Farrell
Yvonne Beaver	Sheng Chung Chang	Cheryl Felmlee
Charles Bellinger	Catherine Chatmon	Alexander Finlayson
Chris Benda	Gary Cheatham	Diane Fisher
Yuh-Fen Benda	Kyunghyun Cho	Connor Flatz
Miranda Bennett	Jaeyeon Lucy Chung	Alison Foster
Eric Benoy	S. Craig Churchill	Jason Fowler
Lynn Berg	Deborah Clifton	Paul Friesen
Carisse Mickey Berryhill	Anita Coleman	Ellen Frost
Beth Bidlack	Matthew S. Collins	Eula Gaddis
Mark Bilby	Hope Cooper	Marcia Gammon
Bob Bilz	David E. Cox	Paula Gannaway
Aija Bjornson	Deborah Creamer	Maria Garcia
Marsha J. Blake	Stephen Crocco	Esther Gillie
James C. Blaylock	Ron Crown	Nadine Ginkel
Joan Blocher	William Cullinan	Lisa Gonzalez
Patricia Novoa Block	Chris Cullnane	Cheryl Goodwin
Sarah Bogue	Wesley Custer	Karla Grafton
Ben Boss	James Darlack	Douglas Gragg
Patricia Boucher	Sharon Kay Darling	M. Patrick Graham
Evan E. Boyd	Gary F. Daught	Jeff Griffin
A. Boyd	Linda Davis	Jenny Griffin
Michael Bradford	Sarah Davis	Lisa Grover
Michael Bramah	Virginia Dearborn	Timothy Grover
	Roberto Delgadillo	Jacob Gucker

The directory reflects the 2015-2016 membership year.

Lois Guebert	Cait Kokolus	Melody Layton McMahan
Carrie Hackney	Daniel Kolb	Kenneth McMullen
Susanah Hanson	Brian Kooy	Sean McNulty
Denise Hanusek	Kathleen Kordesh	Rebecca Mendelson
Duane Harbin	Allan Krahn	Timothy Ryan Mendenhall
Kenette Harder	Alan Krieger	Don Meredith
Cindy Harper	David Kriegh	Ruth Millard
Laura Harris	Anna Kroll	Elizabeth Miller
Kathleen Harty	Karl Krueger	Matthew Millsap
Elyse Hayes	Robert Krupp	Elizabeth Miraglia
Ann Heinrichs	J. Craig Kubic	Donald Mitchell
Carissa Hernandez	Beth Kumar	J. Lauren Mondala
Julia Hess	Stefana Laing	Geoffrey Moore
Heather Hicks	Richard A. Lammert	Jonathan Moore
Maria Ho	Leon Lassiter	Angela Morris
Barrett Holmgren	Veora Layton	Sara Morrison
William Hook	Alexandra Leach	Susan Mule
Thad Horner	Elizabeth A. Leahy	Patrick Mulrooney
Judy Howie	Monica Leak	Ondrea Murphy
Barnaby Hughes	Rachel Leket-Mor	Shaneè Yvette Murrain
James Humble	Amy E. Limpitlaw	Paul Myhre
Debbie Hunn	Timothy D. Lincoln	Emily Nevill
Marvin Hunn	Sandra Lipton	Ann Nieuwkoop
Brandon Hunter	Kenneth D. Litwak	Elena Nipper
Stephen Jamieson	Scott Lloyd	Tiffany Norris
Carol Jarvis	Sylvia Locher	Charlotte Nutter
Terese Jerose	Nancy Lois	Carl Olson
Alicia Johnson	Teresa Lubiencki	Ray Olson
Tammy Johnson	Patricia Lyons	Philip O'Neill
Robert Johnston	Karen Madigan	Gabriel Ortiz
Steven Jung	Collin Majackie	Bethany O'Shea
Renata Kalnins	Ann Marshall	Sandra Oslund
Charles Kamilos	Richard Matiachuk	Brad Ost
Naw San Dee KD	Rachel Maxson	Matthew Ostercamp
Andrew Keck	Robert Mayer	Sheila Owen
Mary Kelleher	David Mayo	Denise M. Pakala
Alice Kestler	Melody Mazuk	James C. Pakala
Daniel Kipp	Jonathan McCormick	Hyun Park
Rebecca Klemme Eliceiri	Adam McCulloch	Lila Parrish
Jonathan Klenklen	Montagne McDonald	Karine Parry
Judy Knop	Robert McFadden	Susanna Pathak
Amy Koehler	Mikail McIntosh-Doty	Katharina Penner
Brent Koehn	Kaeley McMahan	Alvaro Perez

The directory reflects the 2015-2016 membership year.

Steve Perisho	Ryan Shrauner	Katie Varney
Beth Perry	Patricia Shufeldt	Kristine Veldheer
Amy Phillips	Armin Siedlecki	Peter Veracka
Robert Phillips	Jeff Siemon	Andreas Waldvogel
Thomas Phillips	Wilda Simanjuntak	Elaine Walker
Jane Marie Pinzino	Lindsey Sinnott	Blake Walter
Alison Poage	Dorothy Smith	John Weaver
Susann Posey	Suzanne Smith	Lee Webb
Tracy Powell Iwaskow	Mariam Sogoian	Jefferson Webster
David R. Powell	Connie Song	Ferne Weimer
Elizabeth Pulanco	Janet Spaulding	Nicholas Weiss
Emilie Pulver	Stephen Spencer	Donna J. Wells
Erin Quarterman	Michelle Y. Spomer	Keith Wells
Angeles Ramos-Ankrum	Kyara St. Amant	Megan E. Welsh
Hugh Rendle	Lee Staman	Christine Wenderoth
Bramwell Richards	Eric R. Stancliff	Larry Wild
David Richards	Margaret Stauble	Trevor Wilkes
Christopher Richardson	Myka Kennedy Stephens	Robert Wilkins
Jonathan Riches	Kerrie Stevens	Stella Wilkins
Mary-Carol Riehs	David Stewart	John David Williams
Mary Riviere	Germano Streese	Jane Williamson
Paul Roberts	Christa Strickler	James Wise
Terry Robertson	Karl Stutzman	Karen Wishart
Donna Roof	Harvey Sukenic	Donna Witek
Margaret Rosequist	Dennis Swanson	Laura C. Wood
Christopher Rosser	Stephen Sweeney	Sarah Woodford
Alice Runis	Margaret Tarpley	Jennifer Woodruff Tait
Mark Russell	Russ Taylor	James Wortman
Marta Samokishyn	Sharon Taylor	Debbie Wright
Veronica Sample	Mary Ann Teske	Clifford Wunderlich
Eileen K. Saner	Matthew Thiesen	Patricia J. Yang
Roberta Schaafsma	Alyson Thomas	Jeff Zell
Lugene Schemper	Sarah Thomas	Jessie Zhong
David Schmersal	Vance Thomas	Eric Ziecker
Oliver Schulz	John Thompson	Desirae Zingarelli-Sweet
Christine Schwartz	Paul Tippet	
Kathy Seidler	Christina Torbert	
Yesan Sellan	Sherrie Tuck	
John Shaffett	Bob Turner	
Joel Shedlofsky	Rev. Ukkamsa	
Beth Sheppard	Christopher Ullman	
Konstanza Shier	Jennifer Ulrich	
D'Anna Shotts	Gerrit van Dyk	

The directory reflects the 2015-2016 membership year.

**STUDENT MEMBERS**

Kieran Arnold	Ann Hidalgo	Micah Saxton
Colton Bachman	Justin Hostutler	Pamela Shropshire
Drew Baker	Leroy Jackson	Alice Song
Linda Barnette	Seoyoung Kim	Daniel Spray
Nancy Bialek	Andrew Kosmowski	Maurine Sweeney
Toby Brown	James Lancaster	Bradley Tracz
Laurelle Callaghan	Gerone Lockhart	Thomas Walker
John Daniel	Mark Marji	Alfred Wallace
James Dillard	Robert McCaughan	Matthew Wasielewski
Ryan Douthat	Anne McGuigan	Brandon Wason
Kathryn Flynn	Anne McLean	Peter Webb
Michelle Foster	Brian Morin	Amy Wilson
Timothy Gallati	Linda Morin	John Wyman
Rebecca Givens	Marsia Painter	
Pamela Gore	Kimberley Quak-Winslow	
	Craig Rosenbeck	
	Filomena Saxton	

As of 8/31/2016. For the most current information and contact data, see the Member Directory at <http://www.atla.com/community>.

The directory reflects the 2015-2016 membership year.

## **Appendix X: ATLA Institutional, International Institutional, and Affiliate Member (with Member Representatives) Directory (2015-2016)**

### **INSTITUTIONAL MEMBERS**

Abilene Christian University // S. Craig  
Churchill

Acadia University // Melissa Kendrick

Ambrose Seminary // H.D. Sandy Ayer

Amridge University // Terence Sheridan

Anabaptist Mennonite Biblical

Seminary, Inc. // Karl Stutzman

Anderson University // Janet Brewer

Andover Newton Theological School //

Nancy Lois

Andrews University // Terry Robertson

Asbury Theological Seminary // Paul

Tippey

Ashland Theological Seminary // Sylvia

Locher

Athenaeum of Ohio / Mt. St. Mary's

Seminary // Connie Song

Atlantic School of Theology Library //

Robert Martel

Austin Graduate School of Theology //

Todd Hall

Austin Presbyterian Theological

Seminary // Timothy D. Lincoln

Azusa Pacific Seminary // Elizabeth A.

Leahy

B.H. Carroll Theological Institute //

Don Day

Baptist Missionary Association

Theological Seminary // James

Blaylock

Barry University // Philip O'Neill

Baylor University Library // Pamela

Belser

Beeson Divinity School // Lori

Northrup

Bethel Seminary // Sandra Oslund

Bethel Seminary San Diego Library //

Mary Lou Bradbury

Biblical Theological Seminary Library //

Lydia Putnam

Biola University Library // Stacie

Schmidt

Boston University School of Theology

Library // Amy E. Limpitlaw

Brethren Historical Library and

Archives // William Kostlevy

Bridwell Library // Roberta Schaafsma

Brite Divinity School Library // Charles

Bellinger

Burke Library // Matthew Baker

Cairn University // Stephanie Kaceli

Calvin Theological Seminary // Paul

Fields

Campbell University // Derek Hogan

Canadian Reformed Theological

Seminary // Margaret Alkema

Catholic Theological Union // Melody

Layton McMahon

Catholic University of America //

Dustin Booher

Central Baptist Theological Seminary -

KS // Vance Thomas

Central Baptist Theological Seminary -

MN // Adam Keim

Centro de Estudios Dominicanos del

Caribe // Ada Pagan

Chapman Seminary of Oakland City

University // Denise Pinnick

Chicago Theological Seminary //

Yasmine Abou-El-Kheir

Christ the King Seminary Library //

Teresa Lubienecki

Christian Theological Seminary Library

// Anthony J. Elia

Claremont School of Theology //

Thomas Phillips

The directory reflects the 2015-2016 membership year.

- Columbia International University // Cynthia Snell
- Columbia Theological Seminary // Kelly Campbell
- Community of Christ Library // Rachel Killebrew
- Conception Seminary College // Thomas Sullivan
- Concordia Lutheran Seminary Library (AB) // Anna Yang
- Concordia Seminary // Benjamin Haupt
- Concordia Theological Seminary // Robert Roethemeyer
- Concordia University // Carolina Barton
- Congregational Library and Archives of the American Congregational Association // Tom Clark
- Corban University // Garrett Trott
- Covenant Theological Seminary // James C. Pakala
- Dallas Theological Seminary // Marvin Hunn
- Denver Seminary // Nadine Ginkel
- Dominican Theological Library // John Ruiz
- Drew University // Jesse Mann
- Duke University Divinity School // Beth Sheppard
- Duquesne University // Kirsten Ostergaard
- Earlham College // Jane Marie Pinzino
- Eastern Mennonite University // Jennifer Ulrich
- Eastern University // James Sauer
- Eden Theological Seminary // Michael Boddy
- Episcopal Divinity School Library // Aura Fluet
- Erskine College and Seminary // John Kennerly
- Evangel University // Dale Jensen
- Evangelical Seminary of Puerto Rico // Milka Vigo
- Evangelical Theological Seminary // Mark Draper
- Faith Baptist Bible College and Theological Seminary // Paul Hartog
- Faith Evangelical College & Seminary // Attention Librarian
- Fordham University Library // Kira Haimovsky
- Freed-Hardeman University // Wade Osburn
- Fuller Theological Seminary // Jeffrey Waldrop
- Gardner-Webb University // Mary Thompson
- Gateway Seminary, Arizona Campus // Julie Hines
- Gateway Seminary, Brea // Harvey Martindill
- Gateway Seminary, Los Angeles Campus // Robert Phillips
- Gateway Seminary, Pacific Northwest Campus // Ashley Seuell
- Gateway Seminary, Rocky Mountain Campus // Barbara Russo
- General Theological Seminary // Patrick Cates
- GETS Theological Seminary // Priscilla Lo
- Gordon-Conwell Theological Seminary - Charlotte // Robert Mayer
- Gordon-Conwell Theological Seminary - MA // James Darlack
- Grace Theological Seminary // Tonya Fawcett
- Graduate Theological Union // Robert Benedetto
- Grand Canyon University // Nita Mailander
- Harding School of Theology // Don Meredith
- Hartford Seminary // Steven Blackburn
- Harvard Divinity School // Douglas Gragg

The directory reflects the 2015-2016 membership year.

- Hiebert Library // Kevin Enns-Rempel  
Holy Apostles College and Seminary // Clare Adamo  
Holy Cross Greek Orthodox School of Theology // Joachim Cotsonis  
Hood Theological Seminary // Jessica Bellemer  
Houston Graduate School of Theology // Janet Kennard  
Howard University School of Divinity // Carrie Hackney  
Huron University College // Melanie Mills  
Ilf School of Theology // Alice Runis  
Indiana Wesleyan University // Sheila Carlblom  
International Theological Seminary // Hsiu Mei Tsai  
JKM Library // Christine Wenderoth  
John W. Graham Library // John Papadopoulos  
Kenrick-Glennon Seminary // Mary Ann Aubin  
Kino Library // Darcy Peletich  
Knox College // Joan Pries  
Lancaster Bible College Library // Gerald Lincoln  
Lancaster Theological Seminary // Myka Kennedy Stephens  
Lexington Theological Seminary // Dolores Yilibuw  
Liberty University // Rusty Tryon  
Life Pacific College // Garald Merriman  
Lincoln Christian University // Nancy Olson  
Lipscomb University // Elizabeth Heffington  
Logos Evangelical Seminary Library // Sheng Chung Chang  
Logsdon Seminary // Teresa Ellis  
Louisville Presbyterian Theological Seminary // Matthew S. Collins  
Lourdes University // Sandra Rutkowski  
Loyola Marymount University // Desirae Zingarelli-Sweet  
Lubbock Christian University // Paula Gannaway  
Luther Seminary // Andrew Keck  
Lutheran Theological Seminary at Gettysburg // B. Bohleke  
Lutheran Theological Seminary at Philadelphia // Ron Townsend  
Lutheran Theological Southern Seminary // Alexandra Leach  
Marquette University // Scott Mandernack  
Master's Seminary // Oliver Schulz  
Meadville Lombard Theological School // Rana Salzmman  
Memphis Theological Seminary // Jane Williamson  
Mercer University // Beth Perry  
Methodist Theological School in Ohio // Paul Burnam  
Mid-America Baptist Theological Seminary // Terrence Brown  
Mid-America Baptist Theological Seminary Northeast Branch // T. McClain  
Mid-America Reformed Seminary // Bart Voskuil  
Midwestern Baptist Theological Seminary // Kenette Harder  
Milligan College // Gary F. Daught  
Missionary Church Archives & Historical Collections at Bethel College // Mark Root  
Moody Bible Institute // Christine Cherney  
Moravian Theological Seminary // Janet Ohles  
Mount Angel Abbey // Victoria Ertelt  
Mount Saint Mary's University // Charles Kuhn  
Msgr. James C. Turro Seminary Library // Stella Wilkins

The directory reflects the 2015-2016 membership year.



- Multnomah University, Mitchell Library // Philip Johnson
- Naropa University // Nicholas Weiss
- Nashotah House // David Sherwood
- Nazarene Theological Seminary // Debra Bradshaw
- New Brunswick Theological Seminary // Bethany O'Shea
- New Orleans Baptist Theological Seminary // Jeff Griffin
- North Park University // Stephen Spencer
- Northern Seminary // Sylvia Pongener
- Notre Dame Seminary // Thomas Bender
- Oblate School of Theology // Maria Garcia
- Oklahoma Baptist University // Paul Roberts
- Oklahoma Christian University // Tammie Willis
- Oral Roberts Theological Library // William Jernigan
- Payne Theological Seminary // Elise Peyroux
- Phillips Theological Seminary // Sandy Shapoval
- Phoenix Seminary // Douglas Olbert
- Pitts Theology Library // M. Patrick Graham
- Pittsburgh Theological Seminary // Michelle Y. Spomer
- Pontifical College Josephinum // Peter Veracka
- Pope St. John XXIII National Seminary // Barbara Mullen-Neem
- Princeton Theological Seminary // Jenifer Gundry
- Providence University College and Seminary // Terry Kennedy
- Puritan Reformed Theological Seminary // Laura Ladwig
- Redeemer Seminary // Tami Fowler
- Reformed Episcopal Seminary // Jonathan Riches
- Reformed Presbyterian Theological Seminary Library // Thomas Reid
- Reformed Theological Seminary - Charlotte, NC // Kenneth McMullen
- Reformed Theological Seminary - Florida // Lisa Oharek
- Reformed Theological Seminary - Jackson, MS // John Crabb
- Regent College // Cindy Aalders
- Regent University // Melody Detar
- Regis College // Teresa Helik
- Robert W. Woodruff Library, Atlanta University Center // Brad Ost
- Roberts Wesleyan College // Erin Bennett
- Sacred Heart Major Seminary // Christopher Spilker
- Sacred Heart Seminary and School of Theology // Jennifer Bartholomew
- Saint John's University // David Wuolu
- Saint Meinrad School of Theology // Daniel Kolb
- Saint Paul School of Theology // Maggi Mueller
- Saint Paul Seminary - University of St. Thomas // Neil Le May
- Saint Paul University // Jeremie LeBlanc
- Salvation Army College for Officer Training // Meagan Morash
- Saskatoon Theological Union Libraries // Alison Jantz
- Seattle Pacific University // Steve Perisho
- Seattle School of Theology & Psychology // Cheryl Goodwin
- Seattle University // Mary Sepulveda
- Seminary of the Southwest // Alison Poage
- Shaw University Divinity School // Tom Clark
- Southeastern Baptist Theological Seminary Library // Jason Fowler

The directory reflects the 2015-2016 membership year.

- Southern Baptist Theological Seminary // C. Berry Driver
- Southwestern Baptist Theological Seminary // J. Craig Kubic
- SS. Cyril and Methodius Seminary // Caryn Noel
- St. Augustine's Seminary of Toronto // Librarian
- St. Charles Borromeo Seminary // Cait Kokolus
- St. Francis Seminary // Mark Schrauth
- St. John Vianney Seminary // Stephen Sweeney
- St. Joseph's Seminary, Dunwoodie // Connor Flatz
- St. Louis University // Ron Crown
- St. Mark's College // Kirsty Dickson
- St. Mary Seminary and Graduate School of Theology // Alan Rome
- St. Michael's College Library // Laura Crain
- St. Patrick's Seminary // David Kriegh
- St. Peter's Seminary // Adrienne Co-Dyre
- St. Thomas University // Lawrence Treadwell
- St. Tikhon's Orthodox Theological Seminary // Sergei Arhipov
- St. Vincent College // David Kelly
- St. Vladimir's Orthodox Theological Seminary // Eleana Silk
- Summit University // Jeremy McGinniss
- Theology and Ministry Library of Boston College // Esther Griswold
- Trinity International University // Evan Kuehn
- Trinity Lutheran Seminary // Evan E. Boyd
- Trinity School for Ministry // Susanah Hanson
- Tyndale University College & Seminary // Hugh Rendle
- Union Presbyterian Seminary // Christopher Richardson
- Union Presbyterian Seminary - Charlotte // David Mayo
- United Library // Jaeyeon Chung
- United Theological Seminary // Sarah Blair
- United Theological Seminary of the Twin Cities // Dale Dobias
- University of Chicago // Anne Knaff
- University of Dubuque // Mary Anne Knefel
- University of Notre Dame // Alan Krieger
- University of St. Mary of the Lake // Lois Guebert
- University of St. Michael's College // Noel McFerran
- University of the South Library // Patricia Dover
- Vancouver School of Theology // Faye Chisholm
- Vanderbilt University // Librarian
- Victoria University // Lisa Sherlock
- Virginia Beach Theological Seminary // Michael Windsor
- Virginia Theological Seminary // Mitzi Budde
- Wake Forest University // Kaeley McMahan
- Wartburg Theological Seminary // Susan Ebertz
- Wesley Biblical Seminary // Margaret Stauble
- Wesley Theological Seminary // James Estes
- Western Seminary // Robert Krupp
- Western Theological Seminary // Ann Nieuwkoop
- Westminster Seminary California // James Lund
- Westminster Theological Seminary - PA // Alexander Finlayson
- Wheaton College // Lisa Richmond
- Wilfrid Laurier University // Caroline Houle

The directory reflects the 2015-2016 membership year.

Winebrenner Theological Seminary  
Library // Margaret Hirschy  
Yale University Divinity School Library  
// Stephen Crocco

**INTERNATIONAL INSTITUTIONAL MEMBERS**

Alliance Bible Seminary // Jin Jiang  
Qing Gan  
Bibliothek Theologische Universiteit //  
G.D. Harmanny  
China Graduate School of Theology //  
Catherina Cheng  
Evangelische Theologische Faculteit //  
Marjorie Webber  
Franciscan Friars of the Atonement //  
Loredana Nepi  
Library at Queen's // Gillian McClure  
Pontifical North American College //  
Maximilian Garretson  
Singapore Bible College // Cynthia  
Chang  
Trinity Theological College // Michael  
Mukunthan  
Tyndale Theological Seminary-Tyndale  
Library // Linda Gottschalk  
World Council of Churches Library //  
Valérie Kim

**AFFILIATE MEMBERS**

Antiochian Village // Julia Ritter  
Augsburg Fortress // Katie Knutson  
Baptist Seminary of Kentucky // Ryan  
D. Shrauner  
Baylor University Press // David Aycock  
Benedictine College Library // Steven E.  
Gromatzky  
Bethlehem College and Seminary //  
Greg Rosauer  
Bridges Christian College // Richard  
Miller  
Brill Academic Publishers, Inc. //  
Matthew Bacon

Byzantine Catholic Seminary of SS.  
Cyril and Methodius // Sandra  
Collins  
Calvary Chapel University // Wendy  
Berryhill  
Canisius College // Barbara Boehnke  
Casalini Libri // Patricia O'Loughlin  
Catholic Distance University // Rebecca  
Abel  
Charlotte Christian College and  
Theological Seminary // Robert  
McInnes  
China Evangelical Seminary, North  
America // Lily Pan  
Christian Witness Theological Seminary  
// Jane Chang  
Clarke University // Sue Leibold  
Colorado Christian University // Gayle  
Gunderson  
Core Academy of Science // Todd Wood  
D.K. Agencies (P) Ltd. // Ankur Mittal  
Digital Theological Library // Tom  
Phillips  
Eric Chaim Kline Bookseller // Eric  
Kline  
Friends Historical Library of Swarthmore  
College // Barbara E. Addison  
Georgia Christian University Library //  
Paul Lee  
God's Bible School and College //  
Joshua M. Avery  
Greenville Presbyterian Theological  
Seminary // James Wortman  
Hong Kong Baptist University Library  
// Katie Lai  
Hope International University // Robin  
Hartman  
Institute for Catholic Studies and  
Formation // Diane Goodman  
Institute of Lutheran Theology // David  
Patterson  
Instituto de Estudios Wesleyanos  
Latinoamérica // Johnny Llerena  
InterVarsity Press // Luke Miller

The directory reflects the 2015-2016 membership year.

ISD // Krista Zimmer  
John Leland Center for Theological  
Studies // Monica Leak  
Liturgical Press // Erik Williamson  
Living University // Doug Lindly  
Loras College // Joyce Meldrem  
Lutheran Brethren Seminary // Brent  
Andrews  
Mid-Atlantic Christian University //  
Ken Gunselman  
Odyssey Networks // Selby Ewing  
Olivet University // Matthias Gebhardt  
Palm Beach Atlantic University //  
Steven Baker  
Pennsylvania State University Press //  
Patrick Alexander  
Piedmont International University //  
Catherine L. Chatmon  
Robert E. Webber Institute for Worship  
Studies // Susan Massey  
Seminary of the Immaculate Conception  
// Elyse Hayes  
Shepherds Theological Seminary //  
William Coberly  
Southeast Pastoral Institute // Phillip  
O'Neill  
Southeastern Bible College // Paul  
Roberts  
Southern California Seminary // Jennifer  
Ewing  
St. Francis Retreat Center // Terry Feuka  
St. Vincent de Paul Regional Seminary  
Library // Arthur Quinn  
SUM Bible College and Theological  
Seminary // Catherine Dieterly  
Theological Book Network // Nancy  
Arnison  
Trinity Lutheran College // Michael  
Delashmutt  
Unity School of Christianity // Eric  
Page  
University of Mississippi Libraries //  
Christina A. Torbert  
Virginia Wesleyan College // Sue  
Erickson  
Walter de Gruyter, Inc. // Steve Fallon  
William Carey International University  
// Joel Hamme  
Windows Booksellers/WIPF and Stock  
Publishers // Katrina Stewart

As of 8/31/2016. For the most current information and contact data, see the  
Member Directory at <http://www.atla.com/community>.

## Appendix XI: Association Bylaws

*Revised 2012*

### ARTICLE 1. MEMBERSHIP

**1.1** *Classes of Membership.* The Association shall have six (6) classes of membership: institutional, international institutional, affiliate, individual, student, and lifetime.

**1.2** *Institutional Members (United States and Canada).* Libraries of institutions that wish to support the mission and purposes of the Association shall be eligible to apply for institutional membership if they meet one of the following criteria:

- a) Institutions holding accredited membership in the Association of Theological Schools in the United States and Canada;
- b) Institutions accredited regionally\* that are engaged in graduate theological education or religious studies primarily beyond the undergraduate level;
- c) Regionally accredited universities\* with religious studies programs that also have a librarian or subject bibliographer in the area of religion;
- d) Non-degree-granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research material.

Applications for institutional membership from institutions that do not fit into one of these four categories may be referred to the Board of Directors, which may approve membership status in cases where these criteria are judged by the Board to be inappropriate.

Institutional members are entitled to attend meetings of the Association, to vote in Association voting matters, to participate in Association programs, and to receive those publications of the Association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the Association to represent its interests in the affairs of the Association and to cast its vote in Association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the Association as needed.

\*Regional Accreditation agencies referred to in clause 1.2b:

- Middle States Association of Colleges and Schools (MSA) Commission on Higher Education
- New England Association of Schools and Colleges (NEASC) Commission on Institutions of Higher Education
- Higher Learning Commission (HLC) of the North Central Association of Colleges and Schools (NCA)
- Northwest Commission on Colleges and Universities (NWCCU)
- Southern Association of Colleges and Schools (SACS) Commission on Colleges
- Western Association of Schools and Colleges (WASC) Accrediting Commission for Senior Colleges and Universities
- Or the equivalent in Canadian jurisdictions.

**1.3** *International Institutional Members.* Theological libraries and organizations outside of the United States and Canada that wish to support the mission and purposes

of the Association may apply for international institutional membership if they meet one of the following criteria:

- a) are engaged in professional theological education;
- b) have graduate religious studies programs that also have a professional librarian or subject bibliographer in the area of religion/theology;
- c) are non-degree-granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research materials.

International institutional members are eligible for the same benefits as institutional members with the exception that international institutional members are not eligible to appoint institutional representatives to the meetings of the Association and are not entitled to vote. International theological libraries and organizations that are eligible as international institutional members are not eligible for any other membership class. Membership as an ATLA international institutional member establishes only that the institution supports the mission and purposes of the Association.

**1.4 *Affiliate Members.*** Organizations that do not qualify for regular institutional or international institutional Association membership but are supportive of theological librarianship and the purposes and work of the Association shall be eligible to apply for affiliate membership in the Association. Affiliate members are not eligible to appoint institutional representatives to the annual meetings of the Association and are not entitled to vote. Dues for affiliate membership are equal to the lowest established amount for full institutional members.

**1.5 *Individual Members.*** Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the Association shall be eligible to apply for individual membership in the Association. Individual members are entitled to attend meetings of the Association, to vote in Association voting matters, to serve as directors or as members or chairpersons of the Association's committees or interest groups, and to receive those publications of the Association that are distributed to the membership.

**1.6 *Student Members.*** Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the Association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the Association. Student members are entitled to attend meetings of the Association, to be members of interest groups, and to receive those publications of the Association that are distributed to the membership, but are not entitled to vote.

**1.7 *Lifetime Members.*** Lifetime members are individual members who have all the rights and privileges of individual membership and who are exempt from paying dues. There are two ways to become a lifetime member:

- a) Any person who has paid dues for at least ten (10) consecutive years of individual membership in the Association immediately preceding his/her retirement may become a lifetime member of the Association.
- b) Any person who has made an outstanding contribution to the advancement

of the work of the Association may be nominated by the Board of Directors and be elected a lifetime member of the Association by a two-thirds (2/3) vote of the membership at any annual meeting of the Association.

**1.8 Approval.** The Board of Directors shall establish how applications for membership are approved.

**1.9 Dues.** The Board of Directors shall establish the annual dues for individual, student, institutional, international institutional, and affiliate members of the Association, subject to the ratification of the members.

**1.10 Suspension.** Members failing to pay their annual dues within sixty (60) calendar days of their due date shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues. Members may be suspended for other causes by a two-thirds (2/3) vote of the Board of Directors and may be reinstated by a two-thirds (2/3) vote of the Board.

## **ARTICLE 2. MEMBERSHIP MEETINGS**

**2.1 Annual Meetings.** The Association shall hold an annual business [added to distinguish annual business meeting from annual conference] meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the Association. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nominations and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

**2.2 Special Meetings.** Special meetings of the Association may be called at the discretion of the Board of Directors. All members of the Association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of each meeting.

**2.3 Quorum.** Twenty-five (25) official delegates of institutional members of the Association and seventy-five (75) individual members of the Association shall constitute a quorum at annual and special meetings of the Association.

**2.4 Admission to Meetings.** Membership meetings shall be open to all members of the Association and to those interested in the work of the Association.

## **Article 3. Board of Directors**

**3.1 General.** The affairs of the Association shall be managed under the direction of the Board of Directors.

**3.2 Number and Qualification.** The Board of Directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the Association each year. A director shall be an individual member of the Association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the Association or, with the exception of committees of the Board and the Nominating Committee, as a chairperson of any of the Association's committees or interest groups.

**3.3 *Nomination and Balloting.*** The Board-appointed Nominating Committee shall report to the Secretary of the Association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the Board of Directors. These nominations shall be reported in writing by the Secretary of the Association to the membership no later than the next following October 15. Nominations other than those submitted by the Nominating Committee may be made by petition signed by no fewer than ten (10) individual members of the Association and shall be filed with the Secretary of the Association no later than the next following December 1. These nominations shall be included on the ballot with the nominees presented by the Nominating Committee. No nomination shall be presented to the membership of the Association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be sent by the Secretary of the Association to all institutional and individual members of the Association posted no later than the next following January 15. Voting shall conclude no later than the next following March 1.

**3.4 *Election.*** Each institutional member of the Association shall be entitled to one (1) ballot, and each individual member of the Association shall be entitled to one (1) ballot. Votes shall be tallied in March, and the results shall be reported to the Teller's Committee (appointed by the Secretary), who in turn shall report to the Secretary of the Association by April 1. The Secretary shall immediately inform the President of the Association of the results of the balloting. Candidates receiving the highest number of votes for the number of vacant positions shall be declared elected. If a tie occurs, the Teller's Committee shall select the winners by lot. The acceptance by the membership of the Secretary of the Association's report to the next annual meeting of the Association of the result of the balloting shall constitute the election of the new directors.

**3.5 *Term of Office.*** Each director shall serve for a term of three (3) years. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected. No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

**3.6 *Vacancies.*** The Board of Directors shall appoint a qualified individual member of the Association to fill the unexpired term of a director who vacates his or her position on the board.

**3.7 *Meetings.*** Regular meetings of the Board of Directors shall be held at least once each year. Special meetings of the Board of Directors may be called by the President or at the request of three (3) or more other directors. Notices of all meetings shall be mailed to each director at least ten (10) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the Board of Directors may be held by conference telephone or other technology that allows all persons participating in the meeting to communicate with each other. Such participation in a meeting shall constitute attendance at that meeting.

**3.8 *Committees of the Board.*** The President of the Board of Directors may appoint committees of the Board as needed. These committees may consist of both directors



and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

The Nominating Committee shall consist of three (3) individual members of the Association appointed by the Board of Directors, one (1) of whom shall be a current Board member who is not up for re-election. The duty of this committee shall be to nominate candidates for election to the Board of Directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the Committee shall serve as the chair.

**3.9 Compensation.** A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the Association.

**3.10 Removal.** Any director or the entire Board of Directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

**3.11 Admission to Meetings and Availability of Minutes.** Meetings of the Board of Directors are open to members of the Association with the exception of portions specifically designated executive sessions. Members who wish to attend a board meeting shall inform the President at least seven days in advance to assure that adequate space is available. Executive sessions are called by the President in consultation with the full board.

Minutes of board meetings are available to the members of the Association with the exception of minutes taken during executive sessions. Minutes of executive sessions are available only to current board members until ten (10) years from the date of the meeting.

#### ARTICLE 4. OFFICERS

**4.1 President, Vice President, and Secretary.** The Board of Directors shall, prior to the close of the annual meeting of the Association, elect from its own number a president, a vice president, and a secretary of the Association. Each person so elected shall serve for one (1) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The President, Vice President, and Secretary of the Association shall serve, respectively, as the President, Vice President, and Secretary of the Board of Directors.

**4.2 Duties.** The officers of the Association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The President of the Association shall preside at all meetings of the Association and of the Board of Directors, and shall lead the Board of Directors in discharging its duties and responsibilities. The Vice President of the Association shall, in the absence or disability of the President, perform the duties and exercise the powers of the President.

The Secretary of the Association shall be the custodian of the Association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the Board of Directors.

**4.3 Vacancies.** In the event of a vacancy in the office of vice president or secretary of the Association, the Board of Directors shall appoint from its own number a replacement to fill the vacancy.

#### **ARTICLE 5. EMPLOYED PERSONNEL**

There shall be an Executive Director of the Association appointed by the Board of Directors to serve at the pleasure of the Board of Directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The Executive Director shall be chief executive officer of the Association. The Executive Director shall meet regularly with the Board of Directors, with voice but without vote. The Executive Director shall, ex officio, be an assistant secretary of the Association, empowered to certify to corporate actions in the absence of the Secretary. The Executive Director, in addition to appointing and overseeing staff, shall be responsible to the Board of Directors for the administration of programs, services, and other activities of the Association; shall see that all orders and resolutions of the Board are carried into effect; shall appoint members of Association committees, representatives to other organizations and other officials and agents of the Association, and oversee their work. No employee of the Association shall serve as a director or as a chairperson of any of the Association's committees.

#### **ARTICLE 6. FISCAL AUDIT**

The accounts of the Association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the Association upon written request; and the books of the Association shall be open for review by any such member upon written request.

#### **ARTICLE 7. COMMITTEES OF THE ASSOCIATION**

**7.1 Types of Committees.** The Association may have three kinds of committees:

- a) standing committees are those that deal with activities that require continuity;
- b) special committees are those that are created for special needs;
- c) joint committees are those created with other associations.

**7.2 Formation of committees.** Committees of the Association, which help advance the ends of the Association, shall be created and overseen by the Executive Director. Committees of the Board of Directors, which help the Board govern, shall be created and overseen by the Board (see 3.8).

## **ARTICLE 8. INTEREST GROUPS**

**8.1 General.** Groups that further the professional interests of members of the Association may be formed by members of the Association at any time. Membership in interest groups shall be open to all individual and student members of the Association.

**8.2 Organization and Program.** Each interest group shall attract its own members, develop its own agenda, and establish a suitable organizational structure as documented in its by-laws, including a rotating steering committee composed of individual members of the Association and having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the Executive Director.

**8.3 Recognition.** Provided it has established appropriate by-laws, selected a steering committee and elected a chairperson, an interest group may petition the Executive Director for formal recognition.

**8.4 Support.** The Executive Director shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

## **ARTICLE 9. PUBLICATIONS**

The Association's publications of record shall be the *Newsletter* and the *Proceedings*. Other publications may bear the Association's name only with the express permission of the Board of Directors.

## **ARTICLE 10. QUORUM AND VOTING**

Unless otherwise permitted or required by the articles of incorporation or by these bylaws:

- a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the Association, its board of directors, and its committees;
- b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members;
- c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the Association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

## **ARTICLE 11. PARLIAMENTARY AUTHORITY**

The rules contained in the latest edition of *Robert's Rules of Order* shall govern the Association in all cases to which they are applicable and in which they are not inconsistent with the articles of incorporation or these bylaws.

## **ARTICLE 12. AMENDMENTS**

**12.1 General.** These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the Association, provided the required notice has been given.

**12.2 Notice.** Proposed changes to the bylaws must be presented in writing to the voting members at least two weeks before the vote is taken.

**12.3 Quorum.** Fifteen percent (15%) of official delegates of institutional members and fifteen percent (15%) of individual members in good standing at the time of the vote shall constitute a quorum for voting on changes and amendments to the Bylaws.