Summary
of
Proceedings

Sixty-Ninth Annual Conference
of the
American Theological
Library Association

ATLA

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Denver, CO
June 17-20, 2015

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Preface

The 2015 ATLA Annual Conference was held at the Marriott Denver Tech Center in the Mile High City of Denver, Colorado, June 17-20. With the help of the members of the 2015 Local Host Committee, Theological Librarians and Libraries of Denver/Rocky Mountain Region, the conference included extensive programing, including new, interesting, and late breaking sessions. 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.

The 2016 Local Host Committee, the Southern California Theological Library Association, invites you to experience "California Dreamin': Transformation & Innovation in ATLA Libraries" at the seventieth Annual Conference held in Long Beach, California, June 15-18, 2016.

Tawny Burgess
Editor

Table of Contents

American Theological Library Association
69th Annual Conference · June 17-20, 2015
Denver, Colorado

TUESDAY, JUNE 16

7:00 p.m. - 9:00 p.m.	"BIBFRAME and Top Concerns for Technical Services Staff'"
	Donna R. Campbell, Jeremy Nelson

WEDNESDAY, JUNE 17

8:00 a.m. - 2:30 p.m.	**Excursion**
	Denver Bookbinding Company Workshop
8:00 a.m. - 5:00 p.m.	ATLA Board of Directors Meeting
8:30 a.m. - 4:30 p.m.	Creating the Leaders of Tomorrow Program
8:30 a.m. - 12:00 noon	**Pre-Conference Workshop**
	"Discussion of Best Practices and Thesaurus of Occupations"
	Judy Knop
8:30 a.m. - 4:30 p.m.	**Pre-Conference Workshops**
	"Grant Writing for Digitization and Preservation Projects"
	Liz Bishoff, Tom Clareson
	"Racial Equity in Theological Librarianship"
	Lynn Berg, Emily Braucher, Susan Ebertz, Martin Garnar, Adrienne Mansanares, Shaneè Yvette Murrain, Warren Watson
9:30 a.m. - 3:00 p.m.	**Pre-Conference Workshops**
	"Rethink. Reinvent. Rejuvenate: Library Makeovers"
	Kevin Hennah
9:00 a.m. - 2:00 p.m.	**Excursion**
	Radha Krishna Temple & Tri-State Buddhist Temple Tour
10:00 a.m. - 2:00 p.m.	**Excursion**
	University of Denver and Illiff School of Theology Library Tours
5:00 p.m. - 6:00 p.m.	"President's Welcome Reception for New Members and First-Time Attendees"
6:00 p.m. - 7:00 p.m.	Opening Reception at the Denver Marriott Tech Center
7:00 p.m. - 8:00 p.m.	"ATLA Products — Dessert, Discussion"
	Margot Lyon, Maria Stanton, Gregg Taylor

THURSDAY, JUNE 18

8:00 a.m. - 8:45 a.m.	**Conversation Group**
	"Digital Project Initiatives"
	Gillian Harrison Cain, Karl Stutzman
	"Reciprocal Borrowing"
	Brenda Bailey Hainer, Tom Phillips
9:00 a.m.- 10:00 a.m.	**Plenary Session**
	"And After Seminary — Where Does a Minister Go to Grow? The Library, Of Course"
	Kathryn Reklis
10:00 a.m. - 10:30 a.m.	Exhibit Hall Opening
10:30 a.m. - 11:30 a.m.	**Conversation Group**
	"MarcEdit User Group"
	Leslie Engelson
	Exhibitor Showcase
	"Theology and Religious Studies at De Gruyter"
	Emily Farrell
	Listen and Learn Sessions
	"Humanities Information Literacy: Developing and Improving a For-Credit Course"
	Kaeley McMahan
	"Key Findings from 'In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries' and Next Steps"
	Liz Bishoff, Tom Clareson
	"Lights! Camera! Learn! Marketing Library Services & Training Library Users"
	Sara Baron, Melody Diehl
	"Extending User Engagement: Outreach and Community Education Through Digital Collections"
	Kenneth Woo
	Papers
	"Current Research in Religion: A Citation Assessment for Use by Theological Librarians"
	Martha Adkins
	"The Gold Rush, Cattle Barons, the Silver Crash, Charles Darwin: A History of the Iliff School of Theology"
	Laura W. Harris
11:30 a.m. - 1:00 p.m.	**Special Session**
	NACO Lunch meeting
	Judy Knop
1:00 p.m. - 2:00 p.m.	"ATLA Open Forum — A Conversation About the Future of ATLA"
	Beth Bidlack, Brenda Bailey-Hainer

2:00 p.m. - 3:30 p.m.	**Exhibitor Showcase** "Excavating the Biblical Archaeology Society Archive" *Ellen White* **In-Conference Workshop** **"**Writing for 'Theological Librarianship'" *Ron Crown, Daniel Kolb, David R. Stewart* **Listen and Learn Sessions** "Accreditation and Librarians" *Debbie Creamer* "Doing Humanities in Theological Libraries" *Clifford Anderson, Christopher P. Benda, Eileen Crawford* "WRIG Session: Prison as Monastery, Prison as Channel Ground Ratna Peace Initiative" *Gary Allen, Nicholas Weiss* **Panel Presentations** "Caring for Special Collections and Archives on a Shoestring Budget: Low-cost Strategies for Theological Libraries" *Chris Anderson, Lyle Buettner, Jane Elder, Armin Siedlecki* "Libraries, Religious Publishing, and Conversations on Faith" *Jeffrey Beall, Melody Layton McMahon, Kathleen Mulhern, Jennifer Woodruff Tait* "PSIG: Promoting Library Services to Students: There is More to Research than Google" *Erica Durham, Terese Jerose, Beth Perry*
3:30 p.m. - 4:30 p.m.	**Exhibits Reception and Poster Sessions** "Assessment in Action" *Jennifer Bartholomew* "Circulating Chrome: A Low Cost Option for Exposing Patrons to New Technologies" *Jess Bellemer* "Digitization at Asbury Theological Seminary" *Paul Tippey* "Grants for Continuing Education Through ATLA" *Nicholas Weiss* "How Libraries Networks can Improve Living Together" *Odile Dupont* "Librarian in a Hard Hat: The Library Director as Project Manager" *Karla Grafton, James Humble, Matthew Thiesen* "The Vatican Library in the 21st Century: Implications for Open Access and Evangelization" *Katherine Hickey, Arielle Hughes*

"Vatican Library Archive and Digitization"
Katherine Hickey, Arielle Hughes
"Teaching Images by Everett Ferguson, Scholar of Early Christianity, Now Online"
Carisse Mickey Berryhill
"'Nothing Hinders': A Crossroads of Catholicism and Professional Values"
Megan Welsh

4:30 p.m. - 5:30 p.m.   **Exhibitor Showcases**
"EBSCO Databases and Services"
Mark McQuillan
"Theologica Product Demonstration"
Joseph Coates

Listen and Learn Sessions
"Change: What It Took to Dovetail the Library Operation to the New Mission of the Seminary"
Dolores Yilibuw
"Doing Cost/Benefit Analysis on ILL Services"
Thomas Phillips
"E-Book Lending Project: Progress Report"
Donna R. Campbell, Stephanie Fletcher, Thad Horner, Steve Jamieson
"Finding Religion: A Survey of Theology LibGuides and their Contents"
Gerrit van Dyk
"Text Mining for Theological Researchers: Prayer in the Religion in North Carolina Digital Collection"
Phu Nguyen, Beth M. Sheppard

5:30 p.m. - 6:30 p.m.   **Denominational Group Meetings**
Anglican
Baptist
Campbell-Stone
Lutheran
Mennonite/Anabaptist
Methodist
Presbyterian & Reformed
Roman Catholic
United Church of Christ

7:45 p.m. - 8:15 p.m.   Memorials
8:30 p.m. - 10:00 p.m.   Hymn Sing

FRIDAY, JUNE 19

7:00 a.m. - 7:45 a.m.	**Exhibitor Showcase**
	OCLC Update Breakfast
	Paul Cappuzzello
8:00 a.m. - 8:45 a.m.	**Worship**
	Worship Service in the Buddhist Tradition
	Worship Service in the Disciples of Christ Tradition
	Worship Service in the Roman Catholic Tradition
9:00 a.m. - 10:30 a.m.	**Plenary**
	"Interfaith in Denver: Personal Experiences and Professional Relationships"
	Arna Caplan, Amanda Henderson, Monir Ludin, Brian Savage, Diana Thompson
10:30 a.m.- 11:00 a.m.	Exhibits Break
11:00 a.m. - 12:00 noon	**Conversation Groups**
	"Contemporary Religious Literature 2015"
	Jennifer Ulrich, Donna Wells
	"Hidden Treasure: Connecting Your Value with the Needs of the Institution"
	Leslie Engelson, Christina Torbert
	Exhibitor Showcase
	"Perceptions of Academic Librarians Regarding E Books in the Humanities"
	Catherine Lee Walton
	Listen and Learn Sessions
	"Flashier Video, Fuller Assessment: Enhancing Flipped Instruction for Theological Research"
	Chris Rosser, Tamie Willis
	"New Testament Manuscripts on the Internet: Documents, Presentations and Analysis"
	Martin Fassnacht, Matti Myllykoski
	Panel Presentations
	"Collection Development Policies in Theological Libraries: Creating, Revising, and Revisiting Our Collection Development and Management Policies"
	Andrew J. Keck, Jan Kennard, Alexandra (Sandy) Leach
	"Religion and Theology Digital Scholars: How They Research and What Tools They Use"
	Sipra Bihani, Thomas Brandenburg, Veronica Simms
	Paper
	"Work-life Balance of Women Leaders in Association of Theological Schools"
	Kelly Campbell
1:30 p.m. - 3:00 p.m.	Business Meeting and Association Update

3:00 p.m. - 3:30 p.m.	Exhibits Closing
3:30 p.m. - 4:30 p.m.	**Conversation Group**
	"Subject Analysis of Theological Titles"
	Donna Wells
	Exhibits Showcase
	"New Resources for Studying Oriental Christianity"
	Jeffrey Haines
	Listen and Learn Sessions
	"Becoming a Library Leader"
	Laura Turner
	"The Future of On-Line Resources for Preaching and Worship"
	Harry Plantinga
	"Toward Embodied Library Instruction: Leading Students through the 'Liturgy' of Theological Research"
	Jacob Gucker, Matthew Ostercamp
	Papers
	"ATLA as a Community of Faith"
	David R. Stewart, John B. Weaver
	"Beyond the Number: Diversity Management in Academic Theological Libraries"
	Jaeyeon Lucy Chung
4:30 p.m. - 5:30 p.m.	**Conversation Group**
	"Keep Your Eyes on the Prize: The Continuing Work for Equity, Diversity, and Inclusion"
	Martin Garnar, Gabriel Ortiz
	Listen and Learn Sessions
	"CONSER Listen and Learn Session"
	Judy Knop
	"Graduate Students, Librarians, and Digital Humanities"
	Brent Burbridge, Jennifer Dekker
	"I Use Wikipedia and You Should Too: An Argument for Wikipedia as a Tool of Pedagogy and Research in Theological Librarianship"
	Richard Manly Adams, Jr.
	"The Role of the Theological Librarian in Formational Theological Education"
	Wesley D. Custer, Susan Ebertz
	"What Librarians Should Know About Theological School Governance"
	Jay Blossom
6:00 p.m. - 9:30 p.m.	**Excursion**
	Colorado Rockies Baseball Game

SATURDAY, JUNE 20

8:00 a.m. - 9:00 a.m.   **Conversation Group**
"The Contemplative Space: How Libraries Can be
Hospitable to Their Patrons' Process of Reflection"
Christy Cherney
Listen and Learn Sessions
"Expanding the Library's Mission with Writing"
Jonathan C. Roach
"From OCLC to SkyRiver: A Case Study"
Denise M. Pakala
"Developing a Mutually Enriching Volunteer Program"
Rebekah Bedard
"Adopting and Adapting Open-Source Software in the
Library: Opportunities, Challenges, and Reflections"
Richard Manly Adams, Jr.
Paper
"Using Design Thinking to Teach Seminary Students
Research Methods and Information Literacy"
Tim Senapatiratne

9:00 a.m. - 10:00 a.m.   **Conversation Groups**
"Check Back on E-Book E-Readers, E-Resources, Oh
My! What's a Small Theological Librarian to Do?"
Evan Boyd, Susan Ebertz
"Give 'Em a Hand: Planning, Evaluating, and Rewarding
Staff Performance"
Miranda Bennett
Listen and Learn Sessions
"OpenRefine: A Power Tool for Messy Data"
Karl Stutzman
"Building Your Storehouse: Cost Effective Ways of
Creating Your Own Institutional Repository"
Robert Burgess, Craig Kubic
"Hosting Conversations in the Library: A User-Centered
Approach to Change"
Myka Kennedy Stephens
"NACO Listen and Learn Session"
Judy Knop

10:45 a.m. - 12:15 p.m.   **Conversation Group**
"Other Duties as Assigned: Library Directors and
Balancing the Other Duties of an All-purpose
Administrator"
Andrew J. Keck, Sara Baron, Kelly Campbell, Paul Tippey

In-Conference Workshops
"The Digital Learning Object as Co-Teacher"
Rebecca (Butler) Mendelson
Listen and Learn Sessions
"Library Video Tutorials and the Tree-Falling-In-The-Forest Syndrome, Is Anyone Watching? Video Tutorials Best Practices"
Brad Ost
"EBooks: Acquisition, Discovery, Delivery and Patron Support"
Jeff Siemon
Panel Presentations
"Developing User Engagement with the *ATLA Religion Database*®: Approaches and Considerations"
Suzanne Estelle-Holmer, Tracy Powell Iwaskow, Michelle Spomer
"Identifying Spanish Resources and Building Collaborative Relationships with US Latino Bible Institutes"
Fernando Cascante, Doug Holm, Filomena Saxton, Marial Voth
"OCLC WMS: Lessons Learned from the PALNI Experience"
Donna R. Campbell, Richard A. Lammert, Robert Roethemeyer, Karl Stutzman

12:30 p.m. - 2:00 p.m.   **Plenary**
"Closing Plenary and Luncheon - Library as Leader"
Jamie LaRue

Racial Equity in Theological Librarianship

by Adrienne Mansanares, The Denver Foundation Inclusiveness Project; Emily Braucher, ReFresh Communication; Warren Watson, Center for Research Libraries; Susan Ebertz, Wartburg Theological Seminary, Reu Memorial Library; Lynn Berg, Garrett-Evangelical Theological Seminary, United Library; Martin Garnar, Regis University Library; Shaneè Yvette Murrain , Payne Theological Seminary, Reverdy C. Ransom Library

WORKSHOP DESCRIPTION

Theological librarianship is a profession undergoing many changes due to continuing advances in technology, shifts in the ways people teach and learn, and the increasingly diverse nature of the constituencies we serve. One area that remains difficult to transcend is the discrepancy between the racial makeup of the profession and the people being served. This workshop was devoted to understanding the issues involved in racial equity and the discovery of ways to resolve this dilemma so that we can better serve our profession, collaborate with our colleagues, serve our students, and work toward social justice.

MORNING INCLUSIVENESS TRAINING SESSION

The morning session of training was led by Adrienne Mansanares, The Denver Foundation Inclusiveness Project, and Emily Braucher, ReFresh Communication. They guided participants through a session designed to help us better understand the value of inclusiveness and identify steps needed to create diversity, including awareness of the impact of racism on institutions. The session began with a brief review of terminology, such as diversity, equity, and equality (a more detailed look at these terms follows below). Also, guidelines were established about how the group would interact with each other during the session. Important guiding principles of interaction were to be respectful of each other, to honor the group's agreement to maintain confidentiality, and to refrain from judgment and tokenism. Participants were also advised to use "I" statements when speaking about one's own thoughts and reactions. An interactive exercise then followed, which was designed to encourage physical activity in addition to getting to know each other and recognizing the commonalities and differences among us. This activity involved walking around the room while noticing some particular aspect of (or assumption about) people in the room based on pre-determined suggestions by the trainers. Then the trainers instructed everyone to stop and group together with those who matched the person's conception of the instructions (for example, group together with people wearing the same color clothing, or with people the same age as you). Sometimes the reasons why certain people grouped together was not always

obvious to other members of the group, and so people found themselves needing to explain why they joined certain groups. The exercise helped participants to be observant and to reflect on and question their own perceptions and presumptions. The group learned that a personal and professional balance is needed when working with diversity, especially when people wear different hats in a work setting. Another activity involved identifying the privileges that one may or may not have, taken from the work of Peggy McIntosh (*White Privilege: Unpacking the Invisible Knapsack*), by agreeing or disagreeing to statements such as "I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair." This was followed by discussions about how these examples could be rewritten and made applicable to library settings, as could easily be done with the above example. A final activity involved participants reflecting on their own unique contributions to their work and imagining a specific effort they could engage in as individuals to create diversity and establish equity and equality in their particular library environment, then sharing that idea one by one with others in the group, and committing to performing that action in the near future. *Those of you reading this report now who participated in this activity at the workshop are hereby reminded that you may have a commitment left to fulfill!* This activity emphasized the need to do more than think and learn, but to take some kind of action to effect change. The group affirmed that change is brought about when people work together toward a common goal.

AFTERNOON PANEL DISCUSSION

The afternoon session included a panel of ATLA members and guests who shared their personal experiences with racial equity issues and discussed how to address these issues in the context of theological librarianship. The panelists included Warren Watson, Center for Research Libraries, and recipient of the ATLA Scholarship for a Theological Librarianship Course; Susan Ebertz, Director of the Reu Memorial Library, Assistant Professor of Bibliography and Academic Research, Wartburg Theological Seminary; Lynn Berg, Technical Services Librarian, Garrett-Evangelical Theological Seminary; and Martin Garnar, Reference Services Librarian/Professor, Regis University Library, and Co-Chair of the ALA Task Force on Equity, Diversity, and Inclusion. The afternoon ended with a discussion between the panelists and the workshop attendees moderated by Shaneè Yvette Murrain, Seminary Archivist, Bishop Reverdy C. Ransom Memorial Library, Payne Theological Seminary.

SUMMARY OF DISCUSSION

THE SITUATION IN THEOLOGICAL LIBRARIANSHIP

Warren Watson, a prospective theological librarian, described the current state of affairs regarding diversity in theological librarianship as follows: The lack of diversity evident in ATLA membership reflects the overall lack of diversity seen in the library profession. According to recent studies, 88% percent of library professionals are white. While racial and ethnic diversity has not significantly changed within the

library industry in recent years, racial/ethnic students represent the largest growth area of enrollment at schools accredited by the Association of Theological Schools, representing nearly one-third of enrollment in 2012, an increase of 55% over the past twenty years. Therefore, I believe the lack of diversity within ATLA membership reflects the demographics of the library industry at-large more so than a professional body engaged with ATS schools and seminaries. Possibly ATLA would become more successful at diversifying its membership by recruiting underrepresented groups from the diversified student bodies at ATS schools.

Martin Garnar noted that the statistics reveal that current approaches to encouraging diversity are not having the desired effect. He believes that the lack of diversity within the larger profession has multiple causes, including:

- lack of coherent recruitment strategies, especially those targeting students and teens;
- an inability to make the profession attractive to people of color;
- the use of "fit" to exclude candidates of color whose backgrounds might not match the workplace culture, which is necessarily formed by the larger society; and
- the loss of residency programs specifically geared to new librarians of color.

The discrepancy between the racial makeup of ATLA members and the constituencies it serves impacts the profession's ability to serve well library users and information seekers by meeting their varied needs. It also hinders people employed in those organizations from working effectively together to accomplish organizational goals. The need to provide educational opportunities related to racial/ethnic issues is not limited to library users, but extends to staff, faculty, and administrators. The achievement of inclusiveness brings with it benefits to the organization as well as challenges that can be managed with continued professional development and progress in organizational changes resulting in diversity in staffing and leadership as well as improved interpersonal interaction.

DEFINITION OF TERMS

Martin Garnar, currently co-chair of the ALA Task Force on Equity, Diversity, and Inclusion, described his work on the Task Force, noting that as part of its early work, the Task Force sought to define particular terms so that they would have a common understanding of their work and so that the association might have some standardized usage of the terminology going forward.

In framing the definitions of equity, diversity, and inclusion for their work as a task force, wanting to change the world by and beyond the Annual 2016 Conference, and realizing they *may* fall short of that goal, the Task Force offers the following definitions for consideration. They have decided to maintain a fairly global perspective in these definitions, that is, not to attempt an exhaustive list of descriptors or qualities of disenfranchised groups comprising ALA membership and by extension its various stakeholders and patron populations. They are striving for social justice for *all* — and with these definitions desire to achieve a larger rather than smaller common and inclusive denominator.

Equity

Equity is not the same as formal equality. Formal equality implies sameness. Equity, on the other hand, assumes difference and takes difference into account to ensure a fair process and, ultimately, a fair (or equitable) outcome. Equity recognizes that some groups were (and are) disadvantaged in accessing educational and employment opportunities and are, therefore, underrepresented or marginalized in many organizations and institutions. The effects of that exclusion often linger systemically within organizational policies, practices, and procedures. Equity, therefore, means increasing diversity by ameliorating conditions of disadvantaged groups. (Adapted from University of British Columbia: http://diversity.ubc.ca/valuing-difference/equity-and-diversity-%E2%80%93-definitions-and-philosophy/.)

The Task Force believes that everyone deserves equitable rights and opportunities. Their goal is to create a just and equitable Association, profession, and society where everyone has access to social power, resources, and physical and psychological safety. (Adapted from ALA Office for Diversity "Strategic Planning for Diversity": http://www.ala.org/advocacy/diversity/workplace/diversityplanning, and National Association of Social Workers: http://www.socialworkers.org/practice/standards/cultural_competence.asp.)

One important aspect of establishing equity that was expressed during the morning Inclusiveness Training session is that those persons needing equity should be the ones deciding what they need to achieve equity and be a part of the process of getting it.

Diversity

Diversity can be defined as the sum of the ways that people are both alike and different. Visible diversity is generally those things we cannot change and are external. However, diversity goes beyond this to what is called "invisible" diversity. Invisible diversity includes those attributes that are not readily seen. So, when we recognize, value, and embrace diversity, we are recognizing, valuing, and embracing the uniqueness of each individual.

The Task Force has chosen to define "diversity" in all its complexity in order to recognize and honor the uniqueness of each ALA member, all members of our profession, and our very diverse communities. The Task Force also agrees with the National Education Association that, "While diversity itself is not a value-laden term, the way that people react to diversity is driven by values, attitudes, beliefs, and so on. Full acceptance of diversity is a major principle of social justice." (Adapted from National Education Association http://www.nea.org/tools/diversity-toolkit-introduction.html.)

Inclusion

Inclusion means an environment in which all individuals are treated fairly and respectfully; are valued for their distinctive skills, experiences, and perspectives; have equal access to resources and opportunities; and can contribute fully to the organization's success. (Adapted from Society for Human Resources Management

http://www.shrm.org/diversity and Hewlett Packard: http://www8.hp.com/us/en/hp-information/about-hp/diversity/meaning.html.)

The Task Force believes that, to be inclusive, our association, profession, and society must recognize the inherent worth and dignity of every member of the community; involve and empower all members to participate and contribute; promote and sustain a sense of belonging; and value and practice respect for the talents, beliefs, backgrounds, and ways of living of all members. (Adapted from Ferris State University: http://www.ferris.edu/HTMLS/administration/president/DiversityOffice/Definitions.htm.)

[ALA TF-EDI definitions available online at http://connect.ala.org/node/229669#sthash.n01KOxiY.dpuf.]

PROBLEMS AND SOLUTIONS

Attitudes and Behaviors

The creation of diversity, equity, and inclusion requires recognition of the hindrances we face that prevent us from reaching those goals. Preconceptions, biases, prejudices, and lack of awareness are problems that may lead to micro-aggressions and racism (whether overt or silent in form). These are not easy problems for most people to admit to themselves, let alone address in any effective manner. Yet, deal with them we must.

Panelists recalled some of the negative interactions they have experienced, whether the offenses were committed intentionally or unintentionally. Warren related that he has encountered a host of micro-aggressions throughout his library career, although he has not yet worked at a seminary. In most cases, he has opted to take the path of least resistance rather than to turn the incidents into teachable moments. He believes that as his sense of professional identity and commitment grows, he will change this practice and assert himself rather than allow micro-aggressions to go unchecked. By way of illustration, he related the following story: One memorable micro-aggression I experienced occurred when an older white woman who wanted me to continue working with her organization on a long-term basis said rather light-heartedly that she wanted to "chain me to my desk." As an African-American male this struck my ears in a particular way. In this instance, I did not make this a teachable moment, but I also believed that nothing productive would have come of it if I had chosen to do so.

Susan noted that condescension, cliquishness, and assumptions about a person's capabilities based on race (both negative and positive) are issues that have appeared and need to be addressed. As an Asian-American, she has both suffered and benefited from stereotypes of Asians. Some of the stereotypes fit, such as she enjoys techy things. Others don't because she sees herself as an individual. She suggested that an attitude of openness is one way to confront these barriers. Susan also realizes that she herself is not always inclusive and that she has to fight daily with herself to try to become more open and inclusive. The awareness of what she is doing helps her in this.

Another common mistake people make, observed Martin, is holding the expectation that one person of color serves as a representative for their entire culture. This type of presumption about someone denies the uniqueness of the individual and illustrates one of the dangers of making generalizations about others.

One of the ways seminaries can support members of underrepresented groups, Warren suggested, is by deeming their contributions and insights as valid and worthy of merit. Ultimately, this results from cultivating a culture of inclusiveness.

Institutional and Personal Efforts

Working toward diversity, equity, and inclusion is a task that involves efforts at both the institutional and personal levels. Corporate and individual attitudes and practices need to be examined from multiple perspectives and adjusted so as to promote these values and prevent injustices from occurring. Creating a safe environment for expression of opinions, funding needed training, establishing just policies and procedures, providing opportunities for employment and leadership positions to underrepresented groups, and mentoring are some of the ways institutions can support efforts to diversify and foster inclusion.

As Susan pointed out, there are two basic ways in which we can work at our institutions. One is to help the current staff learn to relate to a variety of students. Each of us needs to confront our own biases and prejudices. The other is that as our student bodies are becoming more diverse, we need to come to the point where our staffing reflects the student body. Hiring decisions should take this into consideration. There are few students of color at her institution but the student body is becoming more diverse in terms of sexual orientation. Diversity in one area can help diversity in other areas.

Creating an environment (whether online, in the classroom, or at work) in which people can feel safe to express their opinions without fear of negative attitudes or repercussions by those in authority over them is important, Lynn noted. Self-reflection, awareness raising, and specialized training are important for developing the skills needed to confront and resolve issues related to systemic racism.

Martin pointed out that the lack of institutional support of people of color (faculty, staff, or students) is causing stress. He believes the solution to this is to provide training for the entire institution on a regular, ongoing basis and make sure that the appropriate budget is designated for staffing support, resources, and other initiatives.

Martin also advised making sure institutional polices and statements embrace the principles of equity, diversity, and inclusion. Having someone on staff with designated responsibilities AND resources for supporting initiatives around equity, diversity, and inclusion is important. Having said that, training and procedures to ensure that equity, diversity, and inclusion remain at the forefront of everyone's mind would make these efforts more sustainable than depending on one person. Both are necessary: a point person(s) whose responsibilities include a focus on these matters as well as an organizational commitment to promoting equity, diversity, and inclusion in all things.

Warren believes that if seminaries actively incorporate members from underrepresented groups in a manner that dignifies their work and values their contributions, their sense of empowerment and personal agency will result, and their sense of marginality or being "underrepresented" will dissipate. Seminaries can also provide these individuals with leadership opportunities, either through chairing committees or through professional advancement.

One of the best and most obvious ways to support the incorporation of diversity into theological librarianship is to hire qualified persons of color to professional positions in theological libraries. Warren mentioned that this is the type of support he is not currently getting. He has applied to several theological librarian job openings, but to date his efforts have not brought about the sought-after result. While he is grateful to ATLA for providing a scholarship to take the "Theological Librarianship" course at the GSLIS at the University of Illinois at Urbana-Champaign, he is seeking the opportunity to apply this training. He hopes that his future job applications will be more successful once his degree from the University of Chicago Divinity School has been finalized.

Martin noted that one change in recent years has been an increase in first-generation students, many of whom are students of color. This group often struggles with the transition from high school and is more likely to drop out. His university has instituted a mentoring program that pairs the students with staff and faculty who either were first-generation students themselves or are sensitive to the issues faced by the students. Perhaps a similar program for first-generation graduate students would be useful, if not just having a mentoring program for all students of color.

Individual action is also very important. Martin recommended individuals get involved with diversity initiatives within ATLA. Stand up against injustice. Call out micro-aggressions. Reach out to affinity groups to make connections and demonstrate your commitment to equity, diversity, and inclusion.

Benefits of Diversity, Equity, and Inclusion

The benefits to be derived from diversity, equity, and inclusivity are many. Broader and deeper understanding and appreciation of each other lead to better interpersonal relations, communication, service, job performance and satisfaction, and the creation of policies and practices that are just and fair to all. Teaching and learning experiences are enhanced.

Martin added that for libraries, having an inclusive institution means we have more ideas and perspectives in the mix, which is always better for our users. Also, having a more inclusive staff means that our users are more likely to feel comfortable using the library if they see someone who is like them behind the desk. This will also help with recruitment for the profession.

EFFORTS TO ADDRESS RACIAL EQUITY

American Theological Library Association (ATLA)

ATLA has made efforts to increase diversity by establishing and supporting the current Diversity Committee and its predecessors. Lynn has found her work on the Diversity Committee over the last few years challenging and rewarding. The Committee's activities include developing relationships with other organizations, expanding recruiting efforts, supporting research efforts, and developing a variety of educational programming.

She pointed out that ATLA has incorporated the importance of diversity into its organizational ends to "provide a diverse complement of librarians" (Organizational End 1) and to make sure the organization "reflects the diversity of our communities and institutions" (Organizational End 1.3). The current Executive Director has publicly expressed her desire for the organization to pursue diversity in all areas, that is, race as well as religion, denomination, age, etc. The Diversity Committee and the Annual Conference Committee attend to making sure the conference programming includes a variety of papers, workshops, and roundtables that incorporate different perspectives and include presenters with diverse backgrounds. The organization has provided funding for scholarships made available specifically to members of underrepresented groups. Susan has also been involved in ATLA diversity events and was one of the members of the first diversity committee. She says we've tried different things in the past, but it is hard when we are so few and have so many other things pulling at us. We weren't able to accomplish our grand plans because of time. She also talked about trying to make sure that there was at least one diversity session at each conference and at least one session led by a person of color. It is important to show that persons of color are interested in other subject areas and not just racial-ethnic diversity. It is also important to welcome new persons of color when they first attend a conference. Susan also was instrumental in starting an ATLA diversity listserv. This should be used more in talking about some of the issues.

Martin acknowledged that having a Diversity Committee is a good start. Having someone on staff with designated responsibilities AND resources for supporting initiatives around equity, diversity, and inclusion is important (sound familiar?). Having said that, training and procedures to ensure that equity, diversity, and inclusion remain at the forefront of everyone's mind would make these efforts more sustainable than depending on one person. Both are necessary: a point person(s) whose responsibilities include a focus on these matters as well as an organizational commitment to promoting equity, diversity, and inclusion in all things (again, ring a bell)?

American Library Association (ALA)

Martin reflected on the impact of ALA's work toward diversity and equity. Regarding the Task Force on Equity, Diversity, and Inclusion, he says that because we're at the midpoint of the task force's lifespan, it's premature to quantify our accomplishments or failures. Working on the definition of terms helped focus the group on our work. The Task Force has also launched a survey project that has been well received so far based on response rate and anecdotal feedback. At this point, he thinks the single most important initiative has been the series of listening sessions at ALA and other conferences. Having opportunities to share stories, concerns, and ideas has been valuable for charting our course and for providing a chance to learn more about each other. One drawback to these events is the requirement for people to attend in person, as this disadvantages those without the means or opportunity to travel, thus not promoting the ideals of equity or inclusion.

One very successful ALA program to support diversity is the Spectrum Scholarship (http://www.ala.org/offices/diversity/spectrum), which recruits and

provides scholarships to targeted groups to help individuals obtain graduate degrees and leadership positions within the profession and ALA. Once the recipients of monetary awards from ALA as well as ATLA have completed their degrees, the next step is for them to be able to find employment that allows them to work in an inclusive environment where they are able to use their gifts.

New Brunswick Theological Seminary (NBTS)

While working at New Brunswick Theological Seminary, Lynn was invited to participate in the seminary's long-term antiracism efforts. This involved receiving antiracism training from Crossroads Antiracism Organizing and Training, and participating in the seminary's Antiracism Transformation Team (ARTT). Effecting the changes needed to combat racism requires commitment, effort, accountability, collaboration, and persistence as well as improved skills in many areas, such as communication (particularly how to successfully manage difficult conversations), power analysis, relationship building, cultural competence, organizational change, self-reflection, and critical race theory. The results of these efforts impact library services, personnel administration, curriculum development, teaching and learning, interpersonal relations, and institutional accomplishments. She related just a few of the positive results of their efforts: an increase in the library's acquisition of works related to multiculturalism and antiracism (2006-present); the implementation of a two-credit course concerning antiracism with the goal of making it a required course in the revised curriculum (2012-2015); the most ethnically diverse faculty in the history of the seminary — the majority of the faculty beginning the fall of 2013 (2013); hired the first African American Academic Dean (2012); the Board passes resolution requiring antiracism training for all Board members (2015). These are the kinds of accomplishments that prove change is possible with determination and hard work.

CONCLUSION

Creating diversity, equity, and an environment of inclusivity in theological librarianship is essential to the profession's continued relevance to the people we serve, to organizational success, and to the promotion of social justice. Our students will take with them the skills needed to do ministry in the world outside academia, which is even more diverse than educational institutions. When the library staff reflects the demographics of the user population, library services will improve as a result of increased awareness of the needs and learning patterns of various groups and also because of better communication between library staff and users. Engaging with people of different backgrounds and experiences enhances teaching, learning, and working effectively together. Accomplishing these goals requires long-term commitment to identifying and changing institutional and personal practices that undermine diversity, equity, and inclusion; offering training to learn how to dismantle racism; developing cultural competence to work in diverse environments; and creating opportunities for members of underrepresented groups to thrive by being able to share their skills and expertise in theological libraries and associations across the country and around the world.

Discussion of Best Practices and Thesaurus of Occupations

By Judy Knop, ATLA Member Programs Librarian

Participants spent the first hour of the workshop looking at the best practice suggestions for personal names. Since the Thesaurus of Religious Occupational Terms is designed to be used for persons, the terms and cross-references included were discussed, with some terms debated and changes proposed. Also, missing terms were proposed for inclusion. Examples of existing authority records were examined and discussed and then participants had a chance to add the new fields to minimal authority records.

The second hour was devoted to a discussion of the proposals for use of the optional fields for corporate, conference and geographic names. Examples of existing authority records were examined and the use of the optional fields debated. Then participants had a chance to add optional fields to minimal records and then discuss the differences in the data supplied by the different participants.

Finally, the last hour was spent on suggestions for authority records for family names and uniform titles. Current ATLA NACO participants have not been creating many, if any, of these type of headings, so time was spent on more general principles of their creation. Examples of existing records were examined and minimal records were provided so participants could see the impact of best practice suggestions.

The discussion was lively and some good suggestions for changes and enhancements were made.

THESAURUS OF RELIGIOUS OCCUPATIONAL TERMS (TROT)

5th Draft

July 15, 2015

PREFACE

At the 2014 Annual Convention of the American Theological Library Association (ATLA), the Technical Services Interest Group tasked the existing Best Practices in the Field of Religion Taskforce with creating a thesaurus of occupational terms in the field of religion which could be published as a standard and would then be available for use in the Occupations Field (374) of Name Authority Records. The Best Practices in the Field of Religion Taskforce was formed at the 2013 ATLA Annual Convention and tasked with creating a Best Practices document. In addition, the Taskforce was requested to reach out to the Catholic Library Association (CLA) and the Association of Christian Librarians (ACL) and ask them to join in this effort. The result is the ATLA/CLA/ACL Best Practices in the Field of Religion Taskforce. This thesaurus is the result of their combined efforts.
Members of the Taskforce:
Michael Bradford (ATLA)
Armin Siedlecki (ATLA)
Thomas Dusack (CLA)

Robert Kusmer (CLA)
Kurt Bodling (CLA)
Lori Thornton (ACL)
Judy Knop (ATLA), Chair

INTRODUCTION

The following principles have been followed in the construction of this thesaurus.

- Only include religious occupations which might be necessary for names expected to be used in the name authority file.
- Combine occupations into broad categories which can be paired with the 372, 373 and 375 fields to bring specificity.
- Use LCSH terms where available.
- Avoid use of gender specific terms where possible.
- Avoid use of denomination specific terms, where possible.
- Include titles such as Reverend as see references only when they have been or are likely to be used, incorrectly, as occupations.
- Use plural terms to be consistent with LCSH.

TERMS

Abbesses, Christian [LCSH]
> UF
>> Christian Abbesses

Acharyas
> SN
>> Brahmin head guide or instructor in religious matters; founder, or leader of a sect.
> UF
>> Brahmin leaders

Apologists

Archbishops
> SEE
>> **Clergy**

Archdeacons
> SEE
>> **Clergy**

Archaeologists [LCSH]
> RT
>> Biblical archaeologists
>> Classical archaeologists

19

Associate pastors
    SEE
            Clergy

Bhikkhus
    UF
            Bhikshus
            Bhikshunis
            Fakirs
            Faqirs

Bhikshus
    SEE
            Bhikkhus

Bhikshunis
    SEE
            Bhikkhus

Biblical archaeologists
    BT
            Archaeologists
    RT
            Classical archaeologists

Biblical commentators
    RT
            Writers on religion

Biblical scholars [LCSH]
    UF
            Biblicists
            Scholars, Biblical
    NT
            New Testament scholars
            Old Testament scholars

Biblical studies teachers

Biblicists
    SEE
            Biblical scholars

Bishops

SEE
>> **Clergy**

Brahmin leaders
>> SEE
>>> **Acharyas**

Brothers (Religious)
>> SEE
>>> **Monks**

Buddhist authors [LCSH]

Buddhist monks [LCSH]
>> BT
>>> Monks

Buddhist scholars [LCSH]
>> SN
>>> Use for scholars of Buddhism
>> UF
>>> Scholars, Buddhist

Canon lawyers
>> SEE
>>> **Canonists**

Canonists [LCSH]
>> UF
>>> Canon lawyers

Cantors (Church musicians)
>> SEE
>>> **Church musicians**

Cantors (Judaism) [LCSH]
>> UF
>>> Hazzan

Cardinals
>> SEE
>>> **Clergy**

Catechists [LCSH]

Chaplains
    SN
        Clergy who are officially attached to the armed forces; legislative
        bodies; institutions; courts; hospitals, etc.
    UF
        Hospital chaplains
        Clinical psychologists
        Clinical therapists
        Counselor
RT
        Pastoral counselors

Children's ministers

Christian Abbesses
    SEE
        Abbesses, Christian

Christian authors [LCSH]

Christian broadcasters

Christian college teachers [LCSH]

Christian editors

Christian educators [LCSH]
    UF
        Christian education directors
        Sunday school teachers
        Volunteer workers in religious education
    RT
        Directors of religious education

Christian education directors
    SEE
        Christian educators

Christian Hebraists   [LCSH]

Christian historians [LCSH]

Christian librarians
    SEE

Theological librarians

Christian philosophers   [LCSH]

Christian publishers

Christian scholars   [LCSH]
>   SN
>>   Use for scholars of Christianity
>   UF
>>   Scholars, Christian

Christian teachers
>   SEE
>>   **Christian college teachers**

Christian writers

Church historians [LCSH]
>   RT
>>   Religion historians

Church musicians [LCSH]
>   UF
>>   Cantors (Church Music)
>>   Contemporary Christian musicians
>>   Gospel musicians
>>   Liturgical musicians
>>   Parish musicians
>>   Pastoral musicians
>>   Worship pastors

Church officers [LCSH]
>   UF
>>   Church staff
>   RT
>>   Clergy

Church staff
>   SEE
>>   **Church officers**

Classical archaeologists
>   BT

23

Archaeologists
RT
Biblical archaeologists

Clergy [LCSH]
UF
Archbishops
Archdeacons
Associate Pastors
Bishops
Canons
Cardinals
Deans (Clerical)
Fathers (Clergymen)
Ministers
Parish Ministers
Parsons
Pastors
Priests
Presbyters
Rectors
Reverend
RT
Church officers
Deacons
Deaconesses
Elders (Church officers)
Imams (Shi'ites)
Lay ministers
Preachers (Christianity)
Rabbis
Religious leaders
Rural clergy
Shinto priests
Zen priests

Clergy, Rural
See
Rural clergy

Clergy (Taoism)
SEE
Daoshis

Clinical psychologists
    SEE

        Chaplains
        Pastoral counselors

Clinical therapists
    SEE

        Chaplains
        Pastoral counselors

Clinicians
    SEE

        Pastoral counselors

Contemporary Christian musicians
    SEE

        Church musicians

Counselors
    SEE

        Chaplains
        Pastoral counselors

Counselors, Pastoral
    SEE

        Pastoral counselors

Country clergy
    SEE

        Rural clergy

Daoshis
    SN

        Priest in Taoism
    UF

        Clergy (Taoism)

Deacons
    SN

        For Deacons who are ordained, use Clergy. For Deacons who are
        not ordained, or for whom ordained status is not known,
        use Deacons.
    RT

        Clergy

Deaconesses
> SN
>> For Deaconesses who are ordained, use Clergy. For Deaconesses who are not ordained, or for whom ordained status is not known, use Deaconesses.
> RT
>> Clergy

Deans (Clerical)
> SEE
>> **Clergy**

Deans (Theological seminary)
> SEE
>> **Theological seminary presidents**

Directors of religious education   [LCSH]
> SN
>> Use for full-time, paid and professionally trained officers in charge of the religious education program of the local church, temple, etc.
> UF
>> Ministers of religious education
> RT
>> Christian educators

Druze scholars   [LCSH]
> SN
>> Use for scholars in the field of Druze religion

Elders (Church officers)
> RT
>> Clergy

Evangelists [LCSH]
> UF
>> Revivalists

Fakirs
> SEE
>> **Bhikkhus**

Faqirs
> See
>> **Bhikkhus**

Fathers (Clergy)
>   SEE
>> **Clergy**

Gospel musicians
>   See
>> **Church musicians**

Hazzan
>   SEE
>> **Cantors (Judaism)**

Hebraists   [LCSH]

Hindu authors

Hindu scholars   [LCSH]
>   SN
>> Use for scholars of Hinduism
>   UF
>> Scholars, Hindu

Hospital chaplains
>   SEE
>> **Chaplains**

Hymn writers   [LCSH]
>   UF
>> Hymnists

Hymnists
>   SEE
>> **Hymn writers**

Imams (Mosque officers) [LCSH]
>   RT
>> Imams (Shi'ites)
>> Mosque officers

Imams (Shi'ites) [LCSH]
>   SN
>> Term in Islam referring to the leader of the congregational prayers
>   UF
>> Muslim Priests

RT

       Clergy

       Imams (Mosque officers)

       Rabbis

Islamic authors

    SEE

       Muslim authors

Islamic educators

    SEE

       Muslim educators

Islamic scholars

    See

       Muslim scholars

Jain monks

    SEE

       Yati

Jewish authors   [LCSH]

Jewish college teachers [LCSH]

Jewish educators [LCSH]

Jewish priests

    SEE

       Rabbis

Jewish religious functionaries

    SEE

       Judaism--Functionaries

Jewish scholars [LCSH]

    SN

       Use for scholars of Judaism

    UF

       Scholars, Jewish

    RT

       Rabbis

Judaism--Clergy

SEE
> **Judaism--Functionaries**

Judaism--Functionaries [LCSH]
> UF
>> Jewish religious functionaries
>> Judaism--Clergy
>
> RT
>> Rabbis

Khatibs
> UF
>> Preachers (Islam)

Koranic scholars
> SEE
>> **Qur'anic scholars**

Laity
> SEE
>> **Lay ministers**

Lay ministers
> UF
>> Laity
>> Volunteer Workers in Church Work
>
> RT
>> Clergy

Liturgical musicians
> SEE
>> **Church musicians**

Masters of spiritual sciences
> SEE
>> **Murshids**

Ministers
> SEE
>> **Clergy**

Ministers of religious education
> SEE
>> **Directors of religious education**

Missiologists [LCSH]
  BT
    Theologians

Missionaries [LCSH]
  RT
    Clergy

Monks [LCSH]
  UF
    Brothers (Religious)
  RT
    Buddhist monks

Mosque officers [LCSH]
  RT
    Imams (Mosque officers)

Murshids
  SN
    Term in Sufism referring to a guide, a master of spiritual science
  UF
    Masters of spiritual science
    Shaikhs

Muslim authors [LCSH]
  UF
    Islamic authors

Muslim educators [LCSH]
  UF
    Islamic educators

Muslim priests
  SEE
    Imams (Shi'ites)

Muslim scholars [LCSH]
  SN
    Use for Scholars of Islam
  UF
    Islamic scholars
    Scholars, Muslim
    Scholars, Islamic

RT

        Shi'ite scholars

        Suni scholars

New Testament scholars [LCSH]

    BT

        Biblical scholars

    UF

        Scholars, New Testament

    RT

        Old Testament scholars

Nuns   [LCSH]

    UF

        Sisters (Religious)

Old Testament scholars

    BT

        Biblical scholars

    UF

        Scholars, Old Testament

    RT

        New Testament scholars

Parish ministers

    SEE

        Clergy

Parish musicians

    SEE

        Church musicians

Papyrologists

Parsons

    SEE

        Clergy

Pastoral counselors

    UF

        Clinical psychologists

        Clinical therapists

        Clinicians

        Counselors, Pastoral

Pastoral Psychologists
RT
Chaplains

Pastoral musicians
SEE
Church musicians

Pastoral psychologists
SEE
Pastoral counselors

Pastors
SEE
Clergy

Practitioners (Christian Science)

Preachers (Christianity)
RT
Clergy

Preachers (Islam)
SEE
Khatibs

Presbyters
SEE
Clergy

Priests
SEE
Clergy

Qur'anic scholars [LCSH]
SN
Use for scholars of the Qur'an
UF
Koranic scholars
Qur'anic scholars
Scholars, Koranic
Scholars, Qur'anic

Rabbinical seminary teachers
>RT
>>Theological seminary teachers

Rabbis   [LCSH]
>UF
>>Jewish Priests
>RT
>>Clergy
>>Imams (Shi'ites)
>>Jewish scholars
>>Judaism--Functionaries

Rectors
>SEE
>>**Clergy**

Rectors, Theological seminary
>SEE
>>**Theological seminary presidents**

Religion historians [LCSH]
>UF
>>Historians of religion
>>Religious historians
>RT
>>Church historians

Religious Leaders   [LCSH]
>UF
>>Spiritual leaders
>RT
>>Clergy

Reverend
>SEE
>>**Clergy**

Revivalists
>SEE
>>**Evangelists**

Rural clergy [LCSH]
>UF

> > Clergy, Rural
> > Country clergy
>
> RT
>
> > Clergy

Scholars, Biblical
>   SEE
> > > **Biblical scholars**

Scholars, Buddhist
>   SEE
> > > **Buddhist scholars**

Scholars, Christian
>   SEE
> > > **Christian scholars**

Scholars, Hindu
>   SEE
> > > **Hindu scholars**

Scholars, Islamic
>   SEE
> > > **Muslim scholars**

Scholars, Koranic
>   SEE
> > > **Qur'anic scholars**

Scholars, Muslim
>   SEE
> > > **Muslim scholars**

Scholars, Qur'anic
>   SEE
> > > **Qur'anic scholars**

Scholars, New Testament
>   SEE
> > > **New Testament scholars**

Scholars, Old Testament
>   SEE
> > > **Old Testament scholars**

Scholars, Shi'ite
  SEE
     Shi'ite scholars
     Muslim scholars

Scholars, Sunni
  SEE
     Sunni scholars
     Muslim scholars

Seminary Presidents, Theological
  SEE
     Theological seminary presidents

Shaikhs
  SEE
     Murshids

Shi'ite scholars [LCSH]
  SN
     Use for scholars of the Shi'ite branch of Islam
  UF
     Scholars, Shi'ite
  BT
     Muslim scholars

Shinto priests [LCSH]
  RT
     Clergy

Sisters (Religious)
  SEE
     Nuns

Spiritual leaders
  SEE
     Religious Leaders

Sunday school teachers
  SEE
     Christian educators

Sunni scholars
> SN
>> Use for scholars of the Sunni branch of Islam
> UF
>> Scholars, Sunni
> BT
>> Muslim scholars

Talmudists

Theological librarians
> UF
>> Christian librarians

Theological seminary presidents [LCSH]
> UF
>> Deans, Theological seminary
>> Rectors, Theological seminary
>> Seminary presidents, Theological

Theological seminary teachers
> RT
>> Rabbinical seminary teachers

Theologians [LCSH]
> RT
>> Missiologists

Youth directors
> SEE
>> **Youth ministers**

Youth ministers
> UF
>> Youth directors
>> Youth pastors

Youth pastors
> SEE
>> **Youth ministers**

Volunteer workers in church work
> SEE
>> **Lay ministers**

Volunteer workers in Christian education
>SEE
>>**Christian educators**

Worship pastors
>SEE
>>**Church musicians**

Writers on religion
>RT
>>Biblical commentators

Yatis
>UF
>>Jain monks

Zen priests [LCSH]
>RT
>>Clergy

Minutes of the Business Meeting and Association Update

by Steve Perisho
Friday, June 19, 2015

Petition: Shaneè Yvette Murrain, of Payne Theological Seminary, and Jessica Bellemer, of Hood Theological Seminary, rose to

> "petition the board to convene to discuss an appropriate ongoing response for ATLA as an organization which builds upon the lunchtime discussion organized and attended by ATLA members about the religious and racial terrorism act, a dialogue that was inspired by the recent act which victimized the congregation at Mother Emmanuel AME Church" in Charleston, SC, the victims of which "include alumni of ATLA member institutions and a professional librarian."

President Bidlack responded by asking the board to reconvene after the business meeting.

Secretary's report: Steve Perisho read the following:

> Members of the 2015 Teller's Committee were Alan Krieger, chair (University of Notre Dame); James Darlack (Gordon-Conwell Theological Seminary); and Leslie Engelson (Murray State University).

> The Teller's Committee received the election results via e-mail from Survey & Ballot Systems and verified that 261 (or 40.22%) of the 649 individual and institutional members eligible cast valid ballots. The membership elected — as given here in alphabetical order — Ellen Frost, Tracy Powell Iwaskow, Timothy D. Lincoln, and David R. Stewart to the board class of 2015-2018.

> In addition, a majority (85% of those who voted on this issue) passed the proposal to increase individual and student member dues [(Appendix, below)].

> Nominating Committee members for the current year are Carrie Hackney (board representative and Chair), Eileen Crawford, and Tammy Johnson. The slate for next year's election will be announced in mid-October and the election will be in January of 2016.

> Members are welcome to make nominations by petition to add to the slate presented by the Nominating Committee in October. Petition nominations should be signed by at least ten current individual members and submitted to the ATLA secretary no later than December 1, 2015.

Bidlack solicited a motion and a second, after which the report was approved unanimously. Bidlack then welcomed Frost, Powell, and Iwaskow to the board.

Acknowledgements of service: Bidlack spoke appreciatively of the contributions of outgoing board members H.D. Sandy Ayer, Carrie Hackney, and Melody Layton McMahon, and thanked them for their service. She also acknowledged the work of officers Kelly Campbell (vice president) and Steve Perisho (secretary), and introduced the leadership team for 2015-2016: Kelly Campbell (president), Timothy D. Lincoln (vice president), and Steve Perisho (secretary). She then passed the gavel to Kelly Campbell, who voiced the board's appreciation for her outstanding leadership over not one but two very full and demanding terms of service as president.

Transitions, including Deaths and Retirements: President Bidlack read the names of those who died in 2014-2015: Carol P. Cummins, Rosalyn Lewis, and Grace E. Mullen. These three women were remembered during a memorial service earlier in the annual conference. Bidlack then read the names of those who retired: Tony Amodeo, Chris Brennan, Joe Coalter, Drew Kadel, Bob Krauss, and Jim Skypeck. Those retirees who are eligible will receive lifetime memberships.

2016 Annual Conference in Long Beach: Representatives of the 2016 local host committee showed a video promoting the Los Angeles, California area as the location for the 2016 Annual Conference.

Update on the Association: Brenda Bailey-Hainer provided an update on the state of the Association. For the full text of her report, see the *Proceedings*.

Presidential Address: President Bidlack closed the meeting with a presidential address entitled, "Tradition and Innovation, Or, Elijah at Horeb." The full text of this, too, will appear in the *Proceedings*.

The Meeting adjourned at 2:57 p.m.

APPENDIX: DUES STRUCTURE NEWLY APPROVED BY BALLOT, WITH THE PREVIOUS ONE

PREVIOUS			NEWLY APPROVED	
Student	$15.00		Student	$35.00
Under $10,00	$15.00			
$10,001-$15,000	$22.50			
$15,001-$20,000	$30.00		Under $20,000	$35.00
$20,001 - $25,000	$37.50		$20,001 - $25,000	$41.25
$25,001 - $30,000	$45.00		$25,001 - $30,000	$49.50
$30,001 - $35,000	$52.50		$30,001 - $35,000	$57.75
$35,001 - $40,000	$60.00		$35,001 - $40,000	$66.00
$40,001 - $45,000	$67.50		$40,001 - $45,000	$74.25
$45,001 - $50,000	$75.00		$45,001 - $50,000	$82.50
$50,001 - $55,000	$82.50		$50,001 - $55,000	$90.75

PREVIOUS			NEWLY APPROVED	
$55,001 - $60,000	$90.00		$55,001 - $60,000	$99.00
$60,001 - $65,000	$97.50		$60,001 - $65,000	$107.25
$65,001 - $70,000	$105.00		$65,001 - $70,000	$115.50
$70,001 - $75,000	$112.50		$70,001 - $75,000	$123.75
$75,001 - $80,000	$120.00		$75,001 - $80,000	$132.00
$80,001 - $85,000	$127.50		$80,001 - $85,000	$140.25
$85,001 - $90,000	$135.00		$85,001 - $90,000	$148.50
$90,001 - $95,000	$142.50		$90,001 - $95,000	$156.75
$95,001 - $100,000	$150.00		$95,001 - $100,000	$165.00
			$100,001 – $105,000	$173.25
			$105,001 +	$181.50

Board of Directors Meeting

by Steve Perisho, Secretary
Saturday, June 20, 2015

Present: 2014-15 Board: Beth Bidlack, President; Kelly Campbell, Vice-President; Steve Perisho, Secretary; Jennie Bartholomew; Andy Keck; Amy E. Limpitlaw; Timothy D. Lincoln; Matt Ostercamp; Eileen K. Saner; Brenda Bailey-Hainer, ex officio. **2015-16 Board (voice but not vote):** Ellen Frost, Tracy Powell Iwaskow. **Guest (also voice but not vote)**: Shaneé Yvette Murrain.

Absent: 2014-15 Board: H.D. Sandy Ayer; Carrie Hackney; Melody McMahon. **2015-16 Board (voice but not vote):** David R. Stewart.

President Bidlack reconvened the board at 7:00 a.m. on Saturday, 20 June 2015, in response to the following petition, which ATLA members Shaneé Yvette Murrain and Jessica Bellemer rose to make during the business meeting on Friday, 19 June 2015:

We "petition the board to convene to discuss an appropriate ongoing response for ATLA as an organization which builds upon the lunchtime discussion organized and attended by ATLA members about the religious and racial terrorism act, a dialogue that was inspired by the recent act which victimized the congregation at Mother Emmanuel AME Church" in Charleston, SC, the victims of which "include alumni of ATLA member institutions and a professional librarian."

After an extensive discussion, Ostercamp proposed and Saner seconded the following motion. The vote was 7 in favor, 2 opposed, 0 abstentions:

Whereas the board has been petitioned to make an appropriate ongoing response to the recent act of "religious and racial terrorism" that occurred at Mother Emanuel AME Church in Charleston, SC; and

Whereas this act occurred in a sacred religious space and impacted clergy, librarians, and their communities; and

Whereas the work of ATLA contributes to the formation of religious leaders and librarians; and

Whereas the victims included prominent leaders in the African American community; and

Whereas one victim (Cynthia Hurd) was an influential public librarian; and

Whereas two of the victims (The Rev. Clementa C. Pinckney and The Rev. Dr. Daniel L. Simmons, Sr.) were alumni of Lutheran Theological Southern Seminary, an ATLA institutional member; and

Whereas one of the victims (The Rev. Clementa Pinckney) was a D.Min. candidate at Wesley Theological Seminary, another ATLA institutional member; and

Whereas these tragic events directly speak counter to our core value of "Hospitality, inclusion, and diversity";

Therefore be it resolved that we the board condemn this act of racially motivated violence that emerged out of a larger environment of social injustice;

Be it further resolved that the board commend its members for leading this discussion;

Be it further resolved that the board encourage continued member input into how to live into our core value and contribute to a change in the larger social environment;

Be it further resolved that the board encourages members to make appropriate resources available to their communities; and

Be it further resolved that the board expresses its grief and its solidarity with those affected by this tragedy.

Limpitlaw moved and Perisho seconded that the resolution be read at the final plenary of the 2015 conference. The vote was 7 in favor, 2 opposed, 0 abstentions.

In response to an oft- and forcefully expressed concern about the potentially precedent-setting nature of this board response (the first such resolution in the memory of those present), the Governance Committee was tasked with facilitating the creation and passage of a list of criteria carefully designed to delimit the conditions under which the board should consider the promulgation of other such statements in the future.

The meeting adjourned at 9:22 a.m.

ATLA Open Forum — A Conversation About the Future of ATLA

by Brenda Bailey-Hainer, ATLA Executive Director; Beth Bidlack, Burke Library at Union Theological Seminary, Columbia University Libraries

The focus of the Open Forum was on the future of ATLA, an introduction of ATLA's strategic plan, and listening to ATLA members. President Beth Bidlack and Executive Director Brenda Bailey-Hainer began by providing background information on the process that the Board used to create the plan.

This process included engaging an outside facilitator with knowledge of library associations and holding strategic sessions about associations and ATLA specifically over nearly a two-year period. Input from members was gathered through surveys, phone interviews, and a member discussion over a conference luncheon. Careful consideration was given to ATLA's financial statements. Information about associations was gathered through research on global associations and through discussion with other associations such as CLA and AJL and other ALA-affiliated associations. Additional research was conducted on open access, discovery tools/layers, and general trends in the information industry.

ATLA continues to rely heavily on product revenue to support member programs, a strategy that many associations use to support achievement of their missions. At the same time, it is important to continually invest in research and development so that these products remain competitive and can continue to fund the organization's activities.

Membership numbers have remained relatively flat over the last several years, consistently hovering around 840. All associations need a critical mass of members in order to have sufficient active volunteers to serve in leadership positions on the Board and committees. So while ATLA does not aspire to double or triple its membership, more members are needed to keep the association viable.

ATLA has an aging membership. Based on the results of member

Sources of Revenue

ATLA FY15 Budgeted Revenue by Source

- Product Revenue
- Member Dues
- Annual Conference
- Interest/Misc
- Other Member Programs Revenue
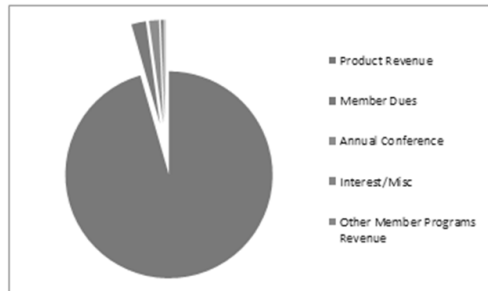
Membership Flat

	FY13	FY14	FY15
Individual	361	368	364
Lifetime	94	87	88
Student	87	94	75
Institutional	234	231	234
Affiliate	58	53	60
International Institutional	17	13	12
Total Members	851	846	833

Getting Older
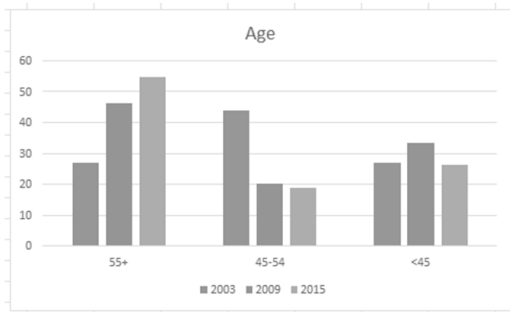
Not Diverse
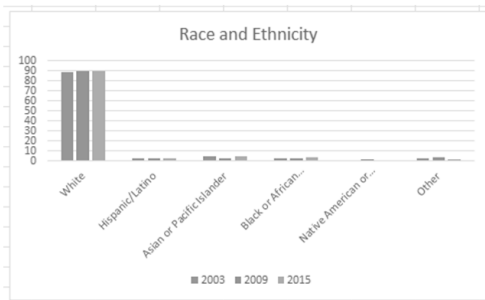
New or Long Term Members
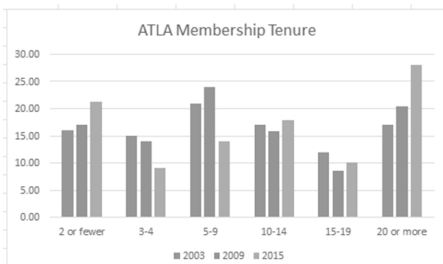
surveys conducted in 2003, 2009, and 2015, it is clear that there is an upward trend. In 2003, the majority of members fell into the 45-54 age group. In 2015, the majority of members were age 55 or older — more than twice the number of members age 54 or less. It's important that ATLA be able to attract new, younger members to replace those who will be retiring in the next 10 years.

Despite a long term commitment to increasing diversity within the association — including racial and ethnic diversity — virtually no progress has been made in this area since 2003. Nearly 90% of ATLA members continue to identify themselves as White. While the overall library profession also tends to be predominantly White, ATLA's track record is worse. Eighty-four percent of professional librarians in all higher education libraries identify as White.

The environmental scan revealed one interesting characteristic of ATLA's membership. In terms of length of membership, the two largest categories are those who have been members more than 20 years and those who have been members 2 or fewer years. The expectations of these two groups may be very different. Long-time members may value ATLA's traditions while newer members may attend the conference or participate in other activities for very different reasons.

Finally, although ATLA's membership focus continues to be on North America, the association overall has an international reach; 4.4% of organizational members and 8.4% of personal members are from outside the U.S. ATLA's customers — 73% of whom are not members — come from an even broader geographic distribution.

Located in 59 countries, 34% are from outside the U.S. Also, 27.8% of ATLA's publisher partners for *ATLASerials®* are based outside the U.S., providing 42% of the licensed titles.

Taking all of this environmental information into account, the Board worked with an outside expert to think strategically about the future. The result of these strategic sessions was a reaffirmation of ATLA's core purpose and core values and the creation of a bold vision for the future including a vivid description of what that future looks like. This envisioned future may be 10, 15, or 20 years away.

ATLA's vision is: ATLA is the hub of worldwide scholarly communication in theology and religion. While libraries and librarians are not specifically named in the vision statement, they are part of scholarly communication. For the purposes of the vision statement, scholarly communication is defined as the creation, dissemination, transformation, preservation, and promotion of information. The term "hub" was used

Different Models of a Hub
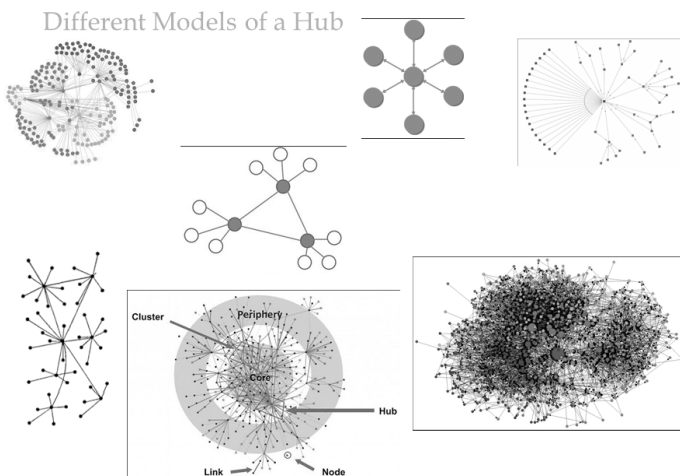
to convey the concept of many people, groups, and organizations participating in scholarly communication, all findable through connections with ATLA. A hub can be modelled in many different ways, some of which are shown above.

In many ways the core purpose is a restatement of ATLA's mission. The Core Purpose is: To promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers. Information providers recognizes that many staff working in libraries now do not necessarily come from a traditional library and information science background. They may be archivists, webmasters, or information technologists.

The core values are a reaffirmation of ATLA's long-term values. These are:
- Excellence in library collections and services
- Widest possible access to relevant information and ideas
- Hospitality, inclusion, and diversity
- Collegiality and collaboration

- Creativity, innovation, and transformation

Working with staff leadership, the Board identified four broad goals for the strategic plan that will be ATLA's focus for the next 3-5 years.

The four strategic goals for the next 3-5 years:

- Global Collaboration: ATLA is recognized globally as a strategic collaborator.
- Open Access: ATLA has a solid reputation as a facilitator of open access publishing in religion and theology.
- Diversity and Inclusion: ATLA membership is more diverse and inclusive.
- Hub Capacity: ATLA has a shared understanding of what it means to be a hub.

At the end of the presentation, attendees were asked:

- How do you envision yourselves living into our Core Purpose and Core Values?
- How will you help us get to our envisioned future?

Discussion ensued, much of which was focused on diversity and inclusion particularly from the racial/ethnic perspective, education and recruitment for the profession, concern about advocating for theological librarianship, and consideration of the requirements of institutional membership.

Bidlack and Bailey-Hainer thanked the attendees for their participation and suggestions. In the coming months, the Board will be continuing to talk with members about the strategic plan.

2015 State of the Association Address

by Brenda Bailey-Hainer, Executive Director

At the conference each year I provide an update on the association's activities during the past year and often provide a preview of the coming year as well. My time is more limited this year, so I am providing just a few highlights from the past year and talking briefly about the budget for next fiscal year.

ATLA has added a number of new staff in the past year. This has enabled us to bring new leadership to the Member Programs Department, expand our technology

ATLA EXECUTIVE DIRECTOR BRENDA BAILEY-HAINER PRESENTS THE 2015 STATE OF THE ASSOCIATION ADDRESS.

expertise, and broaden our in-house religion and language expertise. New staff include Gillian Harrison Cain (Director of Member Programs), Adam Paradis and Roger Morales (both Metadata Analysts), Vivian Le and Milo Burdine (both Digitization Specialists), and Doug Scheftner (Site Manager).

Other staff received internal promotions or increased their knowledge. One of them you know from her work on the ATLA *Newsletter*, *Theological Librarianship*, the *Theology Cataloging Bulletin,* and other communications. Tawny Burgess is ATLA's new Communications Coordinator. Denise McFarlin you know from her expert wrangling of the conference every year. We always knew she was an expert, but she recently passed her certification test to become a Certified Meeting Professional (CMP). You have also seen Ozzy Flores working his AV support wizardry at this conference, who was recently promoted to Systems Analyst. Other promotions include Judy Shroeter (Research Associate) and Megan McCarthy (Production Coordinator).

This was a landmark year for ATLA's products. Under the leadership of Maria Stanton, Director of Production, ATLA completed a three-year project to plan for, develop, and implement a new internal production system that is used to create the data for our online products.

As a result of the new production system and through the work of our business partner EBSCO Information Services, we have been able to make a number of improvements to our products. This has allowed us to move to monthly updates for the *ATLA Religion Database®*, *ATLASerials®*, and the *ATLA Catholic Periodical and Literature Index®*. Other enhancements include user access to the Thesaurus for Subject Terms in the *ATLA Religion Database* and the addition of Hierarchical Scripture Authority searching in the *ATLA Catholic Periodical and Literature Index* (*ATLA CPLI®*).

Also as the result of our new production system, I am able to make an announcement that hasn't been made for many years: we have added new titles to the *ATLA Religion Database®* — 33 to be exact — including a Russian journal published in Cyrillic since our new production system supports the use of non-Roman character sets. These new titles are

- *Acta Theologica*
- *Advances in the Study of Information and Religion*
- *Al-Qanṭara*
- *Biblical Reception*
- *Biblicum Jassyense*
- *Foundations (Affinity)*
- *Hebrew Bible and Ancient Israel*
- *Ilorin Journal of Religious Studies*
- *Journal for the Academic Study of Religion*
- *Journal for the Sociological Integration of Religion and Society*
- *Journal for the Study of Paul and His Letters*
- *Journal of Amish and Plain Anabaptist Studies*
- *The Journal of Inductive Biblical Studies*
- *Journal of Intercultural and Religious Studies*
- *Journal of Rotterdam Islamic and Social Sciences*
- *Journal of the Lutheran Historical Conference*
- *Lectio Difficilior*
- *Maarav*
- *Melilah*
- *Old Testament Essays*
- *Philosophy, Theology and the Sciences*
- *Religion & Gender*
- *Religions*
- *Religious Humanism (Online)*
- *Scripta Judaica Cracoviensia*
- *Secularism & Nonreligion*
- *State, Religion and Church*
- *Studia Religiologica*
- *Studies in Spirituality*
- *Studies in the Bible and Antiquity*
- *Verbum et Ecclesia*
- *Государство, Религия, Церковь в России и за рубежом*

ATLAS began with fifty journals published in English. There are now more than 300 titles and increasingly these are in languages other than English. Six new titles are already available in *ATLAS*, and licenses for another eight have been signed. These titles are

(Already appearing in *ATLASerials*)
- *American Baptist Quarterly*
- *The Covenant Quarterly*
- *Early Christianity*
- *Ecclesiology*
- *Jewish Studies Quarterly*
- *LOGIA*

(Titles recently licensed for full text for inclusion in future releases)
- *Apuntes*
- *Counseling et Spiritualité/Counselling and Spirituality*
- *Eastern Christian Art*
- *Ephemerides Theologicae Lovanienses*
- *European Journal for Church and State Research*
- *Journal of Korean Religions*
- *Theoforum*
- *Studies in Interreligious Dialogue*

We have added three new titles to *ATLA CPLI*® as well (*Journal of Jesuit Studies, Journal of Moral Theology,* and *Medieval Mystical Theology*). Throughout the year we will continue to add new titles and content to all of our products.

Selected monographs from the *ATLA EBSCO Historical Collections* have been used to create subsets on eleven different topics. These smaller collections are more focused and affordable for libraries.
- <u>Biblical Research Perspectives, 1516–1922</u>
- <u>Catholic Engagements with the Modern World, 1487–1918</u>
- <u>Christian Preaching, Worship, and Piety, 1559–1919</u>
- <u>Global Religious Traditions, 1760–1922</u>
- <u>Global Theological Perspectives, 1322–1922</u>
- <u>Islam in the Modern World, 1804–1918</u>
- <u>Jewish Studies Perspectives, 1800–1918</u>
- <u>Missions and Missionaries Around the World, 1611–1922</u>
- <u>Perspectives on Ancient Civilizations, 1200–1922</u>
- <u>Religion and Social Change, 1723–1921</u>
- <u>Religious Leaders and Thinkers, 1516–1922</u>

In September 2014, we announced our new Developing Countries Initiative program which allows libraries in developing countries as designated by World Bank to license *ATLASerials*® only. This makes access to the full text of scholarly journals more affordable for them. Since then seventeen new institutions from eight developing countries have subscribed.

Ongoing market research efforts help us better understand the users of our products. During the past year ATLA contracted with the Illinois Institute of Technology's Institute of Design to conduct an ethnographic study with students and faculty from Chicago area schools. If you are interested in learning more, the graduate students who conducted the research are presenting information about their work during this conference.

ATLA could not be successful without the assistance of members who serve as volunteers on committees and advisory groups. The Conference Committee (let's give them a hand for putting on an outstanding conference), the Professional Development Committee, and Diversity Committee met throughout the year. The *Theological Librarianship* editorial board also met to support the publication of issues throughout the year. The Endowment Committee conducted their work virtually to support fund raising efforts to increase ATLA's Endowment Fund.

ATLA continued to support a number of programs for professional development of our members. The second Creating Leaders of Tomorrow cohort completed their year-long program on Wednesday. Participants in this year's cohort included Karla Fackler Grafton, David Kriegh, James Humble, Terese Jerose, Christina Torbert, Susanna Pathak, James Darlack, Jason Fowler, and Matthew Thiesen. Mick Weltman served as the Facilitator for the program. Congratulations to them on successfully completing the program!

Increasing the diversity of ATLA's membership and also within the profession continues to be a priority for ATLA. The Diversity Committee awarded three scholarships during the past year. Warren Watson is a Student Member of ATLA and used his scholarship to support his enrollment in the Theological Librarianship course at the University of Illinois at Urbana-Champaign. Drew Baker is the Acquisitions Librarian at Claremont School of Theology and is working toward a Master of Library and Information Science from San Jose State University. Kindra Morelock is working toward a Master of Library and Information Science at the University of Illinois Champaign-Urbana.

Each year ATLA provides financial assistance to members to enable them to attend the annual conference. The Member Product Loyalty program supported sixty-one attendees with a total of $10,325. Travel Grants were given to seventeen people, who each received a $600 travel grant, for a total of $10,200. Other professional grants supported programming at three regional meetings during the past year.

Online continuing education efforts were increased this year. One webinar featured ATLA member Bill Badke's encore presentation, "Racing Through the Information Age without Falling Off," which he had given at the 2015 ACRL Conference. Others allowed members to engage with staff, hear about the NACO and CONSER Funnels, and learn about products offered through ATLA's consortial licensing program.

As the result of a session offered at last year's conference, ATLA initiated a Reciprocal Borrowing Program. Participating libraries agree to allow the students and faculty of other participating libraries to visit their libraries and check out materials. This program helps support online or distance education students who are not geographically based near their home library. As of Monday, June 15, the ATLA Reciprocal Borrowing Program had over fifty participating libraries from twenty-two states and three provinces. Yesterday morning, an informal conversation group was held to provide information to prospective participants and talk about the experiences of those already involved.

ATLA's two most popular member licensing consortia are for EBSCO databases and OCLC products and services. The EBSCO consortium this year has 78 participating libraries. ATLA coordinates two groups licensing OCLC products: a group of 11 members for the WorldShare Management Services and 30 for the WorldCat Discovery and ATLA Group Catalog.

In September, we successfully completed an IMLS grant, *In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries,* with partners the Association of Jewish Libraries and the Catholic Library Association. Each organization provided two librarians or archivists for the advisory group. The American

Academy of Religion, which provided a letter of support, had one representative scholar on the advisory group. Consultants Liz Bishoff and Tom Clareson assisted with the project. The major output was a survey. The results have been published — be sure to pick up a copy here at the conference or request one from the ATLA office. The *In Good Faith* Advisory Committee included Michael Boddy, Emily Suzanne Clark, Grant Gerlich, Ilka Gordon, Dr. Ida E. Jones, Malachy McCarthy, Elizabeth F. Stabler, and Dr. Sharon A. Taylor.

In June 2014 ATLA, with the assistance of ATS, held a meeting to discuss the *Future of Libraries in Theological Education*. Library directors, chief academic officers, and chief information officers from thirteen institutions participated in an intensive all-day session. The group identified some challenges facing libraries and talked about what the library and librarian of the future might look like. There were no big "ah-hahs" as the result of the day's discussion and this was just the first of a series of ongoing events that will continue to ponder this topic.

ATLA continues to publish its open access professional journal *Theological Librarianship* but we are now venturing into open access monographs as well. ATLA no longer has a relationship with Scarecrow Press for publishing the ATLA Book Series. Instead, we are developing the ATLA Press. A classic volume, *The American Theological Library Association: Essays in Celebration of the First Fifty Years,* is now available as well as our first new publication, *Subdivisions for Biblical Studies, Theology and Ministry: Making Search Terms Do the Work* written by ATLA member Leslie Engelson. Other publications are in process. This has been a "soft launch" as we learn more about publishing book-length material.

Next year, I will be able to report on the results of recent research on salaries at ATLA member institutions. We received over 100 responses to the salary survey, which was conducted in spring 2015. Analysis of the data is in process and will be published in a report that includes some comparisons with the results of the 2009 salary survey. Availability of the report will be announced in the ATLA *Newsletter*.

ATLA staff spent a lot of time out and about this year, attending regional group meetings, visiting individual libraries, and attending conferences. Just a few of these events included ALA Midwinter, the AAR/SBL annual meetings, the BETH meeting in Poland, the ForATLA meeting in Bangkok, and the ACRL Conference in Portland.

In addition to celebrating the successes of the past year, ATLA must always be looking to the future as well. Part of that effort is to ensure that ATLA has the funds needed to support the organization long term. Although ATLA has continued to be strong financially, that may not always be the case in the future. Once again this year, ATLA has pledged to match contributions to the Endowment Fund up to a total of $10,000. We have made significant progress toward reaching our short-term goal of $1 million — we are almost halfway there! The current balance in the Fund is $442,210. Contributions for FY15 to date have been $5,000, which ATLA will match with an additional $ 5,000. The matching period ends August 31. You can contribute by going to the ATLA website or we have contribution cards and envelopes available at the conference registration desk.

If you attended the Open Forum yesterday, you know that the ATLA Board of Directors has been in the process of creating a new vision, core purpose and values, and strategic priorities for the organization. The Vision is: ATLA is the hub of worldwide scholarly communication in theology and religion. The four primary strategic goals for the next 3-5 years focus on Global Collaboration, Open Access, Inclusive and Diversified Membership, and Hub Capacity.

As the staff leadership created a draft budget for next year (see page 52), we used these priorities to help guide us in where to concentrate our financial and human resources. I'd like to share with you a few highlights about the fiscal year 2016 budget.

The budget projects an increase in product revenue due to sales of the new historical monograph subsets, the developing country initiative, and an increase in royalties from EBSCO. Because of a number of trends within our membership that we discussed during the Open Forum yesterday, we are projecting a slight decrease in membership dues revenue in spite of the increase to Individual Member dues that was just passed. The conference is always budgeted to break even on a cash basis. We will use money set aside at the end of this year to move into next year's budget to fund research and development efforts.

In terms of expenses, please note that we will be using some operating revenue to supplement the money set aside at the end of this year for research and development. The total expenditures on R&D will total 9% of the budget. This will allow us to continue to make improvements to ATLA's products, conduct market research, and develop new products. Administrative Expenses will be higher next year due to new positions that have been added in the Member Programs department that will support ATLA's new strategic goals. Although the expenses listed for the conference are higher than the budgeted income, it is still budgeted to break even on a cash basis. The additional expenses reflect staff salaries and overhead. Board and Advisory expense has been increased to support the rollout of the new strategic plan to members. Staff Travel reflects additional visits to members, support for professional development, and an expanded presence at conferences and events.

Thanks for your attention today and, as always, for your support of ATLA. Through all of our combined efforts, ATLA continues to be a strong organization that supports religious studies and theological libraries and librarianship. Thank you.

**American Theological Library Association
Comparative Summary Budgets
DRAFT FY16 (as of June 2, 2015)**

	DRAFT 2015-2016
Revenue:	
Product Revenue	$ 6,251,399
Member Dues	136,176
Annual Conference	97,500
Grants	
Other Member Service Revenue	15,575
Interest/Misc.	29,778
Research and Development Fund	469,000
	$ 6,999,428
Disbursements:	
Production Costs	2,717,139
Research and Development	634,617
Rent & Leasehold Expenses	562,050
Operating Insurance	38,500
Administrative Salaries & Benefits	1,655,092
Board & Advisory Expense	179,575
Member & Product Marketing	80,600
Telecommunications	57,900
Office Expense & Postage	80,519
Staff Travel	227,044
Professional Development	92,578
Legal, Payroll, Other Services	245,966
Interest Group/Committees	140,888
Annual Conference	273,521
Miscellaneous	13,440
Total Expense	**6,999,428**
Excess/(Deficit)	$0

Tradition and Innovation, Or, Elijah at Horeb

by Beth Bidlack, Burke Library at Union Theological Seminary, Columbia University Libraries

2015 ATLA PRESIDENT BETH BIDLACK GIVING HER PRESIDENTIAL ADDRESS

For many years, I have started talks with the question "What do you get when you cross a Unitarian Universalist and a biblical scholar?" As you can tell from some of the responses in the room, this question is often interpreted as a joke and, depending on the audience, is usually met with some chuckles and some looks of confusion. My usual answer to the question (or the butt of the joke) is "me." I thought it especially pertinent today to start with this question because it illustrates one of my quandaries as a leader within ATLA. As you may know, I spent many years studying the Old Testament or Hebrew Bible and am also committed to Unitarian Universalism. While Unitarian Universalists and biblical scholars may find these two identities mutually exclusive, I have found them to be mutually beneficial. I have a deep respect for tradition AND a deep respect for innovation. In some ways I embody tradition, and in other ways I embody innovation.

It is important for groups to have traditions. Traditions are very valuable and powerful for a community. In recent ATLANTIS postings, we have read about some of the traditions that some ATLA members hold dear. These traditions can ground us, bring us closer together, and empower us. They can be the ties that bind us. It is also important to think critically about traditions. Who is included in a tradition? Who is not included? Will others understand the tradition? Do we want others to share (in) it? If so, how can they understand and participate in it? Can we create a frame of reference for people who may not know or understand a particular tradition? If so, how? Our Executive Director, Brenda Bailey-Hainer, talked about some of these questions in her June column of the *ATLA Newsletter*.

Sometimes traditions can have very unexpected consequences, as they did for the prophet Elijah in the Bible. Having defeated the prophets of Baal on Mount Carmel, a frightened and exhausted Elijah flees the scene. He wanders in the wilderness for a bit (an important tradition in the Bible) and asks to die "for I am no better than my ancestors" (NRSV 1 Kings 19:4). Does Elijah want to distinguish or distance himself from his ancestors and their traditions? After further wandering and a few conversations with God, Elijah makes his way to Mount Horeb, a touchstone for some core traditions in the Bible. At this place, the divine is revealed to Elijah not in traditional ways (for example via fire, thunder, and lightning), but in innovative and challenging ways, including the "sound of sheer silence." After this break with tradition, Elijah goes on to do many amazing things, sometimes embracing tradition

and sometimes embracing innovation. As a leader, he knew how and when to embrace tradition and innovation in effective ways. With Elijah, sometimes innovation later became tradition.

Several years ago I spent some time thinking about the biblical character Elijah using an element of family systems theory — the concept of differentiation. Rather than talk about Elijah's literal family system, I considered his "origins" in another way — his lineage within the Mosaic prophetic tradition. I just recounted one example where Elijah "differentiated" himself from the Mosaic prophetic tradition. Within family systems theory, the concept of "differentiation" was developed by Murray Bowen in the 1970s.[1] It was further developed by Edwin Friedman in the 1980s and by Ronald Richardson in the 1990s.[2] According to Friedman, differentiation is "the capacity of a family member to define his or her own life's goals and values apart from surrounding togetherness pressures. ... It includes the capacity to maintain a (relatively) nonanxious presence in the midst of anxious systems, to take maximum responsibility for one's own destiny and emotional being. … Differentiation means the capacity to be an 'I' while remaining connected."[3]

One could say that in the story I just recounted about Elijah, he needed to detach and differentiate himself from tradition. Throughout the Bible, we read stories of people who innovate tradition for a variety of purposes. Usually, a likeable hero encounters a roadblock or obstacle and emerges transformed. Elijah faced challenges from external factors like the Israelites who favored Baal worship (that is, the worship of other gods), the leadership of Ahab and Jezebel, and other pressures of his job. Being a prophet like Moses is no easy task; those sandals are hard to fill.

I would like to conclude with one more story about a likeable hero — ATLA — which was founded in order to identify and implement solutions to shared problems and challenges. _We_ are ATLA. ATLA has had a successful past, creating member programs and valued products. We have traditions that some of us cherish. From time to time, we encounter obstacles, but, like Elijah, we emerge transformed. Given some of the challenges we face today as a membership association and as a product creator, we will need to take action. Like Elijah, in some ways we have hit the proverbial wall. How can our likeable hero ATLA emerge transformed? How will we use tradition to innovate?

How we will innovate traditions in order to embody our core values and live into our core purpose statement? As you may remember from yesterday, our association's core values include:

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

Our core purpose is "to promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers." How do we continue to maintain the standards of excellence that we have set for ourselves?

Don't get me wrong. We have much to celebrate. We have some wonderful member program initiatives underway; we have new titles in *ATLAS*; we have a new production platform in place; and we are ready (oh, are we ready) for monthly updates to our products. The board has defined a set of core values that we have embraced in the past and that will carry us into the future. We are on the verge of a transformation, and *we need your help*. Like Elijah we need to think carefully about tradition and sometimes challenge it. When and how do we embrace tradition? We need to think carefully about innovation and sometimes challenge it. When and how do we embrace innovation? What is the interplay between innovation and tradition within our association? In order to be all that we can be, we may need to differentiate ourselves from traditions that may prevent us from transforming our association and living into our bold vision for the future. Please join us on the journey toward transformation and, in the words of future sci-fi leaders, let us "boldly go where no one has gone before"![4] Thank you very much!

ENDNOTES

[1] For example, see Murray Bowen, *Family Therapy in Clinical Practice* (New York: J. Aronson, 1978).

[2] Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York: Guilford Press, 1985) and Ronald W. Richardson, *Creating a Healthier Church: Family Systems Theory, Leadership, and Congregational Life, Creative Pastoral Care and Counseling Series* (Minneapolis: Fortress Press, 1996).

[3] Friedman, 27.

[4] These words were spoken by Captain Jean-Luc Picard in the opening sequence for the television series "Star Trek: The Next Generation." In the original series, "Star Trek," Captain James T. Kirk said "boldly go where no man has gone before" in the opening sequence.

Public Services Interest Group (PSIG)

Contact: Karen Madigan
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The Public Services Interest Group (PSIG) business meeting and panel discussion convened on Thursday, June 18, 2015, at 2pm. Chair Karen Madigan welcomed attendees and introduced our panel of presenters. Our program for the 2015 conference was "Promoting Library Services to Students: There is More to Research than Google." The panelists were Erica Durham, Terese Jerose, and Beth Perry, who discussed various library marketing and outreach programs for students. A full summary of the presentation can be found in the *Summary of Proceedings*.

The PSIG session ended with a short business meeting. We thanked Karen Madigan and Jeffery Sabol, for their service on the Steering Committee in 2014-2015. Three new members were elected by acclamation: Beth Perry, David Schmersal, and Gerrit van Dyk. The officers for 2015-2016 are:

- Beth Perry and David Schmersal, Co-Chairs
- Kaeley McMahan, Secretary
- The Web Master slot is currently unfilled.

– Submitted by Karen Madigan

World Religions Interest Group (WRIG)

Contact: Stephen Sweeney, chair
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Contact: Megan Welsh, vice chair
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The World Religions Interest Group met Thursday, June 18th, from 2:00-3:30.

Gary Allen of the Ratna Peace Initiative spoke about the organization's social work with people in prison. Mr. Allen has authored the paper *Prison as Monastery, Prison as Charnel Ground* (this along with other writings by Mr. Allen can be found at http://mindfulnesspeaceproject.org/rpi/rpi-resources/).

The Ratna Peace Initiative works with incarcerated men and women by using Buddhist literature and teaching practice of mindfulness meditation. The Initiative offers to help inmates turn their life in prison into a spiritual path. Because things that an individual values may be taken away in prison, the individual has more time to reflect on their life and things that have happened to lead them to where they are now. Because punishment does not always stop crime, the Ratna Peace Initiative finds that prison can be treated like a monastery – it can become a place of discipline, introspection, and meditation.

Volunteers from the Ratna Peace Initiative teach and lead meditation and instruct in Buddhist teachings in the local prisons. They may lead in chants, walking meditations, yoga, and chant dedication. Sometimes a small shrine on a table is used so participants have a focal point that is more conducive to meditation. Participation and maintenance of group attendance is aided by having at least one enthusiastic, energetic inmate. The main problem with popularity of mindfulness meditation in a prison environment is that it forces the individual to confront his/her own psychology.

A brief business meeting followed the presentation. Nicholas Weiss ' term as chair ends with this conference. The officers of the Steering Committee for 2015/2016 are Stephen Sweeney (chair), Megan Welsh (vice-chair), and Chris Benda (secretary).

The Steering Committee consists of:
- Chris Benda
- Ellen Frost
- Karla Grafton
- Stephen Sweeney
- Nicholas Weiss
- Megan Welsh

– *Submitted by Ellen Frost*

And After Seminary — Where Does a Minister Go to Grow? The Library, Of Course

by Kathryn Reklis, Assistant Professor of Modern Protestant Theology, Fordham University

When I told some of my classmates from seminary that I had been asked to speak at an ATLA conference, there was palpable envy. When we were students at Yale Divinity School, those four or five letters ATLA(S) came to epitomize long nights scouring sources for a New Testament paper due the next morning, the ritualized walk
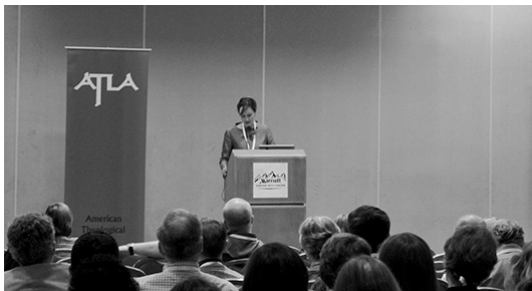
Plenary Speaker Kathryn Reklis speaking Thursday, June 18.

from the computer to the solitary elevator near the stacks, back to the computer to further refine our search terms. Lost as we were learning how to marshal new sources and comprehend the standards of excellence in many new fields, we could not have imagined that behind that acronym — the compilation of all religion and theological knowledge! — there was a society of real human beings whose vocation it was to make that knowledge live from generation to generation. Being here is a bit like entering Diagon Alley for the first time — so this is where the magic happens!

Having managed to finish those New Testament papers, I have spent the last decade finishing a PhD, working full time in the administration of a historically Protestant seminary, and starting my career on the tenure-track at a Catholic university. These iterations of life in the theological academy have given me new perspectives and new appreciation for the work of libraries and librarians. Especially at this moment as a faculty member, I feel the common burden of our shared mission to keep alive ways of knowing that are not, shall we say, at the peak of their historical popularity. As I chart the future courses of my teaching and research, I feel the need for deeper collaborations and partnerships among all of us working in the study of religion and theology and I am very grateful to be in this conversation with all of you today.

And that is, I think, what my presence here represents: a conversation starter. There is something unseemly about a 36-year-old three years into her tenure clock waxing authoritative on issues most of us are wrestling to clearly define. I think I have been asked to speak with you today not so much as an "expert" as an example. In particular, I want to share with you some of my thoughts and reflections as a young faculty member and erstwhile administrator swimming through the currents of "the new academy" — or at least trying to figure out which way the water is flowing.

Whatever way it is flowing, we are all reminded in research reports, mandates from granting institutions, strategic plans from our university presidents, and in student attitudes and practices that the water is made of pixels and binaries — the digital ooze that is subsuming us all. I am right on the cusp of the generation for whom this ooze is a kind of amniotic fluid. I remember the world without an Internet, but I can't really imagine my life as a scholar — or a human — unmediated by digital technology now. Digital media and platforms have played an essential role in shaping my scholarly, teacher-ly, and writer-ly identities. I have also, in recent years, turned more of my attention to the concrete study of how religious communities are engaging digital technology and to theoretical (and theological) questions about the relationship between "the digital" and the study of religion. It is also, I think, because of these efforts that I was invited today: not as someone with all the answers to the questions we are all wrestling to figure out, but to share my stories and reflections as a prompt to discussion.

As I offer some reflections on my own experience of swimming in this digital ooze, I am going to assume two things about "the digital." First, that here, in the middle of 2015, we can move beyond apocalyptic fears and eschatological hopes of digital mediation. Not that we have nothing left to fear or nothing left to hope for when it comes to the digital technologies that we make and that make us, but rather that we are in deep enough now — as humans, as users, and "produsers" — to take the measure of our being "here." This first assumption depends upon the second, that "the digital" does not mark a special set of tools or a machine for organizing data, but rather a way of being in the world, a mind-set or habitus that shapes and orders daily processes and practices even when we are "offline."

A few examples to illustrate what I mean: I meet someone new at a conference and we no longer need to exchange business cards. I don't even have to remember her full name. A few details — the school where she works, her area of research, even my memory of her face — can suffice for me to find her later. A heated argument breaks out over Thanksgiving dinner about an actor in a film no one can remember, the ending to a favorite childhood book, the location of a medieval city state. Someone jokes: "if only there were a magic machine that could answer this question for us?" and several phones are accessed to settle the debate, or introduce a new argument about which online source to trust most. In the words of my colleague Jason Anthony, so many of our daily interactions "are steeped in referents to our deeper and more omniscient online selves."

Universal and universally mediating, the digital hovers over all of us, the All Pervasive Presence we access and rely on to varying degrees and with various degrees of self-awareness. If these assumptions hold true of human life in the digital age, this does not mean that the academy knows quite how to live in that age yet. Much less so the theological or religious studies academy, itself already preoccupied with other All Pervasive Presences.

Paying attention to "the digital" as a landscape and horizon of our work seems all the more necessary to me, however, because "the digital" is also connected, in ways that are sometimes felt intuitively more than analyzed, to other broad currents of

change in the academy itself and in the very nature of religious practice that forms the backbone of the academic study of religion.

Let me try to illustrate what I mean by fleshing out some of the hopes and anxieties that arise for a scholar with one of the few remaining tenure-track jobs when assessing just why and how to enter this brave new digital world.

In my own provincial environment in the graduate school of arts and sciences at Yale University, I remember the moment when it became cool to study religion.

It was 2006 and all over campus (so it seemed) social scientists and political scientists and even English doctoral students were discovering "the return of religion." Since we never thought religion went away, being a religionist was suddenly a ticket to the cool kids table in the academic lunchroom. New working groups were formed, conferences convened. And then, in 2007, an online blog was launched that seemed to encapsulate conversations taking place all over the academy: the Social Science Research Council's blog *The Immanent Frame*.

Taking its name and its founding impetus from Charles Taylor's magisterial book *The Secular Age*, published the same year, *The Immanent Frame* managed in a short span of time to rewrite the rules of online academic writing and to convince some of the most well-known figures writing about religion in a variety of disciplines to talk to each other in a new digital space. What previously might have taken years of disparate book reviews, scholarly essays, and conference panels to convene impassioned, interdisciplinary discussion of a book or topic took place in a matter of days or weeks in an online forum. Take for example the discussion of Taylor's book, which helped birth the site in 2007 and which generated new responses on the blog for over three years. While individuals still authored essays in response to the book and to each other, the overall "product" of these discussions is a multi-authored, interdisciplinary nexus of essays that reflects a new model of collaborative scholarship in something close to real time. For the scholars who participated this was a form of peer review that far exceeded anything the standard model of journal submission could achieve — public accountability to one's peers made accessible for comment and critique by the wider scholarly community.

If *The Immanent Frame* modeled itself on the standards and practices of traditional scholarly publishing — peer review with a digital twist! — many other sites make space for timely, provocative analysis of objects that might not make sense in traditional scholarly venues. This is sometimes because the object of analysis is personal experience, as in a site like *Killing the Buddha*, which makes space for essays that blend personal narrative, critical analysis, and lyric essay. And this is sometimes because the object of analysis is tied to the quickly changing news cycle (like the Pope's encyclical on the environment) or pop culture phenomenon (like the latest episode of Game of Thrones), as at a site like *Religion Dispatches*. It is not that these objects can't be, or are not already, tackled in more traditional scholarly forms. We do have great books on religion and pop culture or religion and politics. But a site like *Religion Dispatches* taps into the often-deflating experience of working hard at the analysis of an object that no longer captivates the public imagination by the time your manuscript passes through two rounds of peer review and an attenuated publishing

calendar. Here too is another promise of the digital: immediacy. What good, after all, is public, accessible scholarship if it is not also timely?

I mention all of these particular online sites — *The Immanent Frame*, *Killing the Buddha*, *Religion Dispatches* — because they are ones with which I have been involved, either as an author or in conversations with their founders/editors — so I have a bit more "inside" perspective on what they are up to.

But they are certainly not the only ones that could join our conversation today. We could easily add to this discussion much larger and even more popular sites like *Huff Post Religion*, *On Faith* (formerly of the *Wall Street Journal*, now run by Faith Street), the *On Being Blog*, and *Patheos* — all increasingly perceived as authoritative and popular sources of religion news and analysis. Or we could veer in the direction of more scholarly sites and talk about *Feminism and Religion*, *Religion in American History*, the *Third Spaces Blog*, and *Religion and Politics* — all first-rate examples of discipline-specific scholarly collaboration happening online.

All of these sites came online between 2007-2012 — slightly less time than it took me to finish my PhD. For me, and for many of my peers, the promise of the digital called to us from the solitary enclave of the stacks: here was hope for more engaged, responsive, less-hermetically sealed conversations, the promise that our work might matter in some way beyond the ivory tower, even if the details of what that meant were a bit nebulous. I will say more about this in a moment, but this hope was not, I think, felt at the expense of leaving the stacks behind. In other words, "the digital" can be a site of translation not destruction — translating the long, slow, deep labor prized by the academy into public, accessible, immediate and engaged forms.

That work of translation, however, has much to do with how we understand and articulate our work in the shifting sands of academic fortune.

If the last several years have seen the star of religious scholarship rising, they have also been shadowed by a pervasive malaise about the state of academia in general. With increasing demands to "prove" the relevance of our work (and the broader work of the humanities), online forums may very well be a vehicle to take ownership of this mandate and to set the terms by which we translate our more private scholarly conversations for public consumption and debate.

If scholars themselves do not do this "popularizing" work, does scholarship offer (here's a positive spin) a foundation on which popular interpretations (done by whomever) can be built? Maybe a supply and demand or two-tier model of production is a way to reinvigorate the public perception of academic scholarship? Scholarly work is taken up by a new "para-academic" who popularizes the content for a more general audience.

Such a model depends on these "popularizers" (whoever we imagine them to be) finding the scholarship and investing in understanding it. It also gives rise to a more negative spin on the process of "popularizing" work: is scholarship the host for the parasite of popularization — the products of long, difficult, well-vetted labor sucked dry by "generalists" who depend on that labor to flesh out popular interpretations of "religious phenomena" and who reap a kind of public endorsement or credential the lonely, maligned professor can only dream of?

Hear in this more cranky and worried question overlapping concerns about Massive Open Online Courses and outsourcing the public face of teaching to the "camera ready" front man/woman who delivers the intellectual goods created by academic "screenwriters." I'm not sure how many of you saw a Slate piece by Jeff Young last year on EdX's idea to start using movie stars instead of "bookish professors" to deliver the content of their open online course lectures. If Matt Damon can deliver my history of Christian thought and practice lectures, do I aspire to be more like Matt Damon or to beat my other scholarly colleagues to writing his script?

Hear also fears of scarcity in a desert market. With more and more PhDs and almost-PhDs taking up posts in new media journalism, "popular writing" and "scholarship" are not separate creatures that only meet on an American studies syllabus. The line is increasingly blurred between investigative journalism and ethnography, between academic cultural studies and long-form cultural analysis. In many ways these blurred lines are a boon for everyone — more insightful, accessible work is being read, debated, and circulated than scholarly monographs could hope to produce. But online journalism is not a wide-open field of democratic play — there are hierarchies and gatekeepers there too. And as more professors need public profiles to distinguish themselves and more public journalists need university press books to prove their depth, and both professions are witnessing the hollowing out of pay structures that can support a living wage, the proliferation of new online spaces for religion work might also represent a narrowing of the playing field, where more and more intelligent people compete for fewer paying gigs in either field.

We are veering back to apocalyptic fears and eschatological hopes: the stark distinctions between what the digital will allow and what it will destroy. The digital promises open, free access to all knowledge — the limitless flow of ideas, a revolution of consciousness, democratic access to the sum of human wisdom! Or the digital constrains real wisdom by pandering to popularity, reduces in-depth research to shallow hyperlinks, elevates subjective opinion over objective knowledge, overwhelms the user with meaningless noise so that nothing of real value can be heard. Not so, replies the digital triumphalist: online writing is about expanding one's reach beyond the narrow confines of the ivory tower, engaging the public with the necessary, meaningful products of academic labor. It is about elevating public discourse about religion! And isn't that, replies the harbinger of the digital apocalypse, precisely what university education is supposed to do — educate the general public, raise the tenor of public discourse? Will a few YouTube videos or an occasional blog post replace the hard work of shaping young minds over many years?

I could spin this out some more. It is quite easy to fall into these rancorous and overblown arguments because, well, sometimes things really do seem this stark. These hopes and anxieties — the digital will save us, the digital is destroying us — are connected to many other hopes and anxieties about "the state of the field" and the fate of the liberal arts.

Which is to say that the changes underfoot are not just about whether or not a blog post should count toward tenure. Somehow or another the seismic shift we

call "the turn to the digital" is connected to the reordering of the university, to the nebulous, glorious, fearful unmooring and reordering of knowledge itself.

And for scholars of religion, the shaking of these foundations is tied to changes in religious practice too — also part of this "digital age." It is what I was taught in my liberal Protestant seminary context to lament as "the decline of the church" and it is the sneaking, but not always acknowledged suspicion, that as religious belief and practice changes so too the scholars who study it. In fields like "religious studies," the internal logic of which is at best unclear and the history of which is always contested, or in "theology" which is unsure how it relates to "religious studies," the exact object of our study has always been a source of contention; how much more so as we are told from all sides the very nature of "religion" is changing.

Caught at the nexus of these three institutional shake-ups — what we study, where we study, how we study all potentially up for grabs — it is enough to leave one breathless with the wonder of new possibility or flat on one's back, unable to find steady footing.

I feel have I been cantankerous, sounding a note of anxiety more than one of possibility. I feel strongly the need to re-exert a biographical note: I love the digital! Or more precisely, the digital is making me the scholar/teacher/writer/human that I am. So in my remaining time I will try to be more specific about my own path through the digital forest.

To prove I have not lost all my academic credentials, I shall now follow tried-and-true academic protocol and give you three ways the digital is transforming my work as a scholar and teacher: the digital as collaboration, the digital as method, and the digital as content.

To start, the digital as collaboration. One of my first forays into digital writing was as a founder of a collaborative blog about popular visual culture and religion. I founded the blog *The Moth Chase* with a friend from divinity school when we were both PhD students in different religious studies programs. Like many graduate students learning the perimeters of our fields and facing the disciplinary power of our disciplines, we spent an inordinate amount of time daydreaming about writing about topics and in genres beyond the peer-reviewed academic article. There are many salient features of the experiment I could talk about, but I want to highlight the collaborative nature of the work.

From the outset we decided that our blog would be authored in dialogue form. Over time we invited more authors to join us. This meant that except for a few exceptions, every post is written by two or more authors. The dialogue nature of the blog started as a form of discipline and accountability: if another writer is responding to you or waiting for your response, you actually sit down and write every week.

We jokingly called this style of writing "procrastanalysis" — to signal self-deprecatingly the fact that we knew the blog was outside of or even a distraction to the kind of work we were "supposed to be doing." And yet, this style of writing has proven to be one of the most meaningful to me, existentially and professionally. For the first three years, we remained anonymous on the blog and we still do not list it on

our official CVs. But over time the blog positively influenced our academic careers. One of our authors was asked about it in a job interview, even though she did not list it in her materials. Another writer had a senior colleague write about it extensively in his reappointment file because she was so surprised he did not include it himself. In my own case, writing for *The Moth Chase* honed a style of prose and analysis that eventually led to my role as a regular contributor to the "On Media" column for *The Christian Century*.

The gig with *The Christian Century* is meant to signal that "something serious" came out of all that blogging. For many people, including some senior colleagues in my field, writing for a regular, popular periodical is outside the bounds of traditional scholarship enough. And had the blog writing not translated into this slightly more respectable form of writing, I am not sure I would feel bold enough to offer it as an example today. Given the venue and topic of this conversation, however, I will be bold and assert that the collaborative nature of the blog experiment formed a scholarly habitus far more than, say, writing my dissertation. Or perhaps more accurately, the two practices coalesced and informed each other: one teaching me patience, depth, honesty to my archive, the other inculcating a daily writing habit, attention to audience, and clear prose. And most wondrous of all, it was not always clear which practice was forming which virtues.

Which brings me to the second way the digital is transforming my work as a scholar and teacher: the digital as method. Everything I've said about collaboration could also apply here. "Collaboration," is, after all, a kind of scholarly method. I would like to focus, however, on pedagogical method.

I think of myself as a middle-of-the-road digital pedagogue. I make use of Twitter and sometimes Facebook in my classes, I post virtually all my readings online, I have a very pro-technology stance in the classroom, and I am currently working on a classroom curated site using the archive/exhibit software Omeka. But I have never "flipped" my classroom, taught a MOOC, or taught online. I am quite confident that many people in this room could give me good advice on tools for digital teaching.

Rather than discuss any particular digital tool, I want to reflect a bit on the murkier, but more powerful, influence on my teaching of what Elizabeth Drescher calls "the digital habitus." This gets us right into the heart of one of my grounding assumptions for this talk: that the digital is not just a set of tools but a set of practices and mindsets that shape our being in the world even when we are off-line. Even when we are in the classroom.

Some of these practices and mindsets are the subject of much hand-wringing: students enter our classrooms with shorter attention spans, inability to read anything at great length, abbreviated training in history/literature/biblical literacy (if any at all), and demands of "relevance" and "accessibility" that bypass the difficult work — and tremendous beauty — of traditional humanities curricula. Even as a most-of-the-time digital optimist, I wring my hands too. Sometimes in the name of a greater digital good the digital devices must go, and it is a fairly frequent occurrence to show up to my class and learn we are having a "technology free day."

But the problems of attenuated attention and demands for relevancy can't be solved by banning laptops or smart phones in the classroom. This is because, paradoxically, many of my students use fewer social media sites than I do, and are professedly worried about the take-over of digital technology in their lives. This does not, as I have come to learn, mean they are not deeply steeped in the digital habitus.

What do I mean by "digital habitus"? Let me draw on all those years of collaborative blogging about popular culture and offer you an example from a very recent film by Noah Baumbauch — *While We're Young*. In this film, a Gen-X couple in their early 40s befriends a Millennial couple in their mid-twenties. The movie is about the small differences that accumulate into a generational divide despite the relative closeness in age and habits of these two couples. Much like my students, the Millennial couple uses technology less intrusively than the Gen-Xers and eschews the Google-fication of everything, preferring to stay in the moment rather than whip out their phones. But the ease with which the Millennials pick and choose which digital platforms to engage rests on much deeper digital immersion. The Gen-Xers still think of Google and Facebook as tools to use in a life that is governed by older rules and ethics. The Millennials fundamentally think of the world as created in the free exchange of ideas, information, images, and relationships. Their world — on and off line — is one giant Internet of things whose meaning they create by appropriating and rearranging them.

In the film, "appropriating" and "rearranging" often looks like stealing in the eyes of the Gen-Xers. So too in the classroom. I am convinced that my students struggle more with plagiarism because intuitively to them "knowledge" is made in the process of "sharing, "accumulating," "searching," and "browsing" — a mindset and set of practices that come into conflict with proper scholarly attribution.

Here is one case where an older ethic is clearly called for, and where our role as teachers is to instruct our students in habits and practices that do not come naturally. Most scholars and teachers don't have a hard time seeing the limits of the digital habitus when it comes to plagiarism, short attention spans, and shoddy pedagogical preparation. We do not always see as clearly, however, that along with these challenges come other gifts. If many of our younger students need to be taught how to think in older ways, they come into our classrooms primed to make connections between texts and ideas. The very habitus that blurs the boundaries around authorial credit and proper citation is one that flourishes in the connection among ideas. We might call this the hyperlinktivity of the digitally formed mind.

If you read online at all, you know how much digital texts are marked by the presence of hyperlinks — those blue underlined words that suggest there is more information to be had on any number of subjects related to the topic at hand. For my students who do almost all their reading online, the presence of hyperlinks primes them to think about the situation of ideas/topics in relation to other ideas/topics. Far from simply wanting to memorize data and spit it out, I find that my students are deeply curious about how the ideas we are discussing are nestled in webs of connection with other ideas. I was taught to think that connections came after mastery: learn the material, then make connections to other material you have learned. For my students, mastery comes through connectivity. This hyperlinktivity can be an asset

in our pedagogical method if we embrace the penchant for association and help our students discern how to put it to use in their theological and liberal arts education.

This seems to me an area professors desperately need help from librarians and information systems specialists. Simply teaching students how to use online databases is not enough. We have to teach them to think of these databases as portals to the kind of connected knowledge — a web or network of knowledge — they intuitively know how to access. Indeed, we might go further to say the very interface of accessing scholarly databases could use an upgrade to reflect this hyperlinktivity.

Another way I try to generate this kind of association is to make the digital age itself a topic of study for my students — to ask them to use the new critical skills they are learning to study and analyze digital culture itself. Which brings me to the third and final way the digital is informing my scholarly and teacherly work: the digital as content for teaching and research.

The digital as content takes us into a growing scholarly subfield called "digital religion." This subfield does not just focus on religion online, but on religion in an immanently online era: at the intersection of face-to-face and digitally mediated practices and spaces. And in this intersection of digital life and "real life," strange things happen to religion and religious practice — but not always the things we might expect.

Take, for example, the strange confluence of traditional religious authority, lay agency, and concerns about embodiment and presence in the two following examples. A small Lutheran church, here in Denver, comprised of self-professed "tech junkies," use new media to negotiate all aspects of community life, from scheduling hymn sings on MeetUp.com to using Google docs as a digital prayer chain. On the one hand the use of new media is an explicit strategy to transfer spiritual authority from the pastor to her newly empowered laity — digital democracy undermining top-down authority. On the other hand, the emphasis on horizontal networks of power in some cases also serves to reinforce the pastor's singularity during face-to-face sacramental ritual, which is especially emphasized in the congregation. The digital reconstitutes authority.

Or consider the case of a United Church of Christ congregation in Omaha that runs a weekly web-based television program based around *Lectio Divina* - an ancient practice of scripture reading, prayer, and mediation. Every program ends with a call to the Christian rite of communion: those gathered for the live broadcast receive together and those watching at home are encouraged to grab any elements (bread, wine/juice, milk and cookies) and participate as well. Despite the presence of prayer, scriptural meditation, communal instruction, and the Eucharistic rite members of the UCC congregation by and large do not consider this "church." What it is, instead, is less clear.

Both of these examples come from case studies produced by the New Media Project, based at the Christian Theological Seminary in Indianapolis. I have been a research fellow with the New Media Project since it began in 2010 (and I wrote the case study on the congregation in Omaha). Part of this work, which is still ongoing,

involves tracking what Christian communities are doing with digital technology. And part of it is exploring what these digital shifts might mean theologically. That is, within a Christian theological framework how do Christian leaders and lay people think about the digital turn in terms of an understanding of church/community, human identity, relationship, sacrament, authority, and social justice work?

Through this work I've come to see that many of the questions that continue to define theological and religious studies need to be thought through in terms of digital culture: authority, agency, presence, space and place, ritual, community and networks are re-negotiated, transformed, or reinforced sometimes surprisingly and sometimes predictably in digital space. The digital is — or increasingly could be (should be?) — the content of our study as well as the method of our research and our teaching. The best way to know how the digital is changing the world we live in and the world we study and teach in is, well, to make it the content of our study and teaching itself.

The digital as collaboration, pedagogical method, and content of study continue to exert meaning on my own work as a scholar and teacher. Of course, my personal experience is not exactly a recipe for whole-scale revolution, nor a roadmap for other transformations. Maybe in times of great turmoil or change, we have to start with these personal stories — seeking patterns in anecdotes, formulas for success in individual paths through the thickets.

Highlighting the personal nature of these observations is another way to say that simply touting the digital as an avenue of personal transformation does not answer the very real questions that plague our future. But neither does ignoring these stories. I promised that I would not wax authoritatively and I will keep my promise. In closing, I will simply suggest two points I hope we can keep in mind as we discuss what our collective future in the digital ooze might be.

First, the academy at large and the religious/theological academy in particular are not immune to the forces that make the digital age so exciting and unsettling. It behooves us to set the terms of our own engagement. This means accepting that this is where we live now. Wholesale digital engagement is not for everyone. It is not the same for everyone. But the changes that are underfoot are much bigger than urging professors to try Facebook or deciding that Twitter is mostly trivial. We can all opt out of a particular digital platform. No one can opt out of the digital age.

Second, if we do not set the terms of our own engagement, they will be set for us. Most of the standards, assumptions, and practices of academic life as we know it were formed in the Enlightenment and depended on the technological revolution of prolific, inexpensive book printing. As those assumptions and practices come under attack from many angles and we are asked to justify the value of our work, the digital age offers an opportunity to strengthen or redefine the values and practices we hold dear. No one can study the crises of higher education — adjunctification, failing funding, corporatization — and not realize that everything is, to some degree, up for grabs. But that need not mean our future is a free-for-all. The digital age is an occasion to reassert what we are doing — in terms of peer review, scholarly standards, research, disciplinary methods, access to scholarship, and teaching. This to me is a chance for the best kind of collaborative digital method to unfold.

It is also a chance to reinvigorate the way we think about the relationships between libraries, librarians, professors, researchers, students, and the publics we all serve in partnership. The promises of the digital age — collaboration, accessibility, immediacy, public outreach — all challenge a model of solitary professors producing expert knowledge that is then catalogued and preserved by librarians. I have offered these reflections from the position of a young faculty person. I look forward to learning from you how the digital is transforming your vision of your collective work and the work of the theological academy more broadly.

Interfaith in Denver: Personal Experiences and Professional Relationships

by Laura Harris, Convener

Interfaith Panel moderated by Brian Savage (right) on Friday, June 19. (left to right) Arna Caplan, Amanda Henderson, Diana Thompson, Monir Ludin.

The moderator of the Panel Discussion was Brian Savage, Development Associate for the Parliament of the World's Religions.

Speakers were Arna Caplan, member of B'nai Havurah, Denver Jewish Reconstructionist Congregation and member of the Board of Directors of Women 4 Women Knitting 4 Peace; Amanda Henderson, Executive Director of Interfaith Alliance of Colorado; Monir Ludin, an active member of the Muslim community of Colorado since 1989; and Rev. Diana Thompson, a Jodō Shinshū Buddhist minister with the Buddhist Churches of America, an overseas branch of the Jodō Shinshū Nishi Honganji-ha in Kyoto, Japan.

To start the discussion, Moderator Savage noted that interfaith involvement comes from either curiosity or crisis.

Mr. Ludin recalled that after the 2001 terrorist attacks in the U.S., a dramatic shift occurred in the Denver community, greatly increasing both the need and desire for dialogue and action. The Abrahamic Initiative was established to bring Muslims, Jews, and Christians (since they all trace their lineage to Abraham) together for events and dinner groups. After the shooting at the Sikh temple, another shift occurred.

The Abrahamic Initiative offers different levels of engagement: listen to speakers at events, listen and share at other events, join small dinner groups to share food and develop friendships and then deeper levels of trust that enable discussion of more sensitive topics and experiences (but generally avoid politics). It's important to grow in our ability to empathize with others, to love and defend each other.

Ms. Caplan noted that Reconstructionist Judaism views Judaism as an evolving religious civilization. They would like to remove the idea of Jews as God's only chosen people. They believe that all peoples of the world are God's chosen. She believes that each of us needs a faith tradition that can make us whole according to our individual needs and past. People need to be allowed to pursue their own journey towards interfaith relations. Her work as a member of the Board of Directors of Women 4 Women Knitting 4 Peace enables her to combines her passion for knitting with interfaith engagement.

Ms. Henderson began her work at the Interfaith Alliance of Colorado in September of 2014 and did a lot of research on different religions and interfaith relations. The

mission of the organization is to build alliances between people of different traditions and create opportunities for educational experiences. She seeks ways to help different pieces of the religious community in Denver connect and thrive. Increasing her own knowledge of different interfaith groups and activities helps her refer people of various interests (knitting, dinner groups, advocacy, education/relationship building, service, etc.).

Rev. Thompson was raised Buddhist from the age of six. While her Buddhist community surrounded her with love, if she mentioned she was Buddhist at school or other places, someone would tell her where she was going after death. Knowledge of other traditions is very valuable since many people come into their Buddhist community from other traditions. On the other hand, many Buddhists have misunderstandings of Christianity and other faiths. Once a month her congregation has a program on a faith tradition with a field trip for 4th and 5th grade students. Schools and retirement centers come to the temple for tours. There are six Buddhist temples of different Buddhist traditions within 20 miles of the center of Denver, so there is a lot of diversity within Buddhism itself.

Mr. Savage noted that a common thread in the speakers' comments is relationships. Getting to know your neighbor who is different can be a powerful experience. He also noted that in his experience, restrictions around food in religions far exceeds restrictions around sex. Planning for an interfaith meal can be a nightmare; you end up having to go vegan.

Ms. Henderson has been in an interfaith marriage for 18 years. She and her husband have been able to work things out because they have both grown to understand who they are individually and to accept the other for who they are. The first step is to figure out who we are in our own tradition and then we can honor the traditions of others without feeling that we have to co-opt or convert or take on their identity. This is becoming more difficult as fewer people have clarity about their own faith. The Interfaith Alliance identifies as "progressive" which involves particular political views. We have to honor the political beliefs of others and come together to try to understand each other's views. We need to accept that we're going to have different views and decide what we can agree on in terms of what our community needs.

Rev. Thompson reminded us of the Japanese internment camps in Colorado and other states during World War II. The temple wants to build grass-roots activities in preparation to help each other in hostile environments. Their summer bazaars bring people together for about two weeks to prepare and build relationships within the temple community itself. People in community get to know their tradition, their people, and their history. She appreciates information that Amanda sends about other events so that she can share these opportunities with temple members.

Mr. Savage noted that people sometimes recognize a point in a sermon when they feel that the preacher has gone from preaching to meddling. When the first Parliament of the World's Religions was held in 1893, it was a really big deal to bring 5,000 people of different faiths together. Now many times that number come to the Parliaments. (This year's Parliament is being held in Salt Lake City, Utah.) How do we take the

next step of seeing the shadow side of guiding institutions in order to effect systemic change?

Mr. Ludin noted that one challenge in interfaith work is the conception many people have that in order to be involved in interfaith dialogue, one has to water down one's own faith and come to a common agreement about beliefs in a middle ground. But there is strength in diversity and difference of opinion. To think that I have all the answers is "crazy." His own ideas and beliefs have changed greatly over time. The objective is to create a safe environment in which people can talk freely about their own faith and be accepted. The Abrahamic Initiative hasn't been able to bring in people who are too bound to their own tradition. One goal is to have members invite friends; many people come to an event with uncertainty and fear but then have a transformative experience.

Ms. Caplan said that her efforts are very grass roots, and she doesn't worry about "big issues." She believes that it is important not to let a racist or offensive joke pass but to stand up and defend one another.

Rev. Thompson noted that other Buddhists who come for a tour of their temple accuse them of not practicing "true Buddhism." We need to educate members of our own faith tradition and build community and understanding within our own group.

All the panelists agreed that it is often more difficult to have a calm and reasoned dialogue with members of our own tradition whose beliefs are different from ours than to dialogue with people of other faiths.

Mr. Savage encouraged people in the audience to get involved in interfaith relationships in their own communities.

Library as Leader

by James LaRue, CEO, LaRue and Associates

WHAT IS (GOOD) LEADERSHIP?

Over the space of 24 years, the countywide public library I led moved from among the worst ranked in Colorado to one of the most highly ranked in the nation. Throughout that time, I thought a lot about leadership. Since leaving Douglas County Libraries, I have continued to think about it.

Very often, people seem to define leadership as an intersection of two qualities. First, leaders are people with vision. They have a clear sense of the future, of some desired state of being. Second, leaders *communicate commitment*. They get others excited about the vision, and desirous of its realization.

But these characteristics can also be used for evil. So let's be clear that real leaders, the kind of leaders we aspire to emulate, do something else: they make things better. This is more than just initiating or managing change. Things change

Plenary Speaker James LaRue speaking on Saturday June 20.

whether we want them to or not. Good leaders make change for the better. Similarly, if libraries are themselves to become institutions of *community* leadership, they must result in positive change as well.

A TRANSFORMATIVE MOMENT

As a profession, we do not talk much about where the leader's compelling vision comes from. I believe the answer is this: it comes from curiosity. It comes from the willingness to ask questions.

When I was 11 years old, my local public librarian, Mrs. Johnson, greeted me one day in the new teen area of the library. "I have just the right book for you!" she said. And then she handed me…*The Dialogues of Plato*. Who but a librarian would do that to a fifth grader?

I remember lugging it home, sitting outside on my front stoop, and cracking the cover. My eye fell on a line: "And Socrates asked, 'What is wise?'" I have been thinking about it ever since.

Mrs. Johnson, knowing me, knowing my interests, knowing more about the world of books than me, hit upon precisely the right book at precisely the right moment in my life. She acted as a catalyst to change, giving me a question powerful enough to occupy me for the next half a century.

GETTING TO VISION

In much the same way, I believe that leadership is not about walking in the door with the answers. It is walking in the door with questions. *Leadership begins with listening*. Mrs. Johnson listened to me.

One of the key skills of librarianship is knowing how to conduct a reference interview. As anyone who has ever worked a reference desk knows, few people actually know what they are looking for, or how to begin to find it. They ask, "Do you have anything about the Civil War?" But they *mean*, "What was the name of Robert E. Lee's horse?" By careful listening, through skillful and patient questioning, librarians can help narrow it down. Once we find the question, once we know the *right* question, we can find the answer.

The same strategy works in leadership conversations with staff. Leaders ask: what really matters to you? What are you working on that is important? If you could choose something else to work on, what would it be and why? Then keeping asking these questions, tracking how the answers might change over time. Ultimately, the goal is to hear the deeper aspirations of your staff, who have often been thinking about such issues for a long time and know things leaders may not, or not yet.

How many times have you sat in a meeting — a public forum, for instance — when you have thought, "Why are we here? What are we trying to figure out?" One day I realized that I could apply my professional skills on the spot, and conduct a group reference question, a community reference interview. I learned that, once again, once the question is known, an answer can usually be found. Imagine librarians in the role of community facilitators, using precisely the skills we have honed at our service desks to ascertain "What are you looking for?"

Another kind of leadership reference interview begins with a different question: "What are we doing right?" This approach, called "appreciative inquiry," taps into the part of the human psyche that feels confidence based on accomplishment, and thereby reinforces both. Some years ago, I remember catching something on a nature show: two groups of chimps in the wild. In both cases, the groups encountered a threat (approaching predators). In one case, the leader of the group freaked out. So did all the other chimps, who instantly mirrored the leader's behavior. Some panicked chimps ran straight into enemy jaws. In the second case, the leader calmly pulled the group together, picked up the infants, and took to the trees. So did the others.

The point: keep calm and carry on. Humans are primates, too. We look to our leaders, and we communicate with one another through mirror neurons. Projecting optimism and calm serves us well.

A second stage of appreciative inquiry is to ask a group: now that we know what you do right, what should you do *next*? Who is your competition? That is, what group of your near-peers seems to be at the next level? What do they do that you do not? Identifying those services or resources is often a very swift and effective way to select meaningful plans. Know what you have done well. Apply that same confidence and ability to the obvious next step of development.

It is also the job of leadership to make meaning, to look for and talk about apparent patterns. For instance, as a leader is questioning others, he or she should say, "I hear you saying … did I get that right?" Listening is an iterative process. And it also requires a series of concise summaries. In this way, leaders practice and lay the ground work for the next step.

COMMITMENT

Once leaders know what matters, once they have practiced summarizing the best thinking of those around them, they begin to orient others to the nascent vision.

This task is about two things: first, the development of a leadership narrative, an institutional story. Second is the management of relationships.

The leadership narrative may be a catchphrase — "Patrons first!" or "110%!" It may be a literal narrative: "we went from last to first!" It may be a service story, such as Nordstrom's famous: "I refunded the money for the customer's defective tires. And we don't sell tires." Ultimately, the story does two things: identifies shared values, and through those values, a group history and identity.

Libraries become leaders when they turn outward, focusing not just on library processes, but on the larger environment in which they operate.

Over the past year and a half, I have been doing a lot of executive coaching, mostly of first-year public library directors. I advise my clients to analyze, then develop strategies to manage their relationships with key stakeholders:
- Their staff — who reports to them?
- Their clients — who is the primary patron or customer?
- Their community — what is the authorizing environment (school, university, city, etc.)?
- Their board or boss — who hired them?
- Their colleagues — who are their professional peers?
- Their society — what is the culture of their world?
- Themselves — what are they doing to renew themselves? There is a real problem of burnout among many leaders, largely because they fail to consider themselves as assets, also worthy of attention and care.

I also advise my clients that moving mindfully across these spheres of one's work life is a good way to stay refreshed. A healthy professional seeks balance: awareness of one's own needs, of the concerns of staff, of the needs of their bosses, of the issues of the larger community, of the camaraderie and support of professional peers, and so on. When we start to stress about one of those things, it is smart to shift to another. As a friend of mine once told me, "Happiness is having two things to worry about."

THREE KEY TRENDS

Let us focus on three trends of particular interest to library leaders in 2015.

SUCCESSION PLANNING: YOUR STAFF

We are witnessing, at this moment in our profession, one of the big generational turnovers. Baby Boomers are retiring, a much smaller group of Gen-Xers is moving up, and a group even larger than the Boomers is entering the profession in force. So the topic of "succession planning" comes up frequently these days.

But I would like to clarify something: succession planning does not mean anointing and appointing one's replacement. It means "building the bench." That is, Human Resources *should* work like this:

- leadership (board and director and senior staff) define a direction
- they assess leadership skills
- for key projects, individuals must have, or be able to develop within 12-18 months, the necessary skills
- if not, they are in the wrong jobs, and should be replaced
- if they are within reach of their requirements, they must then look to those at levels below them. How can they build skills to enable as many people as possible to step up?

The goal is simple: when a position falls vacant, many people within the organization should be able to apply, and be seriously considered. This is about building the capacity of the organization by coaching staff to tackle the highest organizational objectives. Even the lowest positions should be filled with people with potential. I recognize that many organizations may only consist of one or two people, and obviously things scale accordingly.

Nonetheless, this is not how HR works in most organizations. We box people into job descriptions, and use evaluations to manage very low level objectives: attend a workshop, improve your attendance. Leadership within an organization is about treating everyone as if they might one day be able to lead the organization, and succeed in moving it where it needs to go.

FROM EMBEDDED LIBRARIAN TO COMMUNITY LEADER

Many academic libraries have experimented with "embedded librarianship" — here defined as working outside the library to provide library services to identified groups (students in coffeehouses, professors in departments, teachers in classrooms). But I believe we are now ready to take it up a notch, and move from embedded librarian to community leaders.

Again, "community" varies with your library type. It might be teachers and principals in the school; it may be department and university; it may be a city or county. But the general process is the same. In all of these communities, the library can be a major force for positive change. The steps include:

- Brainstorm the names of leaders in your authorizing environment. Even if we are not leaders ourselves, we notice the folks who are. In a public environment, this falls into many groups: elected officials, non-profit leaders, faith-based leaders, business leaders, education leaders, civic leaders, and so on. Be as comprehensive as possible.
- Schedule appointments in their offices.
- Conduct 45-60 minute interviews, preferably as a pair of librarians (one to question, one to record). I would suggest questions like these:
    1. What do you see as your constituency's key concerns in the next 18-24 months?
    2. What decisions do you think you will be required to make in the next 18-24 months and what would you like to know before you make that decision?
    3. Who else should we talk to?

In my experience, this interview does at least two things: first, it provides a rich and efficient way to detect patterns of meaning in your community. You get educated fast. Second, it constitutes a subtle but powerful form of advocacy. There is nothing more flattering than being consulted as an expert by people who are genuinely interested in what is important to you. And nothing is quite as likely to elevate the expert's opinion of librarian perspicacity. Very quickly, these leaders begin to think of the library as a previously unsuspected asset. Now, you know each other, face to face.

- Catalog the issues. Once all of the interviews are done, comb through them to detect overarching themes.
- Convene a debrief session. Invite the leaders and/or their designates back to hear the big picture. What did you learn? At this meeting, you report what you heard, and ask if you got it right. You may also ask who is working on which projects or needs.
- Pick a project. Inevitably, there is a gap. Some community need will be a good fit for the library. Look for something that is not only consonant with the library mission and expertise but allows the library to add significant value and make a real impact.
- Deliver it. Budget the time and resources to do it right, then make it happen.
- When the project is done, report and evaluate it. Make sure that that larger community leadership group knows what you did, and how it came out.

FROM GATEKEEPER TO GARDENER: THE LARGER ENVIRONMENT

The third trend focuses on the unprecedented growth in the generation of content, the shift to digital publishing, and the sharp rise of costs and control by a few large companies. For public libraries, the field is dominated by the Big Five publishers (Random House/Penguin, Hachette, Macmillan, Simon and Schuster, and HarperCollins) and less than a handful of distributors. Academics battle the Big Deal (where libraries are forced to buy what they do not want in order to get what they do) and predatory publishing.

In both cases, the pricing struggles obscure the truth: an explosion of open access, independent, and self-publishing.

If libraries are to succeed in an environment in which the sheer quantity of publications has by some estimations quadrupled (largely in the indie and self-published categories), it is clear that we are going to have to make a shift. Our existing systems of vetting content — the gatekeepers of agents, acquisition editors, and reviewers — simply cannot keep up. Moreover, the for-profit vendors who host and deliver content have adopted policies and pricing models that erode our ability to keep up with traditional output, much less its expansion.

In short, it is a time for *entrepreneurial librarianship*. My definition: Entrepreneurial librarianship is the practice of defining a problem or opportunity in the library profession, proposing a solution, and quickly testing it for viability both operationally and in the market.

We need library-owned and library-managed digital platforms. I do not mean just the homegrown digital repositories many academic libraries now have. I mean robust,

statewide, regional and national platforms in which librarians make common cause with content creators. We can help them write better books. We can help them find readers. We can help them inspire other authors. We can preserve their contributions.

In this way, librarians move from another link in the distribution chain to something higher up: we move from gatekeepers to gardeners.

To make such an investment in larger, shared platforms, librarians will have to shift their expenditures away from deals that lead to our bankruptcy and start investing in untried models, meaning models that may not work. But doing nothing will not work either. Part of leadership, part of being an entrepreneur, is not just taking risks, but taking risks that make sense, that have a purpose.

If we do not find our way out of the vendor lockbox, we will ensure only that the library role of gathering, organizing, and presenting to our communities the intellectual content of our culture will simply pass us by, seeking a more agile and responsive solution.

CONCLUSION

I believe this is the most exciting time in the history not only of our profession, but of our culture, and our species. I also believe that librarians, if we dare to lead, can continue to help the communities who need us so much. Right now, bold leadership is the answer to Socrates's question. It is wise.

ATLA as a Community of Faith: Origins and Identity

by David R. Stewart, Bethel University

INTRODUCTION

ATLA has been having conferences now for almost 70 years. A lot has changed in that time, including
- The way librarians enjoyed themselves at conferences
- Their personal fashion styles
- The kind of challenges they have faced

But our purpose today is to consider to what extent ATLA was formed *as a community of faith*, as well as how, or whether, that is pertinent to our association now.

The range of resources for exploring such a topic is quite limited, yet in the annual summary of conference proceedings we find much of what we need.

A. ORIGINS

The single best source for understanding ATLA's origins (the circumstances, the impetus, the people, the challenges) is an address by Dr. L.R. Elliott at the conference in 1953.[1]

Elliott traces theological librarianship back as far as the 1916 ALA conference in Asbury Park, New Jersey, when a Roundtable for Theological Librarians was established, through to the influence of national research projects on theological education in 1924 and then again in 1934, which had a formative influence on the establishment of the AATS during that same decade. During the Religious Books Roundtable session at the ALA conference in 1941, eleven librarians began the conversation that would lead (with the sponsorship and encouragement of AATS) to ATLA's founding in 1947.

There's a lot in Elliott's essay re the logistical details that were necessary to bring plans for that inaugural ATLA conference to fruition:
- There was some difficulty in getting librarians to think beyond their own regions.
- Financial support from parent institutions was uncertain.
- It was not easy to agree on a date and location, partly due to the wish to avoid scheduling conflicts with other library conferences.
- More than 650 communications were exchanged (think of this, before email!).

As late as March of that year there were only 23 attendees signed up, but they ended up with about 55 (including administrators and a president or two).

Some of the main elements of the program were as follows:
- Background of the proposed association, and ongoing relationship with the Association of American Theological Schools (AATS)
- Conducting a survey of operations and needs
- Discussion of the contribution of libraries to instruction

- Issues surrounding accreditation
- Discussion of a proposed AATS study of member libraries
- Proposals for expanding the indexing of religious periodicals
- Standards and practices re cataloging and classification
- Bibliographies (i.e., the need for improving what was available)
- Discussion of a proposed annual AATS booklist

Nineteen different people (think of that! That's almost one third of all attendees) gave presentations.

Elliott also remarks that "Each of the morning sessions was opened with a period of worship which in succeeding conferences has always included the reading of a portion of the Scriptures and prayer, and sometimes with the added feature of a brief devotional comment or the singing of a hymn."

Note that there's no indication of these worship events being mandated, or established, or regimented, or enforced, or what the reprisals there might be if someone elected not to participate. It's reasonable to assume that this was part of how they proceeded because this was something they held in common, part of who they were.

Some of the resolutions from that first conference were as follows:

> "Be it resolved, That we here assembled express our profound appreciation of the insight of the American Association of Theological Schools which foresaw the need of such an assembly of librarians of the efforts of the persons who dedicated themselves to the task of producing an interesting, instructive, and helpful meeting.

> Second, whereas, Much thought and time have been devoted to the preparation of these most helpful papers; therefore:

> Be it resolved, That we be recorded as expressing sincere thanks to all who have participated in the program.

> Fourth[2], whereas, Great gains and much benefit have resulted from our association and from our sharing of insights in these two days; therefore:

> Be it resolved, That this fellowship which has been so auspiciously begun shall be periodically continued, and that the gains shall be conserved by all means which may be deemed feasible.[3]

It would be a serious mistake to read this too closely, to look for something that isn't there, but let's observe that what was valued and affirmed was the quality of the relationships, the clear benefits of friendly collaboration, and the hope of continuing such gatherings in the future.

A constitution was drafted, though not finalized until the next year's conference.

Elliott's comments on the next five years are more concise, but the gist is that what began well in 1947 was carried forward into the next half decade. Commenting on "the spirit and ideals" of the new association, he says of ATLA

> The most important part of any organization is its spirit and ideals.

During these six years and seven sessions the work and the personal associations have been characterized by friendliness and cooperation. The emphasis has been on team work. Members have shown a willingness to accept responsibilities and to discharge them energetically. Appreciation for services rendered has been sincere and generous without glorifying individuals. From the beginning the Association has emphasized the democratic process.

One of the chief ideals has been the professional quality of the work of the Association. This has been regarded not as an end in itself but as the means to the constant improvement of service to theological education the several libraries. Thorough scholarship is recognized as the liege man of both sound theological instruction and effective piety. The note is often struck on appreciation of and loyalty to permanent values, but without ignoring the usefulness of changed approaches and new methods.[4]

B. DISCUSSION AND REFLECTIONS

When we look back at our forbears and how they worked with one another during conferences, we shouldn't be surprised to see either points of contrast or points of strong affinity on these questions re faith community. But we can't expect them not to be true to who they were, in their time and place, and one way or another we are all the beneficiaries of what they did.

An example? Here is Raymond Morris in 1953, reflecting on how he understood his own vocation:

I have always felt that in some fundamental way my work as a librarian has been in a true sense a work in the ministry of the Church of Our Lord and Savior, Jesus Christ. I find that I am, in matters of profession, a somewhat amphibious creature and that in my vocation I have striven to combine the profession of librarian with the profession of minister. I feel this even though I have remained a layman and have never sought ordination. I think that there have been times when as a librarian within the library profession there have been distinct advantages for the Church that I have been a layman and not an ordained minister.[5]

What if Morris's religious commitments, instead of being simply a personal preference, were part of what made him such a great librarian? And in the course of paying tribute to Julia Pettee of The Burke Library (1967) Morris remarks:

"What gave Miss Pettee of greatness, for there is no other way to describe some things, was her ability to see the potential in a situation. She was a hard-working and faithful librarian, as all of us are hard-working and faithful librarians. Nor do I deprecate just being a hard-working, loyal, and faithful librarian ….. but what distinguishes Miss Pettee from myself, and from most of us, was that she was in her work more than we do and she had the initiative and ability — and it takes both — to move on this which she saw. Because of

her, theological librarianship carries a little more dignity, is of better report, and it is more useful …. she lent a sense of importance to her task. Therefore I honor her. It matters not that she was a "classifier of the old school" and as not what we might prefer today as a more balanced librarians. Long after we are finished and forgotten Julia Pettee will be recalled and her name mentioned as among those who deserve remembrance …"[6]

Once again, Morris doesn't find it necessary to make particular reference to her faith in paying tribute to Pettee. Nor should this one memorable example be considered definitive. We know so little of less prominent individual members — who spoke too much or who spoke too little, who enjoyed the hymns or who found them boring, who was productive and who was distracted — yet these are the best snapshots we have of the character of ATLA during its infancy.

C. FURTHER OBSERVATIONS

While preparing for this presentation, as a change of pace from scrolling through PDFs, I enjoyed spending a morning in our seminary library with a stack of the print editions of the first 20 years of ATLA conference proceedings. Somehow — even if it's an illusion — I felt a bit closer to the original vibe as I leafed through copies of notes that had been typewritten by ATLA members now long passed.

Here are some of the trends I observed in that overview:

- While elements of worship or other faith practices are always included in the conference outline, almost no detail is ever provided; usually no more than who the guest speaker(s) were, and possibly the text. There are no details on the details of the worship (hymns, duration, audience response).
- In some cases one wishes there *were* some record. For example in the table of contents for the 1962 conference in Hartford, the devotions were on the theme of "the trinity and your library profession" by Edgar M. Krentz of Concordia Seminary—Saint Louis.
- One notable exception to this pattern, from the 1950s, is the text of a sermon called "Shall Not the Judge of the Earth Do Right?" Whether attendees wanted a transcript of these devotional remarks or not, the conference committee didn't deem it important to the written record that they be included.
- It's also worth noting that when a presidential address was included the president did not think it out of place to frame her remarks in biblical language (e.g.. Henry Scherer's [Lutheran Theological School of Philadelphia] address "Ourselves your Servants," citing Paul in Corinthians.

And it's clear that the goals and purpose of the association were under constant review (see, for example, article 3 of the constitution, revised in 1958):

"The purpose of this association shall be to bring its members into closer working relations with each other and with the AATS, to study the distinctive problem of the theological library, and to promote library services and librarianship among the institutions of the AATS and theological education in general. The Association shall direct and carry on a program of activities to advance: a. the

standards of library services, in the broadest sense, in theological libraries, and
b. the continued professional and scholarly growth of those engaged in work
in these libraries …"[7]

Later, at a conference in 1968, responding to a plenary speaker from the Association
of Theological Schools, a speaker referred to the perceived shift away from strictly
theological programs to religious studies, and the challenges of making that new
direction, along with the duties of ATLA to support the study of theology and religion
in all their expressions, inside and outside the church.[8]

What stands out in this overview?

- A purposeful balance between diversity and particularity: it's possible to be
  so aware of what ATLA has *not attained* yet that we underappreciate its
  accomplishments (as well as the sacrifices and hard work of forming the
  association and keeping it strong).
- A friendly inclusiveness among various religious communities and traditions:
  for example, we see a series of presentations on serious bibliographic work
  being done on groups as diverse as Plymouth Brethren, Latter Day Saints,
  Quakers, African Methodist Episcopal, etc.
- I don't see any notice of denominational meetings within the ATLA conference
  until the mid-sixties.
- A membership that is constantly engaging the new challenges of a changing
  landscape. They didn't resort to nostalgia, recognizing where their strengths lay,
  while continually moving forward.
- Had good instincts for maintaining a sense of proportion.

ATLA conferences weren't then (and aren't now) primarily religious events, so
it was not (usually) considered essential to include in the Proceedings transcripts of
sermons, or devotionals, or any record of what hymns were sung.

CONCLUSIONS

While it's clear that ATLA does not exist in support of any particular spiritual
endeavor, it's also clear that much of ATLA's efforts have been framed, and perhaps
energized, by commonly held broad commitments that are related to participation
in spiritual communities. Yet any such connections have never been formalized, nor
has there ever been the slightest interest in making anyone's beliefs normative or
exclusionary.

It's wise for ATLA to expect some ebb and flow in these trends: sometimes
religious themes are more prominent than others, and this is neither surprising nor
does it present any threat. For example, Robert F. Beach (Burke Library) comments
at one juncture on the significance of the G.I. Bill – post WWII — on the needs of a
particular seminary in South Korea.

Also worth noting is the sense of *camaraderie*, along with the constantly changing
composition of association membership. It seems that every year there is some
acknowledgement of members moving on, often expressed through memorial tributes.

D. SUGGESTED QUESTIONS TO HELP FRAME FURTHER EXPLORATION

To help initiate constructive discussion about how this topic can be approached in our time, I will conclude by proposing some questions:

a. Was ATLA's identity as a Community of Faith more explicit in the past than it is today? Or more self aware?

b. Has the role of faith expressions (worship, memorials, music, selection of guest speakers, etc.) in shaping conference programs changed?

c. Are faith commitments (both individual and collectively) a dimension of ATLA's diversity that should be fostered, or ignored, or suppressed? That is where diversity exists on matters of faith, does it stand to enrich ATLA membership? Or to polarize it? If we are not able to "embrace" diversity — trust, respect, intelligence, etc. — in this realm, what might that tell us about ourselves?

d. What are some of the ways in which affiliation with a faith community is alleged to enhance one's work as a theological librarian?

- Service to the immediate and broader faith communities
- Vocation
- Particular approach(es) to sacred literature

e. What are some of the ways in which affiliation with a faith community is alleged to be harmful, or perhaps polarizing, in one's work as a theological librarian?

- Proselytizing
- Lack of tolerance for other traditions or viewpoints
- Misplaced focus (faith at the expense of collective vocation)

Finally, what can we learn from reflecting on the past? And what might we wish to avoid or affirm in new ways, as part of our identity?

Thank you.

ENDNOTES

[1] L.R. Elliott, "'Hitherto...' six years of ATLA: an historical sketch of the American Theological Library Association." *American Theological Library Association Summary Of Proceedings* (1953) 7, 1-8.

[2] For the record, this is not a typo: there *is* no third resolution (!)

[3] Elliot, 2.

[4] Elliott, 7.

[5] Raymond P. Morris, "Theological Librarianship as a Ministry." *American Theological Library Association Summary Of Proceedings* (1953) 7, 32.

[6] Raymond P. Morris, "Pettee, Julia, 1872-1967." *American Theological Library Association Summary Of Proceedings* (1967) 21, 71-72

[7] Summary of Proceedings: "Twelfth Annual Conference American Theological Library Association." *American Theological Library Association Summary Of Proceedings* (1958) 12: 92.

[8] David S. Schuller, "The Contemporary Context of the Library in Theological Education." *American Theological Library Association Summary Of Proceedings* (1979) 33: 103.

ATLA as a Community of Faith: Surveying Members' Relationship to Religious Faith and ATLA

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In May 2015, I composed an online survey, entitled "ATLA as a Community of Faith" (hereafter "Community Survey") and distributed it to ATLA's 519 members using contact information from the access-restricted membership directory on the ATLA website. This included 359 individual members, 88 lifetime members, and 72 student members. Two hundred and twenty respondents participated in the Community Survey (n=220), for a 61% response rate. These numbers are approximately the same as the number of members who were surveyed with a different instrument: the official ATLA Membership survey in 2015 (hereafter "Membership Survey"). The ATLA staff provided the results of the Membership Survey for purposes of this presentation.

When compared to the Membership Survey, the Community Survey reflects a similar profile of the personal qualities of the ATLA membership. This comparison is useful for demonstrating that the Community Survey is a relatively accurate representation of the membership. For example, according to both surveys, the ATLA membership has slightly more women than men (~54% female, ~46% men). The majority of the membership is 55 years or older (~55% in in both surveys). Younger decades of 45-54 and 35-44 both have approximately 18% of the membership, with 25-34 year-olds making up 9-11% of the membership, according to both surveys. In both the Membership Survey and the Community Survey, participation among members under 25 was one-half of one percent (0.5%). What these numbers indicated is that the ATLA membership is still predominantly populated by the baby boomer generation, with over half the membership eligible to receive Social Security benefits within the next five years.

Respondents to the Community Survey were 93.8% white. 2.4% were Asian or Pacific Islander, 1.4% were Black or African American, 2.4% were Hispanic, 0% were Native American or Alaska Native, 0% were other. These numbers are all similar to the results in the 2015 Membership survey: 89.8% whites, 3.9% Asian or Pacific Islander, 1.9% Hispanic/Latino, 2.9% Black or African American, 0% Native American or Alaska Native, 0% Other.

A significant majority of respondents identified as theological librarians in both the Membership Survey (68%) and the Community Survey (73%). In both surveys, academic/university/college librarians were 15% of the population, with approximately 4% reporting as students in both surveys.

In both surveys, approximately one-third of respondents had been members of ATLA for 20 or more years; one-third were members for 5-20 years; and one-third were members for less than 5 years. This distribution of tenure could be interpreted in a number of ways, but seems to signal a fairly even distribution of membership tenure, with highest concentration at the beginning and ending years of membership.

The Community Survey then proceeded to ask a set of questions that focused on the ATLA member's "personal relationship to faith."

As a membership identifying with particular religions and denominations, 10% of the membership did not identify with a specific religion or denomination, with 3.5% identifying with a non-Christian religion, the remaining 86.5% of respondents identifying with a specific Christian denomination. The membership of ATLA remains overwhelmingly Christian in self-identification.

What is your religion/denomination, if any?		
	Response Percent	Response Count
Non/Unaffiliated	10.0%	20
Anglican/Episcopalian	16.4%	33
Baptist	10.0%	20
Brethren	0.5%	1
Christian and Missionary Alliance	1.5%	3
Church of the Nazarene	1.5%	3
Churches of Christ – Christian Churches	4.0%	8
Interdenominational/multidenominational	3.5%	7
Lutheran	10.0%	20
Mennonite	2.5%	5
Methodist	10.0%	20
Nondenominational	5.0%	10
Orthodox	1.5%	3
Pentecostal	0.5%	1
Presbyterian	9.5%	19
Reformed	2.0%	4
Roman Catholic	10.9%	22
Seventh-day Adventist	1.0%	2
Unitarian Universalist	0.5%	1
United Church of Canada	1.0%	2
United Church of Christ	0.5%	1
Mormon/Latter Day Saints	0.5%	1
Buddhist	1.5%	3
Jewish	0.5%	1
Hindu	0.5%	1
Muslim	0.0%	0
New Religious Movements	0.5%	1
Uniting Church	0.5%	1
Mixed Jewish/Protestant	0.5%	1
Evangelical Free Church of America	0.5%	1
Congregational NACCC	0.5%	1
Missionary Church	0.5%	1
Atheist	0.5%	1

The first unique question in the Community Survey mirrors a question asked in the 2013 American Religious Identification Survey (ARIS[1]), which surveyed 1,873 college-age students from different regions, and asked the following question: "In general would you describe yourself more as a religious, spiritual or secular person?" This provides for a comparison of the ATLA membership to one recent survey of college students, who are broadly identified as members of the millennial generation. The results indicate that ATLA membership is more than twice as "religious" (67.3% vs. 31.8%) as the college-aged respondents, and one-quarter as "secular" (7.1% vs. 28.2%).

Significantly fewer ATLA members identified as "spiritual" (22% vs 32.4%) and "uncertain" (3.3% vs 7.7%) in comparison to the ARIS survey. A significant majority, therefore, of ATLA membership is religious, and three-quarters identify as religious or spiritual. Correspondingly, the ATLA membership is significantly less "secular" than the college population addressed in the ARIS survey.

When the responses are sorted by gender, we observe that 75% of men and 60% of women identified as "religious." Fifteen percent of men and 28% of women identified as "spiritual."

The next two questions on the Community Survey inquired about past and present attendance at religious services. Eighty-eight percent of ATLA members reported that they regularly attended religious services as a child, and 82% regularly attend religious services at the present time.

To the next question asked, "Do you consider your work as a librarian to be very important to your religious service?" 70% responded "yes," 15% responded "no," 5% were "not sure," and 10% considered the question "not applicable." When responses are cross-referenced to the job role of the respondents, we find that 74% of theological librarians responded "yes" to this question, 60% of all women responded "yes," and 83% of all men responded "yes."

When asked to explain their response, those responding "yes" frequently applied the word "vocation" to their understanding of their work as a librarian. One respondent observed, "ATLA is special in the way that it combines faith and librarianship." Among those who responded "no," multiple respondents stated that being a librarian is a job, and they either don't do religious service, or their ministry is directed elsewhere.

A third set of questions asked about the ATLA Annual Conference.

"How regularly do you attend the annual ATLA conference?" Forty-seven percent responded always or almost always; 19% responded "most years;" "21% responded "infrequently;" and 13% responded "never." As this response indicates, most ATLA members have regular experience with the ATLA conference, with two-thirds of them attending the conference at least most years.

To the question "How often have you attended the worship services at the ATLA conferences, when you have attended conference?" 21% responded "always," 36% responded "often," 18% responded "rarely," and 25 responded "never." This data suggests that attendees to the conference are more likely to always or often go to worship services at the conference (57%), but a significant minority (43%) never or rarely go to the worship services.

When we compare the respondents' attendance at worship services in everyday life to their attendance at ATLA worship services, we find that 42% of those who do not regularly attend religious services in their everyday life *do* attend ATLA worship services either "always" or "often." These same respondents who do not regularly attend worship services are, however, much more likely to never attend ATLA worship services (47.22%), in comparison to those who do regularly attend worship services in their everyday life (20%).

Participants in the Community Survey were also asked the following question: "Do you think ATLA should schedule worship services at its conferences as in past years?"

Sixty-nine percent responded, "yes, in the same way," 16% responded "yes, but in a different way," and 15% responded "no." These responses suggest that an overwhelming majority of members (85%) think that ATLA should continue worship services at the conference.

When asked to explain their responses to this question, those who responded "yes, in the same way" made repeated reference to the value of experiencing other faith traditions, and the continuing appropriateness of having the sessions early in the morning on each day of the conference. Multiple respondents bemoaned the changes in this year's (2015) conference worship services, arguing specifically for the importance of the memorial service. One respondent observed that we should keep the services the same, but observed that the services are more "liturgical tourism," rather than genuine worship experiences.

Those who responded "yes, but in a different way" often did not indicate how the sessions should be done differently. Ideas for different approaches included: 1) holding the services more regularly in chapels or churches, 2) more emphasis on the sessions as learning experiences taught by religious leaders, and 3) providing a greater variety of Christian and non-Christian traditions. A number of respondents indicated a preference for the approach being taken at the current conference in Denver.

Among those who responded "no" to this question, there was a repeated statement that ATLA is a "professional" association, that it is not "faith-based," and that the conference should not include worship. Some respondents stated "no" because they felt the worship services were too much "spectator" events, or too "vague" in their religious identification to be meaningful. Some respondents suggested that ATLA should leave times open in the conference schedule for members to arrange worship times, apart from the official programming.

A third and final set of questions was asked about "the nature of ATLA." To the question "As you understand it, what type of organization is ATLA?" 51% responded "Professional/Secular" and 49% responded "Theological/Religious." The results seem to reflect a significant tension in the membership's understanding regarding the type of organization that ATLA is.

It is noteworthy that responses to this question differed significantly according to the denominational affiliation of the respondent. Among the "non/unaffiliated," 94% responded that ATLA was professional secular, whereas 85% of Baptists responded that ATLA was theological/religious. Seventy percent of Anglicans said ATLA was professional/secular, whereas 72% of Presbyterians said ATLA was theological/religious. Methodists and Roman Catholics were fairly evenly split on the question.

This difference of understanding is perhaps reflected in the subsequent question, which asked, "How important to the identity and mission of ATLA is the faith commitment of its members, individually or collectively?" Thirteen percent responded "most important," 39% responded "very important," 34% responded "somewhat important," and 14% responded "unimportant." In this way, 52% consider faith commitment most important or very important, while 48% consider it somewhat important or unimportant.

It is noteworthy that the denominational differences related to the question of faith and ATLA, noted above, also are evident in the responses to this question. For example, 85% of Baptists said faith commitment was most important or very important, whereas only 48% of Roman Catholics held this view.

Two other questions in the survey asked about what ATLA should do as an association. First, "Should ATLA actively seek to support graduate theological education, e.g., through databases developed for theological education?" Ninety-three percent responded "yes," with 2% responding "no," and 5% responding "not sure."

Second, "Should ATLA actively seek to support churches, synagogues, and other religious congregations, e.g., through databases developed for religious community and leadership?" Fifty-five percent responded "yes" 1% responded "no" and 33% responded "not sure." A comparison of these two questions indicates that the respondents are significantly more supportive of database development for theological education, in comparison to databases for religious communities and leadership, although a majority supports both.

Participants were asked, "What do you expect will be the impact of ongoing demographic changes in religious affiliation on the identity/composition of ATLA over the next ten years? (Choose all that apply)." Among the options provided, the greatest majority (75%) affirmed demographic changes would increase religious diversity of the membership. Only 3% believed that religious diversity would decrease. The second largest differential among responses was between the number that expected Christian participation in ATLA to decrease (21%) and the number that expected Christian participation in ATLA to increase (10%) The number that expected demographic changes to increase overall membership in ATLA (25%) was equivalent to the number that expected overall membership would decline (27%). Similarly, the number that expected demographic changes to increase Evangelical participation in ATLA (16%) was approximately the same as expected a decrease in Evangelical participation (17%). Other than the expectation that religious diversity will increase, there was no clear consensus among survey participants about how demographic changes will affect the identity and composition of ATLA.

A final question asked "What is of greater concern to you?" Among the three options, 44% responded "ATLA will become too secular in its identity and mission." 15% responded "ATLA will become too religious or theological in its identity and mission" and 41% responded that "neither is a concern to me." Responses indicate that when members are concerned about the secular or religious identity of ACU (which is 59% of the membership), three times as many members are more concerned that ATLA will become too secular in comparison to those that are concerned that it will become too religious.

When respondents to this final question are differentiated by year of ATLA membership, there is a statistically significant difference among those who have been in ATLA for fewer years (less than 10) and those who have been members longer (ten or more years). The longer-tenured members are approximately twice as likely to be concerned that ATLA will become too secular in its identity and membership. Correspondingly, those who have been in ATLA for two or fewer years are almost

twice as concerned that ATLA will become too religious or theological its identity (~26%) when compared to those who have been in ATLA longer than 2 years (~13% average). This data suggests that there is a statistically significant correlation between length of membership in ATLA and tendency to have a concern that ATLA will become too secular.

In review and conclusion, the Community Survey has shown that members of ATLA have different religious beliefs and practices, including non-affiliation. This survey has also provided evidence that the vast majority of the members of ATLA are professing practitioners of the Christian faith.

Respondents to the survey repeatedly observed that ATLA has managed a tension between being both a professional association focused on secular concerns and a theological association rooted in the religious practices of our academic communities, or at least the religious communities that our academic communities support and/or study. There was a repeated statement of concern in the survey that ATLA continue to maintain its balance between both inclusivity towards different faiths and support for the particular faith commitments and practices that are shared by most of the membership. This was described variously as a balance between practice of faith and study of faith, between professional and religious, between service to specific traditions and inclusion of all traditions, between providing opportunities for worship and forcing engagement in an event of worship.

A number of survey respondents stated that future surveys of this type, or other explorations of the religious identity of the ATLA membership, might be important to maintaining the theological balance of ATLA going forward.

ENDNOTE

1 Barry A Kosmin and Ariela Keysar, *American Religious Identification Survey. Religious, Spiritual and Secular: The emergence of three distinct worldviews among American college students*, September 2013, accessed September 5, 2015: http://www.trincoll.edu/Academics/centers/isssc/Documents/ARIS_2013_ College%20Students_Sept_25_final_draft.pdf.

Beyond the Number: Diversity Management in Academic Theological Libraries

by Jaeyeon Lucy Chung, Garrett-Evangelical Theological Seminary

INTRODUCTION

Demographic scenes in the United States are rapidly changing. The U.S. Census Bureau predicts a significant increase in the nonwhite population segments, which interprets into a more diverse nation. According to the Census Bureau, the United States will be more racially and ethnically diverse by mid-century, and it is projected that minorities who are currently about one third of the population will become the majority by 2043.[1] While the non-Hispanic white population will remain the largest single group, no group will make up a majority. Theological education institutions are not isolated from the changing reality. As Daniel Aleshire, Executive Director of the Association of Theological Schools, discusses in his recent article, the past three decades have witnessed a noteworthy shift in the racial and ethnic composition of students and faculty in theological schools.[2] In 1981-82, students of African, Asian, and Latino descent accounted for 8 percent of total enrollment, but in 2012-13, these students constituted 27 percent of total enrollment, according to his report.[3] After adding international students who are almost all people of color, racial/ethnic students approached 34 percent of total enrollment.

Implications of such remarkable change in the population composition could affect the way institutions operate and professionals perform. Higher education institutions strive to reflect demographic trends in their curricular modifications, programs, and workforce. More libraries identify organizational diversity as a guiding principle that will increase their relevance to the communities they serve.[4] Diversity management in academic and research libraries is no longer a new concept as they have tried to respond more effectively to an expanding multicultural customer base by increasing a diverse workforce and collections. As the diversification of the workforce is still a challenge,[5] ongoing diversity recruitment and retention efforts by professional library associations such as ALA, ARL, and ATLA need to be continued.

However, just as Alexia Hudson-Ward rightly points out, diversity management in today's work environment requires more than visual, numeric representation.[6] In fact, an organization can be diverse and still not be inclusive and hospitable. It is because diversity and inclusion can exist independently of each other. Mark Kaplan and Mason Donovan, based on interviews with business leaders and case studies of leading corporations, argue that increasing diversity is not enough.[7] Without the creation of an inclusive culture that encourages the full participation of all, the goal of building a productive and effective organization cannot be achieved.[8] Diversity management, beyond the number, is about a sensitivity to the dynamics of difference, valuing and embrace of diversity, and inclusion of all experiences.

Based on the personal reflection on the present demographic and sociocultural changes as well as the brief review in diversity literature, I will argue in this paper that diversity management in theological education and libraries should aim to bring about

both structural and cultural changes to institutions. I will first begin with fundamental questions about the need for and value of diversity management. What is diversity and what does it mean to manage diversity? Why is diversity management needed? Then, I will briefly review a paradigm shift in diversity management from an affirmative action model to an affirming diversity model, drawing from the work of R. Roosevelt Thomas, Jr. In appropriating the organizational framework of affirming/valuing diversity, I will suggest two key guiding principles — hospitality and inclusion reinterpreted as social virtues — that will guide the development of a strategic inclusive diversity management. Finally, I will discuss a couple of possible best practices for cultural changes in the context of theological education institutions and libraries.

DIVERSITY AND DIVERSITY MANAGEMENT: DEFINITION AND GOAL

Today's institutions and organizations face diversity challenges in many arenas. Diversity experts and business leaders argue that if organizations want to survive and thrive in the twenty-first century, leaders and managers need to develop diverse organizations and take full advantage of a diverse workforce.[9] What is diversity? While the term can be defined variably in different contexts, many current writers understand it as any significant difference that distinguishes one individual from another – a description that covers a broad range of external and internal characteristics such as gender, race, ethnicity, sexual orientation, religion, abilities, age, etc.[10] Framing diversity in the specific context of the organization is critical because it will impact the outcomes an organization hopes to achieve. As Patricia Kreitz discusses, an organization could define diversity as regulatory compliance; as social justice; as the responsibility of only part of the organization, such as HR; as a strategic planning outcome; or as a community focused activity.[11] In defining diversity, an organization should ask questions such as "Why is diversity needed? What do we want to achieve from diversity initiatives and efforts?" Whatever approach an organization takes, it is essential that the leadership is committed to increasing and promoting diversity through ongoing strategic planning and to engaging in diverse, creative recruitment and retention initiatives.

Library organizations, like other organizations, have tried to recruit a diverse cohort of ethnic/racial minority librarians to reflect the diverse reality. Particularly, the American Library Association (ALA) has included "diversity" as one of five key action areas to fulfill its mission of providing the highest quality library and information services to all constituents.[12] By "diversity," ALA means race and ethnicity as well as physical disabilities, sexual orientation, age, language, and social class.[13] The Association of College & Research Libraries (ACRL) has engaged in providing services to diverse populations, and recruiting and maintaining a diverse workforce as well. In the *Diversity Standards: Cultural Competency for Academic Libraries* developed by the ACRL Racial and Ethnic Diversity Committee and approved by the ACRL Board of Directors in 2012, ACRL reveals its organizational commitment to diversity as a global necessity more than a moral imperative.[14] Going further, new standards emphasize the need for structural diversity (e.g., diverse collections and programs, diverse workforce, and diverse delivery models) as well as cultural diversity (e.g., cross-cultural awareness and skills, diverse leadership, and continuing education). The American Theological Library

Association (ATLA) has also long included diversity in its organizational ends, as Brenda Bailey-Hainer, Executive Director of ATLA, points out in her recent column in the June/July 2015 *ATLA Newsletter*.[15] Organizational End 1.3 states that ATLA reflects the diversity of our communities and institutions, including but not limited to religious, racial, ethnic and gender divisions. ATLA's commitment to increasing diversity in theological libraries is well revealed in one of the five organizational core values, "hospitality, inclusion, and diversity." Hospitality and inclusion as key guiding principles in diversity management will be further discussed later in this paper.

Despite these library professional organizations' ongoing efforts to increase diversity in libraries, recruiting and maintaining librarians from the underrepresented groups still remains a challenge. In addition, a simplistic effort to increase diversity has not been successful in creating an inclusive and hospitable culture within institutions. Diversity management is about understanding the differences within relationships and organizations, and including all persons. A fundamental goal of diversity management is to promote both structural and cultural diversity in an institution and to foster institutional change. Emphasizing structural diversity by bringing more diversity through recruitment and retention initiatives is only half of the issue. Embracing cultural diversity by changing the attitudes toward others and creating an open, inclusive culture is the other half. In this context, diversity refers to the equal participation of men and women in organizations, regardless of their race, ethnicity, gender, sexual orientation, or ability. Oftentimes diversity management fails because leaders and managers do not understand that people prefer working in homogeneous groups and they like to avoid changes when possible. E. J. Josey proposes two assumptions to explain the void of cultural diversity in organizations: (1) Issues concerning race or ethnicity have low impact on organizational life, including that of libraries; (2) It is sometimes believed that racism and discrimination have been eradicated in the work place.[16] As a consequence, those from underrepresented groups who work in organizations still remain marginalized and are not included in the inner, professional circles of those organizations. Beyond the numeric representation of a diversity workforce, diversity management should focus on changing the thinking and attitudes of people and creating a work environment where differences are accepted and diversity is valued.

In relation to developing a more culturally inclusive model of diversity management, the work of R. Roosevelt Thomas, Jr. has been pivotal in moving diversity thinking beyond EEO/affirmative action categories. Thomas, in his provocative article titled "From Affirmative Action to Affirming Diversity," argues that affirmative action is an artificial, transitional intervention intended to give managers a chance to correct an imbalance, an injustice, and a mistake.[17] Once the mistake is corrected, affirmative action is not enough. From his perspective, the goal of diversity management does not mean controlling or containing diversity, but, rather, respecting differences and affirming diversity.[18] In the book *Beyond Race and Gender,* published in 1992, Thomas continues to assert that workplace diversity management should be inclusive, understood as a comprehensive managerial process for developing an environment that allows all employees to perform to their potentials.[19] Rather than choosing one over

another, Thomas in his model of affirming and managing diversity tries to achieve both structural and cultural diversity beyond the quantitative increase of a diverse workforce through affirmative action efforts.

INCLUSION AND HOSPITALITY AS GUIDING PRINCIPLES IN A STRATEGIC DIVERSITY MANAGEMENT

When instituting diversity within organizations including libraries, what would be key principles that guide diversity strategic planning and lead to the organizational excellence? Thomas in his model emphasizes the concept of diversity and inclusion as strategic priorities in creating an organizational culture in which everyone feels included and is invited to perform to fulfill his or her potential. An institution can be diverse without being inclusive, and yet, without the inclusion, diversity in a true sense cannot be realized. Moving Thomas' management paradigm of diversity and inclusion further, I would like to add the theological notion of hospitality as a guiding principle along with inclusion.

Beyond recruiting a diverse workforce and increasing the visual representation of the underrepresented groups, creating an inclusive, hospitable space in an institution is critical if it is committed to true diversity. In the wider context of theological education, the interrelated issue of diversity, hospitality, and inclusion has been frequently discussed. While there have been discrepancies in understanding and approaching diversity, more theological schools now identify diversity as one of their core values and focus on increasing diversity on their campuses. Jack Seymour and Julia Speller, after participating in the first Association of Theological Schools (ATS) Workshop on Diversity in March 2002, shared their reflections on increasing diversity in theological schools. Seymour, in his essay titled "Addressing and Embodying Diversity in Theological Education," illustrates that the focus on diversity in theological education benefits individual groups by recognizing differences and honoring particular practices of persons and communities engaging in the issues of daily living.[20] He also uses the image of the great banquet to highlight the role of inclusion and hospitality in promoting diversity — a banquet at which all are welcomed, share their diverse gifts, and fulfill the common expectations.[21]

Speller, in her reflective essay on increasing diversity in theological school, points out that today's theological education institutions are challenged to identify, reinterpret, and dismantle barriers that prevent diversity.[22] In the appropriation of authentic, intentional diversity as a way of achieving the reinterpreted educational mission, Speller suggests three key principles: commitment to the vision of diversity and inclusion, cultivation of new attitudes that foster and honor diversity, and development of new policies and practices that will invite and celebrate ongoing diversity.[23] While the diversification of the faculty, students, staff, and board members is crucial, a bigger challenge in theological education institutions is to nurture new attitudes toward diversity, to create a culture of inclusion and hospitality, as Speller states.[24]

Another theological educator and one of the leading voices in the field of diversity and theological education, Charles Foster, also agrees that diversity — as defined by gender, class, racial, ethnic, theological, sexual orientation as well as personality,

learning style, ability, and experience — does already exist as threat and possibility in theological education settings.[25] Paying special attention to the dynamics of differences in theological education, he argues that differences are embraced when we create hospitable environments and engage the diversity among ourselves. Taking on Foster's position further, Anne Joh, a feminist theologian and seminary professor, in her recent essay titled "On Diversity, Institutional Whiteness and Its Will for Change," raises a question of how institutions committed to cultivating institutional diversity can transform.[26] In her analysis, she argues that even well-meaning institutions that are believed to be inclusive and to have a commitment to diversity neither cultivate institutional will for justice-oriented diversity nor forge new institutional habits.[27] As a consequence, students and faculty from the underrepresented groups are often frustrated and left alone to work as individuals. Joh thus keeps wary of a shift from diversity as social justice to diversity as a form of institutional public relations, and claims that success to diversity does not begin without institutional leaders' commitment to distribute justice to all.[28]

Drawing upon the discussions of diversity specialists in management and theological education, I propose that the concepts of hospitality and inclusion should be a foundation for affirming and supporting diversity in institutions including libraries. Diversity is not simply a matter of balancing numbers. It is about respecting and affirming differences, and about including all experiences. Without the culture of inclusion and hospitality set in place, the institutional goal of fostering diversity cannot be achieved. Diversity cultivated in the environment of inclusion and hospitality should be also understood as social institutional justice. Inclusion and hospitality are social values beyond a good will or intention at personal and/or interpersonal levels. Institutional commitment to embracing and supporting diversity as social justice as well as building an open, safe space based on the principles of inclusion and hospitality is essential. Without it, members from the non-dominant groups within institutions will be excluded from the inner circles and left out to address the issue of frustration and isolation at individual levels, which might eventually motivate them to leave after a short stay.

ENGAGING AND EMBRACING DIVERSITY IN THEOLOGICAL EDUCATION INSTITUTIONS AND LIBRARIES

Patricia Kreitz defines best practices as practices that are most appropriate under the circumstances; techniques or methodologies that, through experience and research, have reliably led to desired or optimum results.[29] She adds that best practices in library management usually involve three steps: (1) leadership commitment and strategic planning; (2) assessment and accountability to identify process changes and to reinforce behavioral changes; (3) engagement in diverse, creative recruitment and retention strategies.[30] As being already discussed in the brief literature review on diversity in library management and theological education, institutional leadership commitment to the vision of authentic diversity and embodying it through strategic planning processes are particularly important. Since an academic library is often affected by the mission and direction of its parent organization, commitment to intentional diversity

at a university or theological school level can accelerate the library's diversity efforts. Particularly in relation to changing the attitudes and behaviors of members of an institution toward diversity and creating an open, hospitable space where everyone feels included and invited to share his or her diverse gifts, a full commitment from the institutional leadership level is central. Two new practices recently implemented by the new leadership at Garrett-Evangelical Theological Seminary serve as good examples.

Garrett-Evangelical Theological Seminary (Garrett), which is located in a suburb of Chicago, is one of the 13 United Methodist theological seminaries and has a long history of fighting racism and engaging diversity on and beyond campus. While Garrett has intentionally recruited students, faculty, and staff from racial/ethnic groups for the past several decades and well represents the diverse population compared to many other ATS theological schools, there have been concerns emerging from the racial/ethnic faculty and LGBTQ students about their experiences of being different and not being fully included. The newly elected President and leadership team listened to a variety of constituencies including faculty, students, staff, trustees, and alumni through individual, small group, and town hall meetings. They adopted diversity as one of the institutional priorities, and committed to changing the institutional culture. One new practice implemented out of the conversations with diverse constituencies was to provide opportunities for information sharing and transparent communication across all employee levels including faculty, staff, and administrators. All employee meetings taking place monthly during the academic year have been used as a venue to communicate strategic plans and decisions, to ask questions and seek clarification, to celebrate birthdays, and to learn what each department does. These meetings have offered the hospitable space for open communication and inclusion experience.

Another practice implemented to engage differences was the Circle of Trust model, an approach that creates trustworthy space for personal reflection and small group conversations. This model was developed by Parker J. Palmer and the Center for Courage and Renewal.[31] In January 2015 Garrett decided to revisit two statements related to the inclusion of gay, lesbian, and bisexual people, which had been adopted in 1997, and to pursue an inclusive approach to engaging the Seminary community before considering any policy change. Two consultants were hired to facilitate a series of Circles of Trust that included multiple constituencies of the Seminary. An invitation to participate in the circles was developed and broadly circulated among students, faculty, staff, and trustees. During March and April, the consultants facilitated four 90-minute circles in which three questions were posed for reflection and discussion: When was a time in your life when you felt different? How would you describe the current relationship between the LGBTQ community and the Seminary? What would you like the relationship to be? After having four conversation groups, those two facilitators produced a report with a summary of findings and themes arising out of the circles, and a set of recommended action steps for moving forward.

I do not intend to share the findings and themes from the conversations in detail in this paper, but one thing noteworthy here is the role that the intentionally created space of inclusion and hospitality plays in recognizing differences and affirming diversity. I cannot tell how much the sharing of lived world experiences has affected the cultural

assumptions and attitudes of the members of the institution. However, what is clear is that the creation of a safe, supportive space within the institution provided an initial framework for a more hospitable institution, not only for LGBTQ people, but for all.

In relation to two strategic practices developed in the institutional context of Garrett, all employee meetings and the Circle of Trust groups, I find them very applicable to diversity management in theological libraries. All employee meetings in a town-hall style meeting format promote two-way, transparent communication and more enhanced information sharing at all levels of the institution. They also provide every member of the community opportunities for more visible appreciation and recognition. The creation of a hospitable and inclusive environment supported by the leadership through a Circle of Trust model is fundamental in library diversity management. It is because authentic diversity cannot be achieved without the attitudinal and cultural changes in an institution.

One of the recommendations from two Circle of Trust trained consultants is to offer coaching and mentoring for students, particularly those on the United Methodist Church ordination track. The significance of mentoring for those from the underrepresented groups has been emphasized in other places, too. Particularly, at the ATS Seminar for Racial/Ethnic Faculty Members at Predominantly White ATS Institutions held in 2001, the following question was asked: "How does the existing faculty welcome, validate, and affirm the new racial/ethnic faculty member?"[32] One commonly agreed response to the question was the need for an institution to engage in mentoring. Mentoring is about sharing information including institutional secrets and helping the new, diverse member navigate institutional processes. Providing mentoring in libraries empowers staff from the underrepresented groups to experience the inclusion and to work to their full potentials.

Another strategy for engaging diversity in theological libraries is to offer library employees opportunities for ongoing cultural competency training and education. According to the ACRL Diversity Standards, fostering cultural awareness of self and others as well as developing cross-cultural knowledge and skills in libraries and library staff is vital in serving the diverse user populations and managing workforce diversity.[33] For the library to stay relevant to the reality of diversity, the library leadership needs to advocate for and participate in professional education and training programs that help advance cultural competence.

ENDNOTES

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¹⁰ Patricia A. Kreitz. "Best Practices for Managing Organizational Diversity." *The Journal of Academic Librarianship* 34, no. 2 (March 2008): 101-120.

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¹² Kathleen de la Pena McCook. "Introduction." *Library Trends* 49, no. 1 (Summer 2000): 1-5.

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¹⁴ ACRL. *Diversity Standards: Cultural Competency for Academic Libraries* (2012). Accessed June 1, 2015. http://www.ala.org/acrl/standards/diversity.

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¹⁷ R. Roosevelt Thomas, Jr. "From Affirmative Action to Affirming Diversity." *Harvard Business Review* 68, no. 2 (March-April 1990), 108.

¹⁸ Ibid., 112-115.

¹⁹ R. Roosevelt Thomas, Jr. *Beyond Race and Gender: Unleashing the Power of Your Total Workforce by Managing Diversity*. (Saranac Lake, NY: AMACOM, 1992), 10.

²⁰ Jack Seymour. "Addressing and Embodying Diversity in Theological Education." *Theological Education* 38, no. 2 (2002), 64.

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²² Julia M. Speller. "Increasing Diversity in Theological School: A Reflection." *Theological Education* 38, no. 2 (2002), 56.

²³ Ibid., 57-58.

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²⁵ Charles R. Foster. "Diversity in Theological Education." *Theological Education* 38, no. 2 (2002), 15.

[26] W. Anne Joh. "On Diversity, Institutional Whiteness and Its Will for Change." *Religious Studies News*, May 2014. Accessed February 6, 2015. https://www.aarweb.org/publications/rsn-may-2014-on-diversity-institutional-whiteness-and-its-will-for-change.

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[32] ATS Committee on Race and Ethnicity. "Diversity in Theological Education." 2002. Accessed June 3, 2015. http://www.ats.edu/resources/publications-and-presentations/diversity-folio.

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Current Research in Religion:
A Citation Assessment for Use by Theological Librarians

by Martha Adkins, University of San Diego

INTRODUCTION

This paper reports the results of a study of the citations accompanying research published in the fields of theology, religious studies, and biblical studies. The purpose of the citation analysis project was to determine patterns of material usage by scholars in the discipline of religion. A sample of peer-reviewed articles from these fields, chosen from journals indexed by the *ATLA Religion Database®*, was examined from a variety of angles. The project proposed to seek answers to questions that frequently cross the minds of theological librarians, including, among others, the types of sources used by researchers in our fields, the prominence of primary sources, the currency of sources cited, dominant languages of publication and research, and most frequently used journals.

The results reported here comprise a snapshot of a larger citation analysis project, currently in progress. The results are expected to be informative to theological librarians in making collection development decisions, building subject liaison relationships, and instruction.

METHODOLOGY

The analysis sought to answer a number of questions: What types of sources do researchers in the discipline of religion cite most often (i.e., journal articles, monographs, or other sources)? Are they using information sources other than monographs and journal articles, like web sites and social media? Do researchers prefer primary or secondary sources? How current are the sources being cited for research in our disciplines? What are the journals that religion researchers most frequently cite? What are the most frequently occurring languages of publication? What are the most frequently occurring languages of cited sources? What is the academic status of authors of cited research (i.e., are cited sources published by faculty, students, lay researchers, etc.)? To what extent are the fields of theology, religious studies, and biblical studies research interdisciplinary?

The larger project, which remains in progress and of which this paper reports a snapshot, includes the analysis of the cited references of approximately 200 peer-reviewed articles published between 2009 and 2014, roughly the last 5 years. This sample set was extracted by conducting a null search of the ATLA Religion Database, with results limited to peer-reviewed articles, and the date range limited to January 1, 2009 to December 31, 2014.

Out of the 31,635 results this search yielded, a random number generator was used to create a list of 250 integers between 1 and 31,635, inclusive. These numbers were then correlated to the numbered result list, and the initial sample set of publications was compiled. The ATLA Accession Number was noted for item in the set, which ensured that each item in the set had a unique identifier, which would allow easier

searching and finding in the database for analysis, as well as for quality checking as the project progressed.

Sources in the sample set were vetted as they were identified and the accession number was noted. This first round of analysis showed that a number of results were not, in fact, articles. Poems, images, obituaries, and letters from and to editors are only a few of the non-article sources that appeared in the original set of 250. Weeding these items out, the sample set was narrowed to approximately 200 articles.

For the purposes of the present discussion, cited references are identified as those references listed in the end of paper bibliography, references, or works cited list, and not in footnotes or endnotes within the paper. The reason for exclusion of these references at this point was primarily one of expediency, as it would allow for the collection, analysis, and compilation of a large amount of data to present initial impressions. The reader will be warned that limiting the present smaller study to cited references that appear in this format does perhaps present a picture of research skewed toward disciplines or journals that give preference to citation styles that require this format of cited references. The larger study of some 200 articles will include all formats and styles of cited references, as they appear in the sample set, and will present a more comprehensive view of the behavior and dispositions of scholars in our fields.

RESULTS

SAMPLE SET OF 20 ARTICLES

As stated, this paper reports a snapshot of the larger analysis of those 200 articles, specifically reporting on 917 cited references occurring in 20 articles.

Publication Date

Publication dates of this sample range from 2010 to 2013. Twelve articles were published in 2013, five were published in 2012, two were published in 2011, and one was published in 2010.
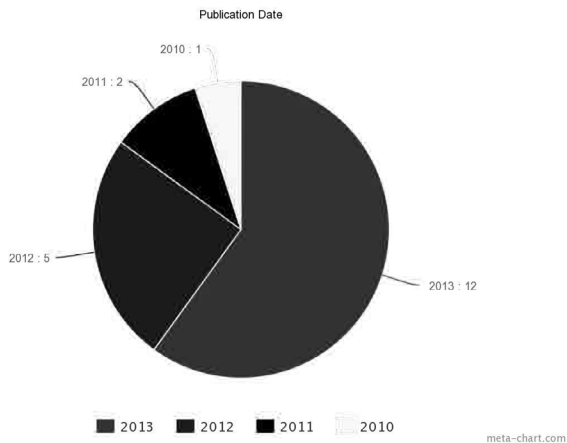
Figure 1: Publication Date

Publication Language

100% of articles in this set were originally published in English.

Number of Authors

The majority of articles in this set had just one author. Seventeen articles (85% of this sample set) had just one author. One article (5%) had three authors, and two articles (10%) had four authors.
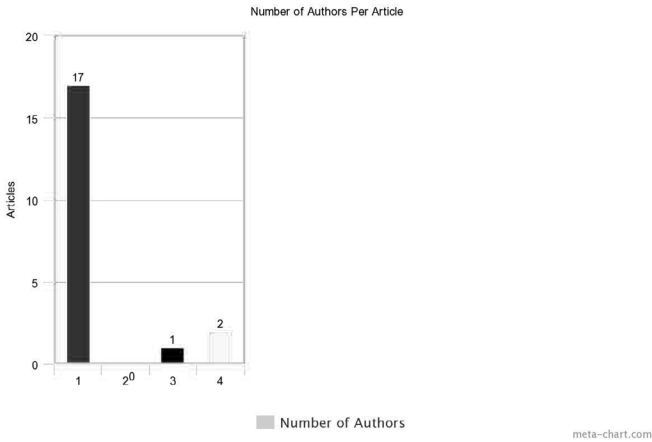
Figure 2: Number of Authors for each Article

Affiliation of Authors

The affiliation of the authors of these articles was also examined, specifically whether the authors were academics, students, or other types of scholars and researchers, at the time the articles were published. This information was found in a few articles in addenda to the text, but for many, some research was required to locate authors' CVs or biographies. For the most part, this information was relatively easy to discover.

After analysis of the twenty articles, author affiliations were assigned to one of five categories. University Faculty designates authors who held faculty appointments at colleges or universities at the time the article was published. Post-Doctoral Researchers were identified explicitly as such, either in addenda to the authors' articles or in their CVs. PhD Students were also identified as students either in addenda or the information was deduced from CVs, that the authors were indeed working toward the PhD at the time of publication, and had not received the degree. The Independent Scholar/Researcher identifier captures authors who had no academic affiliation at the time of publication. Finally, the Unknown identifier was used in cases where the information as to what the author had been doing at the time of publication was simply unavailable.

For these 20 articles, there were a total of 28 authors.

Author Affiliation
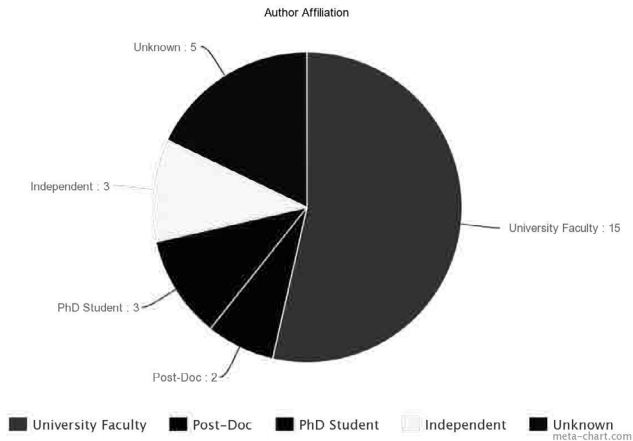
Figure 3: Author Affiliation

Fifteen authors (53.6%) were identified as University Faculty; two (7.1%) authors were identified as Post-Doctoral Researchers; three authors (10.7%) were identified as PhD Students; three as Independent Scholars or Researchers; and I was unable to definitively identify the affiliation of five authors (17.9%).

917 CITED REFERENCES

After this brief analysis of the sample set of articles, analysis shifted to the citations in those 20 articles. In this sample set, there were 917 cited references, again identified as those references listed in the end of paper bibliography, references, or works cited list, and not in footnotes or endnotes within the paper. The 20 articles averaged 45.9 cited references per article. The least number of cited references appearing in an article was 16; the most cited references appearing in an article was 97.

Publication and Creation Dates

As analysis began of publication dates of cited references, a few hurdles appeared, certain issues had to be addressed, and methodology adjusted. One of these issues was that translations of older, sometimes ancient, texts were cited with their modern translation dates. For example, a translation of Augustine's works from the 4th century may be cited with a publication date of 1990. Retaining the 20th-century date for that source would result in an inaccurate picture of the types of sources used by researchers. Therefore, analysis of these items required more time, as creation dates had to be reconciled with edition publication dates. For texts known or suspected to be primary texts of this nature, this extra step was inserted into the process, and creation dates were noted alongside the publication dates given in the reference lists for modern editions.

Another issue that arose with many of the older sources cited, and coming out of the research into creation dates alongside edition publication dates, was that many texts are associated with a range of dates. For instance, a manuscript dated roughly to the 15th century or even more generally, to somewhere between the 4th and 6th centuries. To

normalize these anomalies with the larger set of cited references with firm dates, and to be able to attempt a picture of things like time lapsed between creation and citation, a mid-century date for single century ranges was assigned (e.g., 1450 for an item dated broadly to the 15th century) and a mid-century date at the end of the range for larger date ranges (e.g., 550 for something dated 4th through 6th centuries).

There were a number of items for which no publication or creation date was noted. For some of these, the information was missing from the citation and could not be found; some of these were broken URLs, which were essentially dead ends; and some are biblical sources. The decision was made to list the Bible and New Testament, where they are cited in such general terms, with unknown creation dates. The time necessary to establish (and defend) creation dates for these sources would extend far beyond the realm of the present study.

The result of the modification of methods in the case of creation, publication, and citation dates perhaps results in a considerable margin of error in this area of the analysis. However, if the reader takes the inexact nature of citation, especially of translations and editions of older works, into account, the data may still be informative in a number of ways.

Using creation dates, the source material in the 917 cited references is from 350 to 2013. The most frequently occurring date of publication or creation was 2007.

Looking specifically at the amount of time between the creation of a source and the publication date of the article citing it, the intervening time was an average age of 50.7 years. The maximum number of years between was 1663; and many sources were cited in the same year they were published.

Looking at the amount of time between the publication date given for a source in the citation and the creation date for that source, another picture appears. With all 917 cited references included in this count, the average time lapsed between creation date and publication date was 26.9 years, with a maximum amount of time at 1641 years, and some sources created and published in the same year.

A separate analysis isolating the sources with a gap between creation and publication dates, excluding those that were created and published in the same year, showed 60 sources. Of these 60 cited references, the average amount of time between creation and publication date given was 404.7 years. The maximum was again 1641, and the minimum two years.

Analysis then turned to the amount of time between the publication date of the citing article and the publication date (distinguished from creation date) of cited references. The average amount of intervening time was 23.8 years. The maximum number of years was 402, and again the minimum was zero, with the citing article and cited reference published in the same year.

Publication and Creation Language

Nineteen languages were represented in the 917 cited references examined. Seven hundred thirty-one sources were cited as English-language sources; English was the language of creation and publication for 681 of these.

The additional 50 sources cited as English sources were actually works translated from non-English languages. Of these 50, 10 languages are represented: French, German, Bengali, Sanskrit, Italian, Greek, Ethiopic, Latin, Danish, and Arabic.
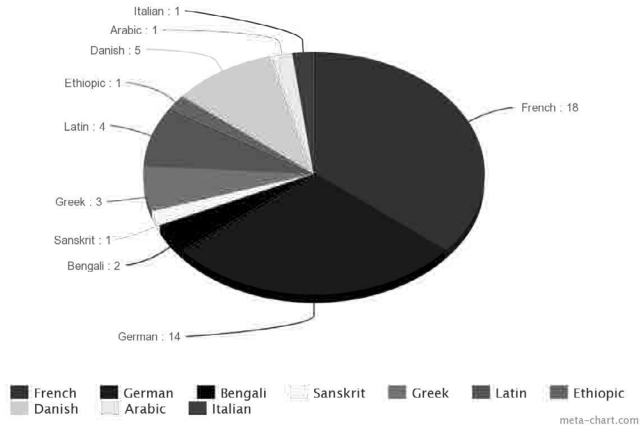
Figure 4: Original languages of cited sources translated into English

Five sources were originally created in Greek, but were translated and cited as French (one), German (one), and Romanian (three).

In addition to English, the other languages represented in at least double digits were German, French, Greek, Arabic, Romanian, and Punjabi.
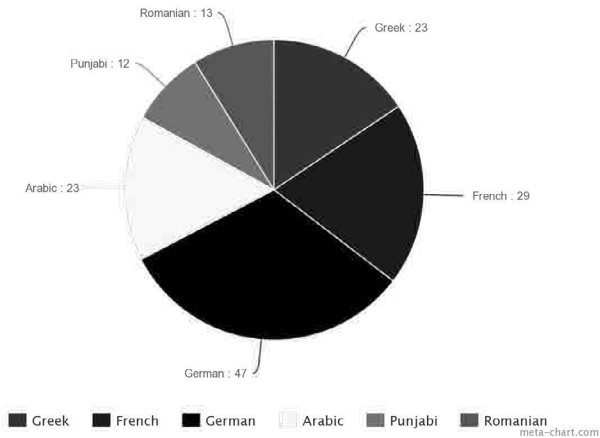
Figure 5: Publication and creation languages other than English

Seven sources are noted as Unknown language. These are from web sources cited with little or no information other than a broken URL.

Six sources cited were created using more than one language: three in Greek and Latin; one in Greek, Latin, and German; one in Hebrew and English; one in Greek and English.

Number of Authors

The majority of the cited references had a single author, though this statement does need qualification. Corporate or organizational authors were counted as single authors. For the purposes of this study, the Bible was considered to have an unknown number of authors. Other sources designated to have an unknown number of authors are films, works of art, some musical recordings, web sources, and other sources where information is insufficient to definitively assign a number of authors. Keeping these things in mind, 84.1% of sources in this set have a single author; 8.7% have two authors; 2.4% have three authors; 2.2% have an unknown number of authors; and 2.6% have 4, 5, or 6 authors.
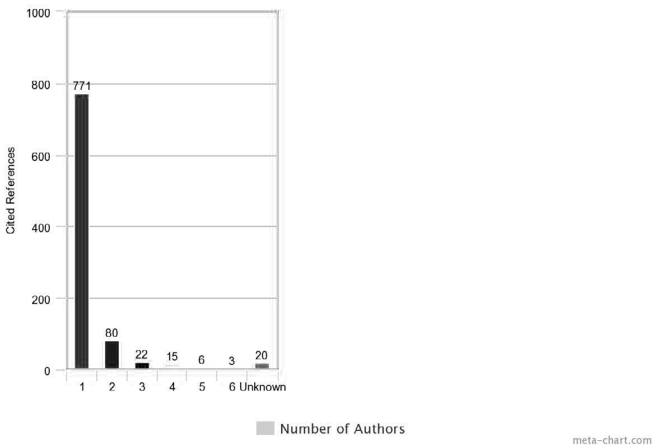
Figure 6: Number of Authors in Cited References

Sources Cited

The majority of the 917 cited references were monographs, here understood quite broadly to include books, edited volumes, anthologies, and collected works. These made up 49.6% of the cited references. Journal articles comprise 27.7% of the cited references. The next most frequently cited types of source were book chapters, counted as such when an individual chapter was cited separately from the citation for an entire edited volume; 10.7% of cited references were such chapters. Web sources, which in this count include entire web sites and individually cited web pages, comprise 3.1% of cited references. Reference source citations included citations to entire encyclopedias and dictionaries as well as to individual entries, counted as they were cited, made up 2.3% of the cited references. Other cited references were to theses and dissertations (1.6%), newspaper articles (1.3%), and what the author of this study came to vaguely

identify as "Early texts." This set of sources was increasingly problematic, as seen in the differentiation between publication and creation dates. The group includes those primary texts that range in creation date from ancient times to the 16th century CE. These sources could have been assigned an infinite number of detailed identifiers, like Biblical, Apocryphal, Ancient, Late Antique, Early Medieval, etc, but this project demanded some attempt at simplicity. Thus, the very broad identifier "Early texts," assigned to a group of sources that made up 2.1% of all cited references. The remaining 1.6% of references were to sources like musical recordings, films, and artwork, and only occurred in single digit instances. The only unknowns in this particular portion of analysis came from those web source citations that contained broken URLs and little other information.
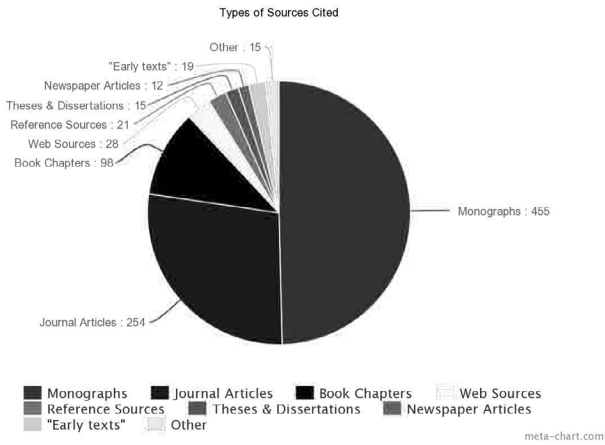
Figure 7: Types of Sources Cited

In the sub-set of both Journal Articles and Newspaper Articles, 205 (77.1%) were from peer-reviewed publications. Twenty-two (8.3%) were from publications that are not peer reviewed. For the remaining 39, that information was not readily available. Some of these were very old publications no longer in print, which the author of this study could not find indexed. Some were foreign publications, the information for which was undecipherable at the time of the study and compilation of data.

As for the publications cited in article references, 178 newspapers and journals were represented. The most frequently cited journal was *Personality and Individual Differences*, cited eight times. This was followed by the *Journal for the Scientific Study of Religion* and *Psychology of Religion and Spirituality*, each cited seven times. The *Journal of Psychology and Theology* was cited six times. The remaining 174 periodical publications were cited five or fewer times.

One notes that the most frequently cited journals in this sample have some association to the field of psychology, or the social sciences in general. This may be directly attributable to the limitation on cited references placed on this smaller sample set; that is, limiting the analysis to those articles in which the cited references appear

only in end-of-paper bibliographies, reference lists, or works cited lists may impose a corollary limit to articles in those fields that use citation styles that require such formats, which often include social science disciplines. Whether the trend bears out in the larger study remains to be seen.

CONCLUSION

The present report contains the preliminary results of a study ten times as large, which is still in progress. While one cannot reasonably predict that the trends appearing in these 917 cited references will be seen in the larger set of references, these preliminary results offer some insight and opportunities for reflection.

A number of troublesome discoveries have held up the progress of this project at various points. The number of citations missing information or containing incorrect information (e.g., incorrect dates, titles, first names used as last names, misspellings and other typos, etc.) was surprising. In this sample set there were also a number of citations to unpublished information, which made them simply impossible to verify. These items included unpublished theses and dissertations and unpublished manuscripts. Many web sources were cited with sparse citations and broken URLs, which made them difficult to count and analyze, resulting in a greater percentage of the "unknowns" in each category belonging to web sources.

It was clear in completing even this small portion of the larger study that the results will be most useful for collection development plans and decisions, as well as for initiating fruitful conversations with liaison faculty regarding use of sources and the editorial process. Librarians who engage in this type of research will undoubtedly encounter a variety of sources previously unknown to them, which can be quite enlightening. A corollary project analyzing the citations of faculty at one's own institution would be useful in comparing local behavior to trends in the discipline. This type of project may prove more difficult to share with students, especially undergraduates, but some vision of applicability has begun to form. The author of the study imagines a small-scale assignment of which an outcome is student understanding of the importance of proper citation (and perhaps the frustration of improper and incorrect citation).

The Gold Rush, Cattle Barons, the Silver Crash, Charles Darwin: A History of the Iliff School of Theology

by Laura W. Harris, Iliff School of Theology

The Colorado Gold Rush, wagon trains, cattle barons, the Singer Sewing Machine Company, the Silver Crash, and Charles Darwin: what did all of these have to do with the early years of the Iliff School of Theology in Denver, Colorado?

JOHN WESLEY ILIFF

John Wesley Iliff was one of the first, perhaps the first, cattle baron in Colorado, having amassed a fortune running cattle up and down the Platte River.[1]

He was born Dec. 18, 1831, to a wealthy rancher and his wife near Zanesville, Ohio. He had nine siblings.[2] His parents were devout Methodists, as you might expect from their naming their first son after John Wesley, the founder of Methodism. His father constructed a building for a Methodist church in Zanesville and hoped that John (hereafter JW) would pursue the ministry.[3] As a boy, JW helped drive cattle, preparing him for his future vocation.[4]

At the age of 26, after studying at but not graduating from Ohio Wesleyan college, JW heard the call of the West and left Ohio for the Kansas territory with a wagon train. The group traveled 577 miles to Ohio City, Kansas, south of Lawrence. Most of them, including JW, settled there.

Fig. 1: "John Wesley Iliff Cattle King." Courtesy Iliff School of Theology Archives. The Iliff Family Papers.

JW established a mercantile business there in Ohio City in 1857. He also bought property and cattle. In January 1865 he married Sarah Elizabeth Smith, who had been in the same wagon train along with her parents.[5] Their son, William Seward Iliff, was born October 5, 1865. Sadly, Sarah died two months later. William was raised by his maternal grandparents until he was about four years old, when he joined his father in Cheyenne, Wyoming.

Gold was discovered in Colorado (then part of the Kansas Territory) in 1858 in Cherry Creek in an area named Auraria (Latin for "gold"). Today three colleges share a campus there near downtown Denver. Some historic buildings have been preserved and serve as office space.

The rush was on! Some miners panned for gold in the stream. Others followed various creeks up into the mountains to find the source lode.

JW heard stories about the Colorado Gold Rush and headed to Denver in 1859 where he opened a tent store near one of the mining camps.[6] He began to buy worn-down, scrawny longhorn cattle from settlers and companies coming into Colorado from other areas, fattening them up on the rich prairie grass. Then he sold the cattle to food purveyors; there was a high demand as the miners ate a lot of steak.[7]

JW also bought over 100 pieces of property plus water rights on many other properties so that he could water his cattle as he drove them up and down the Platte River. His properties and water rights together extended for 150 miles along the river.[8] In this way, he became one of the wealthiest men in the West and was known as "the cattle king."[9]

In the 1860s JW moved to one of his ranches near Cheyenne. There he helped found the First National Bank of Cheyenne in 1870.[10]

ELIZABETH SARAH FRASER

Fig. 2: Elizabeth Iliff Warren. Courtesy Iliff School of Theology Archives. The Iliff Family Papers.

Fig. 3: Singer Sewing Machine circa 1859. The Invention of the Sewing Machine by Grace Rogers Cooper. Smithsonian Institution 1968 EBook #32677 released June 4, 2010 by Project Gutenberg.

Meanwhile, back in Chicago, a young woman named Elizabeth Sarah Fraser, born in Fitzroy, Canada, on May 24, 1844, had become employed with the Singer Sewing Machine Company.

By 1868, at age 24, she had moved to Denver to establish the first Singer sales office in the west, so she was a businesswoman in her own right before she met JW.[11]

Soon after the two met, Elizabeth was promoted to the head office in Chicago. JW followed her there and they married March 3, 1870.[12] Appropriately, the company gave her a sewing machine as a wedding gift.

Together JW and Elizabeth had three children: Edna, Louise, and John Wesley Iliff, Jr. At the age of only 47, JW died February 9, 1878, apparently from the effects on his liver of drinking so much alkaline river water as he drove cattle.[13] Tragically, the infant son lived only 16 months before he died of diphtheria.

According to family lore, JW had had a vision of founding a Methodist seminary in Denver so that Western men would not have to go back East for their theological education.[14] Unfortunately, he died before he could realize his dream.

Elizabeth Iliff took over her husband's cattle company and increased its worth before she sold it a couple of years later.[15] Her investment acuity is demonstrated by her timely selling. The cattle business in Colorado collapsed in the late 1880s

due to harsh winters and homesteading on lands that had been used for grazing cattle. But the land holdings Elizabeth had inherited were still valuable; the last piece she sold brought $250,000 in 1898. She also bought and leased real estate around the Denver area, continuing to increase the family fortune.[16] At that time she was the wealthiest woman in Colorado.

BISHOP HENRY WHITE WARREN

Elizabeth met Bishop Henry White Warren in 1879 during his first visit to Colorado, not long after JW's death.[17] The Bishop loved the West and made many trips there. He had been a legislator, chaplain during the Civil War, and world traveler. He had also served as charter member and president of the Rocky Mountain Climbing Club and was a member of the Denver Bicycle Club. He had worked with former slaves during reconstruction years as Bishop in Atlanta.[18]

Fig. 4: Bishop Henry White Warren. Courtesy Iliff School of Theology Archives. The Iliff Family Papers.

When he and Elizabeth married on December 27, 1883, he was 52 years old and had three older children by his first wife, who had died 16 years before. Their marriage was one of the most fortuitous marriages for the future of Methodism in the West: Elizabeth was an astute investor and philanthropist and the Bishop was a gifted preacher, church administrator, and fund raiser.[19] They were truly a "dream team."

FOUNDING OF THE ILIFF SCHOOL OF THEOLOGY

Elizabeth had not forgotten JW's vision of establishing a Methodist seminary in Denver. With her promissory note for $100,000, Elizabeth and the Bishop together founded the Iliff School of Theology in 1892 as the theology department of the University of Denver (originally Colorado Seminary; the name was changed in 1880).[20] Elizabeth and the Bishop gave the theology school the Iliff family name.
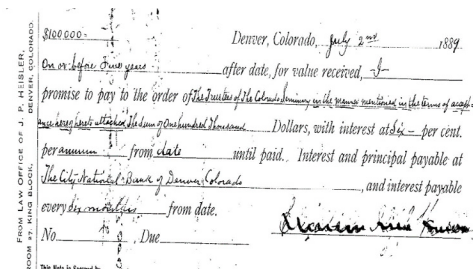
Fig. 5: Promissory note signed by Elizabeth Iliff Warren, July 2, 1889. Courtesy Iliff School of Theology Archives. The Iliff Family Papers.

Elizabeth placed two stipulations on the University's acceptance of those funds: (1) the school would move to a new site (it had become hemmed in at its original location on Larimer Street north of downtown Denver and had begun looking for more space); and (2) the trustees would raise another $50,000 for the endowment funds.[21] For the first five years the interest on her $100,000 promissory note was to be used to cover

expenses related to getting ready to open the theology school. After only $41,000 had been raised by the trustees, Elizabeth wanted to proceed with the opening.[22]

The University secured suitable property in the settlement of University Park about seven miles south of the center of Denver. As you can see in Figure 6, there were no streets or utilities at the time.
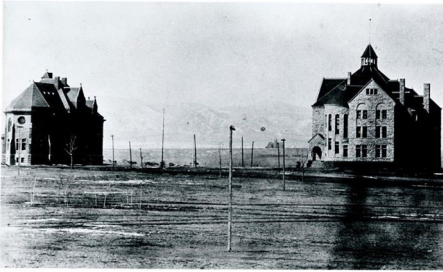
Fig. 6: Iliff Hall circa 1900. Courtesy Iliff School of Theology Archives.

Ground was broken on the building for the School of Theology as a department of the University of Denver on June 8, 1892, and the building was completed in 1893. William Seward Iliff, son of JW by his first wife and only 24 years old, promised to cover the construction costs, which came to a little over $60,000. He had made his money primarily in banking and from his own investment firm. He was himself a graduate of the University and had played on its first football team.[23]

In addition to the expected classrooms, offices, library, chapel and seminar rooms, the building had a gymnasium in the basement. Between classes at 10:00 a.m., the students would break for five minutes of physical activity.

Arthur H. Briggs, husband of Edna Iliff and son-in-law of Elizabeth, was appointed the first President of Iliff.

Another condition was that the trustees of the University would appoint a committee for the investment of funds and a Board of Control to supervise the school and elect a President, professors, staff, etc. However, they never fulfilled any of these conditions since the only donor of funds was Elizabeth and she managed her own investments. She also maintained full control of the theology school.[24]

When the school catalog was being prepared for publication, Elizabeth and the Bishop told Briggs to publish it with himself as President and head of the faculty. However, after they left for a vacation in South America, the Executive Committee of the University ordered that Briggs be listed as Dean of the School under the Chancellor of the University along with all faculty.[25] In a letter, the Bishop stated that in his judgment, such a move was "a wholly unwarrantable assumption of authority and a violation of rights for which we had paid much money."[26] This was one of several nails in the coffin of the theology school being a department within the University of Denver. Briggs argued that President was appropriate since the school was independent from the beginning according to the contract. (There are varying accounts of these events.[27])

Although enrollment at Iliff had been growing during the first six or so years, the University was by now in dire financial straits. The value of the endowments and assets had crashed due to the drop in the price of silver which led to a financial panic in Denver in 1893.[28]

Foreclosure of the main building of the University was already submitted in court, but a sale would not have raised enough to pay off the mortgage. Once the creditor had possession of that building, he could also foreclose on the Iliff building to pay the

debts of the University. The Bishop stepped in and assumed the mortgage on the University building, borrowing $50,000 to stop the foreclosure and pay the lawyer and court fees. Elizabeth also had to put up $50,000 to save the University. She had to close Iliff in 1897 to do so. She agreed under the condition that Iliff would be autonomous when it reopened. The wife of William Seward Iliff also put up $10k and the Bishop raised $43,000 from churches he visited back East.

Additional monies had to be added to the Iliff endowment before the school could be reopened. Louise Iliff contributed $50,000 and the Bishop obtained commitments for the rest. With four faculty including the president, the school reopened on September 14, 1910. It had become an independent institution through incorporation seven years earlier.

Another building, called Gray Gables, was acquired for use as a dormitory.[29]

The Warrens built a mansion for their combined family at the corner of Warren Ave. and South Cook Street. They named their new home "Fitzroy Place" after Elizabeth's birthplace in Canada.[30]

CHARLES DARWIN AND THE EVANGELICAL CONTROVERSY

So that brings us to Charles Darwin. What did he have to do with Iliff?

On February 15, 1905, the "Pillars of Fire" evangelical newspaper published a scathing editorial against the University of Denver and the Iliff School of Theology. It claimed that the two schools were "given over to worldliness, encouraging foot-ball and ungodly Greek societies" and were also "cursed with evolution and higher criticism." The cartoon pictured Mrs. Warren holding the Iliff School building and leading a procession of faculty, including the Bishop, over a cliff into the fires of hell.[32]

Fig. 7: Iliff Faculty & President 1910. Courtesy Iliff School of Theology Archives.

Fig. 8: Gray Gables, 1915. Courtesy Iliff School of Theology Archives.

Fig. 9: Fitzroy Place (now owned by Accelerated Schools). Photo by Jeffrey Beall (https://www.flickr.com/photos/denverjeffrey/3960300687), available through Creative Commons license (https://creativecommons.org/licenses/by-sa/2.0/). Converted from color to black & white.

The founders and early faculty of Iliff were deliberate in making the seminary a liberal institution. Bishop Warren was, after all, a scientist himself. He studied

Fig. 10: Charles Darwin with son William[31]

Fig. 11: Iliff Hall 2011. Attribution: CW221 at en.wikipedia. Creative Commons Attribution-Share Alike 3.0 Unported. Converted from Color to Black & White.

Fig. 12: Main Entrance, Iliff School of Theology, circa 2014. The original building can be seen in the background. Photo by Laura W. Harris.

astronomy with his own telescope and read widely in other fields of science. He taught the natural sciences at Amenia Seminary in New York[33] and in 1878 he published *Studies of the Stars*.[34] In 1886, the Bishop published *Recreations in Astronomy: With Directions for Practical Experiments and Telescopic Work*, from which the following quotes are taken.

"Science tells us there has been a survival of the fittest. Doubtless this is so. So in the future there will be a survival of the fittest. What is it? Wisdom, gentleness, meekness, brotherly kindness, and charity. Over those who have these traits death hath no permanent power."[35]

"Science and religion make common confession that the great object of life is to learn and to grow. Both will come to see the best possible means, for the attainment of this end is a personal relation to a teacher who is the Way, the Truth, and the Life."[36]

In his Preface to *An Intellectual History of the Iliff School of Theology: A Centennial Tribute, 1892-1992*, former President Donald E. Messer wrote this:

"Iliff's long history and present commitments testify to its courage to risk and to lead — to be on the cutting edge of theological education. The Centennial theme salutes 'a tradition of innovation…a century of service.' From its beginning in 1892, the Iliff School of Theology has unconditionally locked its doors open — open to new truth, open to all backgrounds, open to differing perspectives, open to the Beyond. The liberal spirit of Iliff has always meant 'an openness to new knowledge and truth, a readiness to examine old axioms, and a willingness to engage in such theological reformulations as are evoked by new knowledge and experience.'"[37]

The school continues in that tradition today and is known for its progressive stances on social issues, its programs in Justice & Peace studies, its outreach into the community, and

its commitment to welcome a great diversity of people as students, staff, administrators and faculty.

ENDNOTES

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[16] Iliff School of Theology Online Archives (http://www.iliff.edu/learn/library/online-archives/the-iliff-family-papers#biosketch)

[17] Templin, J. Alton, Breck, Allen D., and Rist, Martin. *The Methodist, Evangelical, and United Brethren Churches in the Rockies, 1850–1976*. Denver: The Rocky Mountain Conference of the United Methodist Church, 1977. p. 92.

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[21] Templin, "John Wesley Iliff, and Theological Education in the West," p. 78.

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[24] Iliff Family Papers, Iliff School of Theology Archives.

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[28] Templin, Breck, and Rist, p. 118.

[29] Ibid., p. 93.

[30] Templin, "John Wesley Iliff…," p. 79.

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[36] Ibid.

[37] Templin, J. Alton. *An Intellectual History of the Iliff School of Theology: A Centennial Tribute*, 1892-1992. Denver: Iliff School of Theology, 1992. p. xv. Second internal quote from "Statement of educational purposes adopted by the faculty, administration, and trustees of The Iliff School of Theology in 1977."

The information in this article is true and accurate to the best of my knowledge and interpretation of the sources consulted.

Using Design Thinking to Teach Seminary Students Research Methods and Information Literacy

by Timothy Senapatiratne, Bethel Seminary of Bethel University

INTRODUCTION

One of the major challenges for all librarians, but especially for librarians associated with academic institutions, is how to teach information literacy and research methods to students, who generally speaking are pretty apathetic (at best!) to the need for this type of instruction. Often the allotted time for instruction is too short ("Is fifteen minutes enough time?"), the scheduling not conducive for learning (first day as part of orientation) and the students are rarely convinced they need the instruction ("Sure, I know how to use Google."). This leads to what design researchers at places like Stanford University have termed a "wicked problem." "Wicked problems are problems that don't have an answer, just better or worse," says Bill Burnett.[1]

The wicked problem that this paper will attempt to answer is, "How can we as librarians better communicate the importance of the library and the services it offers to seminary students?" In answer to this question this paper will argue that design thinking offers insights into ways in which we can accomplish our information literacy goals by helping students use design thinking to accomplish their assignments.

One of the most popular courses at Stanford University is a course that is co-taught by Burnett and Dave Evans, two of Stanford Design Program's professors, called "Design Your Life."[2] Using the ideas of design thinking the instructors of the course state that the objectives for the course are to assist students to "Acquire methods for discovering and designing career and life," and to "Develop a concept of a coherent, successful life to guide career choices."[3] The syllabus states that "The course uses design thinking to address the 'wicked problem' of designing your life and career."[4] In the course the instructors encourage and require students to create "wayfinders" where they prototype their career through internships or shadowing people in the profession they are interested in.[5] This course has been one of the natural results of the design school's belief that design thinking methods and methodologies should not be confined to designing buildings and creating new technologies. As a result, these design thinkers have moved outside their normal areas of practice to see what impact design thinking might have on other areas of human endeavor. Tim Brown, one of the major contributors to this movement, writes, "Contrary to popular opinion, you don't need weird shoes or a black turtleneck to be a design thinker… My experience is that many people outside professional design have a natural aptitude for design thinking."[6] Robert Curedale, another design thinking theorist, says that design thinking is necessary because of the complexity of design problems and the increasing specialization of work, requiring designers to work collaboratively with others.[7]

WHAT IS DESIGN THINKING?

In his book *Change by Design*, Tim Brown describes design thinking as a set of skills that "designers have learned over many decades in their quest to match human needs with available technical resources within the practical constraints of business."[8] Brown believes that the principles of design thinking are not, however, just for the laboratory, but rather are "an approach that is powerful, effective, and broadly accessible, that can be integrated into all aspects of business and society."[9] A high value of the method is the "emphasis on fundamental human needs."[10] Brown describes this value as "putting people first" in the design process.[11] The challenge of design thinking is that while it looks at human problems in an attempt to solve them there is "no one best way" to solve the problems and instead the process is messy.[12] Curedale more simply states, "Design Thinking creates practical and innovative solutions to problems."[13] Curedale also echoes Brown's concern for the human element of design thinking by calling it a "people centered way of solving problems."[14] Curedale suggests that at its core there are several attributes that are typified in the design thinking process.[15] Some of these attributes include comfortability with ambiguity in the problem solving; willingness to work together across disciplines; having empathy for the customers and their bigger needs as well; and willingness to be open to all problem solving ideas regardless of where the solution is found.[16]

DESIGN THINKING METHOD

For design thinking the main idea is that the method should be iterative and allows for both success and failure of design prototypes as a means for solving the problems.[17] Brown writes, "The design process is best described metaphorically as a system of spaces rather than a predefined series of orderly steps."[18] That being said there are some principles that Brown offers as "useful starting points and helpful landmarks along the way."[19] For Brown these landmarks generally fall into three steps that "will loop through these spaces — particularly the first two — more than once."[20] These steps are inspiration, ideation and implementation.[21] During these three steps, there are several driving considerations throughout the process such as the desirability, viability and feasibility of the solution.[22] Brown writes, "Put simply, it is a discipline that uses the designer's sensibility and methods to match people's needs with what is technologically feasible and what a viable business strategy can convert into customer value and market opportunity."[23] Other key components to design thinking are working in project teams where creativity and serious play are encouraged as well as using maker spaces for experimentation.[24] Richard Buchanan writes, "The challenge is to gain a deeper understanding of design thinking so that more cooperation and mutual benefit is possible between those who apply design thinking to remarkably different problems and subject matters."[25]

When dealing with the ideas of design, Brown encourages all ideas to be considered carefully in the initial stages, but then to allow the best ideas to be the ones that lead. For example, he says that ideas should not be favored because of who thought of them or disallowed because of their high risk, but instead those ideas that create

the biggest "buzz" (his word) should be favored.[26] Once an idea has been chosen prototyping (ideation) is used as much as possible to improve the design. [27] As to the designer, Brown says that the designer should be empathetic by "putting people first," be engaging in integrative thinking, be optimistic about the possibility of solutions and be willing to experiment and collaborate.[28] Finally, this prototype is implemented and the process starts over again.

While Brown's description of design thinking and its method is helpful in gaining insight into the values and heart behind design thinking, Burnett offers "non-experts" a more tangible model for use when attempting to use design thinking to solve problems. Burnett's method includes five steps that he describes as: "Empathize, Define the Problem, Ideate, Prototype and Test."[29]

EMPATHIZE

In this first step, the goal for the design thinker is to understand the problem and its potential solutions from the view point of those that the designer wishes to help. This is where Brown suggests that the "emphasis must be on fundamental human needs"[30] and Curedale says that the solutions must be "human centered."[31] The key is to develop solutions that not only solve the problem, but are seen as beneficial to those affected by the solution to the problem. Solving one problem by creating another is not in keeping with design thinking methodology. Curedale writes, "Design is more about people than it is about things. It is important to stand in people's shoes, to see through their eyes, to uncover their stories, to share in their worlds. Start each design by identifying a problem that real people are experiencing."[32]

DEFINE THE PROBLEM

The next step in Burnett's proposed method is to define the problem. Generally the problems to be solved by design thinking are those that are called "wicked problems." Similarly to Burnett, Richard Buchanan defines these as "complex problems with no definitive formulation that cannot be true or false, only good or bad."[33] While not explicitly stated these "good and bad" designators are not moral determinations as perhaps the word "wicked" might imply, but rather functional ones answering the question, "How well does the design solution work?"[34] Buchanan also stresses that these problems are grounded within social reality (that is, they are socially constructed) rather than in some epistemological universality.[35] Thus, the problem looks at, and ultimately tries to solve, the "principle of relevance," that is, "knowledge from the arts and sciences, determining how such knowledge may be useful to design thinking in a particular circumstance."[36]

IDEATE THE PROBLEM

Burnett's next step is problem ideation. This is where much of the literature on design thinking has been written, helping readers understand the various ways in which a wicked problem might be ideated. Christoph Meinel and Larry Leifer have helpfully suggested four principles for all ideation processes.[37] Their first principle is that all "design activity is social in nature."[38] Their point is that any proposal ideation

must engage with the people to whom the solution is proposed. They write, "Place people at the center of all things…forgo monuments."[39]

Their second principle is to preserve ambiguity.[40] By this they mean that that if a solution is focused too quickly, new ways of thinking about the solution will not emerge: "There is no chance for 'chance discovery' if the box is closed tightly."[41] Third, they suggest that it is not bad to redesign something rather than starting from scratch.[42] They liken this principle to hunting where it is important at the end of the day to "bring something home," that is, to have something to show for your work, even if that is rethinking the use of an old design.[43] Fourth, they say that tangible solutions must include working prototypes or they are not really solutions.[44] Another aspect of ideation and the creation of prototypes is to develop spaces where this type of creativity is possible. "Maker spaces" are such spaces where prototyping is encouraged.[45]

TEST

Again, the process of testing prototype designs has been well documented in the literature. Most importantly is understanding that testing is an integral part of the iterative process; that is, testing is not a final step, but a step that restarts the design process.

USING DESIGN THINKING TO TEACH SEMINARY STUDENTS INFORMATION LITERACY

The final section of this essay will describe how the librarians of Bethel Seminary in St. Paul, Minnesota, implemented these design thinking principles to their bibliographic instruction in an experiment to see how this might impact learning and student participation. The emphasis in the implementation was two-fold: first, the librarians used design thinking in the way in which the materials were presented, and, second, the librarians described design thinking methodology to help the students think about completing research assignments in design thinking ways.

EMPATHIZE

Bethel Seminary perhaps has as close to a "best case scenario" as possible for testing this type of new instruction: all incoming students are required to register for a non-credit four-hour seminar (called the Graduate Research Seminar) which covers research strategies, plagiarism, use of library services, the library catalog and journal database usage instructions. Successful completion of the seminar is required for graduation. Over the last five years the seminar has generally been met with positive feedback in post-seminar evaluations. However, at times there seemed to be a general disconnect in the student's understanding of how what they were learning in the seminar could actually help them save time and be better researchers. Furthermore, through anecdotal reporting, students generally felt that assignments in first year classes were fairly abstracted from the "real world" to which they hoped to minister as seminary students. For example, many students failed to see a clear connection between some of their biblical course requirements that required intensive exegetical papers, and preaching or teaching in the church.

Obviously as librarians we are unable to address all of these concerns since many of them have to do with how courses are taught; however, we turned our focus to the part of the problem that we could impact. We started by asking questions about the way in which we presented the library and its services to students. We quickly realized that we were focusing much of our instruction on the processes of finding books and journal articles ("Click here, click there) rather than on the reasons why gaining proficiency in library services would ultimately help students learn to complete their required assignments more efficiently and quickly. We also more strongly emphasized that the role of the library and librarians were to help the students save time and effort.

DEFINE THE PROBLEM

While a curriculum-wide solution was not possible, we focused our attention on changing our philosophy of instruction to better meet the needs of our incoming seminary students. This involved, among other things, helping students understand that the library tools help make completing assignments easier. Thus, instead of avoiding tools like Google Books, we talked about and demonstrated how our library catalog searches were more efficient in finding items. We also demonstrated how, by using the library catalog links to Google Books, they could often find content online. Similarly, we eliminated several teaching items that centered on the process of finding a specific book and instead talked about why one might choose a particular search tool over another search tool or a particular searching strategy over another.

IDEATE THE PROBLEM

Perhaps the biggest change we made to the Graduate Research Seminar besides the way in which we presented the information was to use two case studies to add context to the learning in the seminar. After welcoming the students to the seminar, we presented two short case studies that described two fictional assignments that were very similar to ones they were likely to encounter in their first year classes. One case study focused on a church history paper and the other on a biblical exegesis assignment. By describing these case studies at the beginning of the seminar the students seemed to immediately understand the connection between what we were going to cover and their future course work. In addition to this, we eliminated the seminar's final quiz (which the student was required to pass in order to complete the seminar) and instead asked the student to answer a series of questions and solve some research problems based on one of the case studies given at the beginning of the seminar. We encouraged the students to use all the resources discussed in the seminar and asked them to develop research questions, think about outlines, and find materials based on the case study. Thus, we circled back to the reason for the seminar in the final assessment. We also allowed them to work on the case studies as many times as they needed, thus eliminating the need to retake the seminar if they were willing to continue to work on the material until gaining proficiency.

PROTOTYPE

For us the prototype was simply refocusing the seminar materials. We also developed more videos and other learning tools to accompany the seminar. Thus, for us the prototyping had a fairly significant risk to it since our prototyping took place with students. For the students the prototypes were the case studies that represented assignments that they were likely to see in the first few weeks of their classes.

TEST

In our context the testing had two parts. First, we presented the reworked seminar and solicited feedback at the end of the seminar. This feedback was very positive and students seemed genuinely happy about the information. Of course, this data was not gathered in any scientific way and so it had to be judged carefully. Other types of feedback have been harder to gain since most of the "payoff" for student's knowledge would be demonstrated in other courses. The second testing had to do with the case study assessment completion. For this, we had a higher percentage of students completing the seminar by successfully completing the assessment on the first time than we did students completing the quiz successfully on the first try. For those who did not complete the first case study successfully, we had 100% successful completion of the second case study for those who chose to attempt it (since they could work on it until they got all the answers correct). This was an improvement from previous years where there were occasionally students who despite their desire were not able to complete the seminar on their first try.

CONCLUSION

While the Bethel Seminary test case did not present definitive data to demonstrate that presenting the Graduate Research Seminar with design thinking principles was more effective and better, all the anecdotal and preliminary data does indeed suggest this.

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18 Brown, "Design," 88.

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22 Brown, *Change,* 19.

23 Tim Brown, "Design," 86.

24 Brown, *Change,* 26, 33, 35.

25 Richard Buchanan, "Wicked Problems in Design Thinking," *Design Issues* 8:2 (Spring 1992), 8.

26 Brown *Change,* 73-4.

27 Brown, *Change,* 92-108.

28 Brown, "Design," 87.

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33 Richard Buchanan, "Wicked Problems," 16.

34 See Buchanan, 16.

35 Buchanan, 16-17.

36 Buchanan, 18.

37 Christoph Meinel and Larry Leifer, "Introduction," pages 3-10 in *Design Thinking Research* (ed. Hasso Plattner, Christoph Meinel and Larry Leifer; New York: Springer, 2014).

38 Meinel and Leifer, 3.

39 Meinel and Leifer, 3.

40 Meinel and Leifer, 3.

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42 Meinel and Leifer, 3.

43 Meinel and Leifer, 3.

44 Meinel and Leifer, 3.

[45] See, for example, Amie Carnagey, Megan Doreen May, and John B. Weaver. "What Would Jesus Hack? Libraries, Makerspaces, and Constructionist Learning: the Maker Lab at Abilene Christian University." *American Theological Library Association Summary Of Proceedings* 68, (2014 2014): 126-131.

Work-Life Balance Of Women Leaders in the Association of Theological Schools

by Kelly Campbell, Columbia Theological Seminary

Although women make up more than 50% of the student population at a theological institution, they are significantly underrepresented in leadership as evidenced by Lowe's 2011 study, which found that women account for fewer than 10% of CEOs in theological education. Absher's (2009) research reports that various studies examining the factors impacting the recruitment and retention of faculty members exist; however, few of these studies were conducted in a Christian higher education environment with a focus on women. In addition, several of these studies found that women leaders struggle to maintain work-life balance as they hold multiple roles. Moreton and Newsom's (2004) study of 16 female chief academic officers (CAO) serving in evangelical colleges and universities discovered that the typical female administrator was "50, married, and the mother of one or more children" (p. 313). When these women fill the multiple roles of spouse, mother, and leader, they face the difficulty of work-life balance; this challenge is evidenced by previous research (Allen, Herst, Bruck, & Sutton, 2000; Byron, 2005). Work-life balance is the extent to which an individual is equally engaged in and satisfied with both his or her work and his or her family role (Greenhaus, Collins, & Shaw, 2003).

The purpose of this phenomenological study was to examine work-life balance as it relates to organizational commitment for women leaders in Association of Theological Schools (ATS) accredited schools. The researcher used a qualitative methodology employing the life course theoretical framework, sometimes called the narrative life story framework, which is based on Giele's (2008) original study. The interview questions were organized into four sections: childhood, young adulthood, current adulthood, and future adulthood. The interview questions explored the experiences (identity, relational style, drive and motivation, and adaptive style) that impact and form a woman's life course and directly influence her work-life balance.

The research questions for this study were

1. What experiences (identity, relationship style, drive and motivation, and adaptive style) have shaped the life course of women who are currently in administrative leadership positions at ATS?
2. What are the relationships between the various influences (faith, organizational commitment, and career goals) on work-life balance decisions?

Research began in June 2014 and was completed in August 2014, as a dissertation project at the Graduate School of Education and Psychology, Pepperdine University, Los Angeles, CA. One project already focusing on work-life balance and its dimensions is the Digital Women's Project (M. J. Weber, 2011) at Pepperdine University. The research associated with the Digital Women's Project, which is based in a university setting, has provided several students with work-life balance data for their dissertation research. The researcher sent the questionnaire to women in the specific job position of President, Academic Dean, Dean, Dean and Vice-President of Academic Affairs, or

Vice-President of Academic Affairs and Dean of the Faculty as defined by ATS. Ten women participated in the interviews and provided socio-demographic data. The data gained from this particular study were added to the Digital Women's Project for future researchers and research projects to utilize.

The findings indicated that these women who participated in this study connected their faith with their lives at all levels. They viewed their calling and work as a part of God's purpose in their lives, and they derived significant meaning from that work. They valued professional and personal relationships that helped them achieve work-life balance in all areas of their lives. The key findings provided a composite of these women leaders working in ATS and are as listed below.

IDENTITY

- Although these women were mostly working in a conventional environment (theological education), they were acutely aware of how unique their identity was and of how it had been shaped from both internal and external experiences as well as their own sense of call.
- Based on the identity data, these women all received a superior education, and this educational background influenced their independent and self-sufficient personas.
- Being influenced by their families and mentors to pursue a high level of education helped to prepare these women for the various leadership opportunities they currently hold at ATS institutions.

RELATIONAL STYLE

- Relationships were a priority for all of the women; however, each of them struggled with what Giele describes as the egalitarian vs. deferent relationship style in their work environment and in some in their personal relationships with their families or spouse.
- Each of them desired deeper relational connections, whether the relationship was with a spouse, child, family member, or other women coming into the theological arena.
- The women in this study felt guilt; however, they either did not dwell on it or they changed and accepted the guilt. The difficulty and occasional guilt arose when these women in high leadership positions were challenged by faculty members, the denomination, or the institution that held to a more traditional role or deferent relationship role for women.
- The women in the study were unique in how they presented themselves in leadership terms; however, they all felt a strong sense of community responsibility and a call to a higher purpose in fulfilling their leadership role.

DRIVE AND MOTIVATION

- The women were found to be high achievers mixed with humility and nurturance for themselves, for their families, and for future generations.

- These women leaders who served in ATS schools were high risk-takers, multi-dimensional, and innovative although having adequate energy was a concern for all of them.
- They shared various strategies they used to maintain their high level of performance and their attempts to achieve work-life balance.
- None of the women mentioned that they were motivated or driven for power, which was curious as they held high leadership positions. Instead, they expressed openness to change and willingness to following their call even when the change was hurtful or difficult.
- Most of the women did not expect to "sit idle" when they retired and had active plans that included travel, writing, mentoring, helping other institutions, and leading multi-dimensional lives of purpose.
- Their future plans represented their strong work ethic and high expectations of themselves

ADAPTIVE STYLE

- Despite what were sometimes difficult circumstances, these women appeared to have been adaptable to various situations and tried to perceive the challenges as opportunities; however, they were acutely aware of the energy and time the hard times cost them personally, relationally, and in their productivity for their institutions. In other words, these women applied their innovative adaptive style in a traditional culture and theologically based environment, which required a large amount of energy.
- All of the women mentioned how they enjoyed life and wanted to stay in their positions as long as they were called to be there. They were focused on helping others, supporting their spouses or children, and nurturing younger women while as the same time pursuing their own personal achievements, such as writing, traveling, and being more involved in their faith community.
- These women utilized strategies to have "quiet and reflective" time away for innovative and creative thinking (restoring their energy), which resulted in them adapting to their circumstances.

In addition, the research study demonstrated that both work-life balance and organizational commitment are beneficial for both ATS institutions and women leaders working in the environment. From their life course experiences, these women demonstrated that they were resilient; they were also lifelong learners. The women in this study communicated that they were satisfied with their leadership positions and felt secure in God's calling them to a high leadership position within ATS institutions.

A strong sense of call was evident in the lives of the women throughout the study. Faith was a vital and central element in these women's lives. The women considered their work as God's call or purpose being worked out through them, and they derived significant meaning from their work. Plus, these women found their drive and motivation from their sense of call.

Due to their reflection on their own lives, these women were dedicated to helping others achieve their full potential, whatever that potential might be. The women

expressed a strong sense of investing in future leaders, as evidenced by the mentoring references in the data. In addition, they were excited about their own futures and planned to continue to be active and engaged in life. None of the women stated that they were prepared to retire and sit still.

Finally, these women were deeply and strongly committed to their individual institutions. The findings of this study aligned with the literature's definition of organizational commitment, and this study correlated the research that individuals who combined multiple roles were found to report stronger organizational commitment, higher job satisfaction, and more personal growth (Kirchmeyer, 1992). These women were dedicated to the mission, values, and future of their institutions and more broadly to theological education as well.

Recommendations for policy and practice plus further research concluded the study. Hopefully, this research study will encourage ATS and others associated with theological education to continue to fund future studies. Funding future studies is especially important as this study demonstrated that ATS women leaders possess a sense of personal unity which translates into a united purpose for the future of theological education across the changing theological landscape.

Caring for Special Collections and Archives on a Shoestring Budget: Low-cost Strategies for Theological Libraries

by Armin Siedlecki, Pitts Theology Library, Emory University; Lyle Buettner, Concordia Seminary; Christopher J. Anderson, Drew University

Most libraries have a certain number of books, periodicals or objects that are considered Special Collections items, either on account of their age, condition, rarity or historical significance. The optimal storage, treatment, description or even identification is not always obvious or possible, especially if staff time or financial resources are limited. To address some of these challenges, each of the three panelists explored a particular aspect related to special collections and archives. Armin Siedlecki addressed questions regarding identification and bibliographic description of antiquarian print resources, in particular for non-English books, Lyle Buettner discussed options and strategies for in-house preservation and repair of rare books and Chris Anderson spoke about outreach strategies and opportunities to promote the use of special collections and archives. Below is a summary of each presentation.

BIBLIOGRAPHIC IDENTIFICATION AND DESCRIPTION

by Armin Siedlecki

AUTHORS, TITLES AND IMPRINTS

One of the challenges in creating access to rare books is the precise identification and description of the resource. In some cases the nature of the resource may not be immediately apparent, e.g., the name of the author, the title of the book or when and where the book was published. This can be particularly problematice if the book in question is in a language other than English. One of the issues may be the use of Latinized name. Common English or German names may have –ius appended, which can change to –ium, -io or –ii when used grammatically:

e.g., Sebastianus Schmidius = Sebastian Schmid
e.g., per Thomam Morum = by Thomas More

Some names may be translations into Latin or Greek

e.g., Latin Sartorius = English Tailor = German Schneider

Especially in publication statements, the name of a city is often represented by its Latin form

e.g., Argentoratum = Strasbourg
e.g., Lugdunum Batavorum = Leyden

In addition, u/v and i/j may present problems in transcription. Typographically, a capital U is usually represented as V and capital J as I and a final lowercase i is often represented as j. However, in cases where a title is using only capital letters V or I may be used throughout.
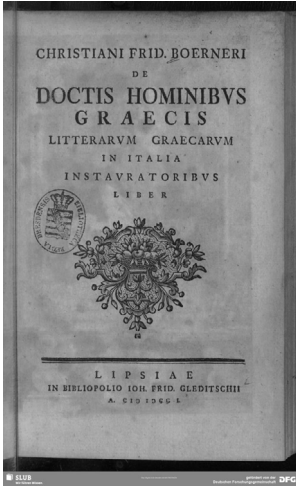
Figure 1

The title page shown here (see figure 1) should be transcribed as follows:

Christiani Frid. Boerneri
De Doctis Hominibus Graecis Litterarum Graecarum In Italia Instauratoribus Liber
Lipsiae: in bibliopolio Ioh. Frid. Gleditschii, M D CC L

and contains the following information
    Author: Christian Friedrich Börner
    Imprint: Lipsiae = Leipzig
    Printer: Johann Friedrich Gleditsch

Titles are sometimes preceded by Latin abbreviations, such as the following:

QDBV = Quod Deus Bene Vertat = May God grant success (often used in academic dissertations)

VDMIA = Verbum Domini Manet in Aeternam = The word of the Lord remains forever

These abbreviations are not part of the title and should not be included in a transcription.

EDITIONS AND PRINTINGS

In modern publications, editions — in contrast to reprints — are usually characterized by editorial or redactional involvement. A work is considered a different edition if the content has been corrected, redacted or expanded in some way. For books produced prior to the mid-19th century, new printings usually required new typesetting, even if the content of the book remained virtually unchanged. As a result, differences between different printings are more significant in letterpress printing than in modern publications. Sometimes a specific imprint is identified by the resource itself, but different printings may also be distinguished by spelling, the use of illustrations or the typographic layout.

For example the two title pages shown here (see figure 2) represent two different printings of the same work (Wolfgang Seber, *Biblisches Lust-Gärtlein*), produced by the same printer in the same year (Leipzig: Thomas Fritsch, 1689).

DATES AND CHRONOGRAMS

Dates in publication statements are frequently given in Roman numerals. However, since Roman numerals can function as numbers as well as letters, dates can be hidden in mottoes or biblical verses. To decode such a "chronogram" all letters that can stand for numbers (M, D, C, L, X, V and I) are extracted and added up. For example, a title page may contain the following biblical verse:

Figure 2

MIsIt serVos sVos VoCare
InVItatos aD nVptIas et
noLebant VenIre (Misit servos suos vocare invitatos ad nuptias et nolebant venire (Mt. 22:3 = He sent his servants to call those who were invited to the wedding feast, but they would not come)

The letters in this verse that are also numerals are MIIVVVCIVDVLVI, allowing for the following calculation:

M x 1 = 1000
D x 1 = 500
C x 1 = 100
L x 1 = 50
V x 6 = 30
I x 6 = 6

Total = 1686

DESCRIPTIVE ELEMENTS

There are a number of bibliographic elements that are used in the description of rare books. Some of these (format, illustrations, bibliographic citation) are intended to help with the identification of specific imprints, while others refer to elements of a unique copy held by an institution (binding, provenance).

Most letterpress books were produced in one of three formats: folio (a broadside sheet folded once in the middle, yielding 2 leaves or 4 pages), quarto sizes (4to, a sheet folded twice, yielding 4 leaves or 8 pages) and octavo (8vo, a sheet folded 3 times, yielding 8 leaves or 16 pages). Other formats existed (12mo, 16mo), but these were less common. Folded gatherings were then sewn together to constitute a book. Each gathering was marked at the bottom of the page with a sequential letter or other designation along with the numerical position of the sheet within the gathering (A1, A2, A3, etc.). A book in quarto format with 16 pages, for example, would be made up of two gatherings A and B and each gathering had leaves marked accordingly.

These marking were called signatures and the bibliographic description or the catalog record for such a book may include a signature statement like A-B^4. Other example of signatures statements (or signature counts) may be as follows:

A-D^4 (-D4) = a quarto book in 4 gatherings with 15 leaves or 30 pages (-D4 indicates that the final gathering only has 3 leaves)

a-z^8, A-F^8 (F8 verso blank) = an octavo in 29 gatherings (i/j and u/v each represent only one gathering, w is usually not used in signature markings) with 232 leaves or 463 pages (the final page is blank)

To identify a particular printing and to help distinguish it from other printings of the same work, a citation may be made to a published bibliography or index. Many of these bibliograhies are now available online (see above) and the standard citation form of a bibliographic source is found in http://rbms.info/scf/, which is also a useful site for finding bibliographic resources for identifying rare books.

Bibliographic descriptions of rare books usually include references to illustrations, typically woodcuts or wood or copper engravings, which may be found in title page borders, frontispieces, maps, vignettes, initials, head- and tail-pieces and portraits.

Descriptive elements may also include binding. Publisher's bindings did not come about until the mid 19th century and for much of the history of book publication printing and bookbinding were separate industries. As a result, bindings of rare books are often unique and should be noted in the description. Notable features include the binding material (calf, vellum, pigskin, morocco, etc.), decorations, such as blind tooling or gilt tooling, red or gilt edges, as well as front edge paintings

Finally, rare books often contain clues regarding former owners, which may be of interest to researchers and should be noted in the description. Such clues may be found in inscriptions (initials, signatures, dates, dedications, notes, etc.), bookplates (personal plates, library plates) or even marked bindings.

ONLINE RESOURCES

The following sites are free, online resources that help with the identification of a particular title, author, imprint, etc.

General
- http://lib.nmsu.edu/rarecat/ (Directory of web resources for the rare materials cataloger)
- http://rbms.info/scf/ (Standard Citation Forms for Rare Materials Cataloging; useful list of bibliographies to identify historial imprints)

Names
- viaf.org (Virtual International Authority File, useful for identifying names)
- http://www.columbia.edu/acis/ets/Graesse/orblata.html (Orbis Latinus, list of Latin place names)

Online bibliographies for rare books

- estc.bl.uk (English Short Title Catalog - 1473-1800)
- http://www.bl.uk/reshelp/findhelprestype/catblhold/all/allcat.html (British Library)
- vd16.de (Bibliography of Books Printed in the German Speaking Countries of the 16th Century)
- vd17.de (Bibliography of Books Printed in the German Speaking Countries of the 17th Century)
- vd18.de (Bibliography of Books Printed in the German Speaking Countries of the 18th Century)
- edit16.iccu.sbn.it (16th century Italian imprints)
- bp16.bnf.br (16th century French imprints)
- http://www.bnf.fr/ (French National Library)
- http://en.www.mcu.es/ (Spanish Bibliographic Heritage Union Catalogue)
- http://www.vaticanlibrary.vatlib.it/BAVT/default.asp (Vatican Library)
- http://picarta.pica.nl/ (Short Title Catalogue Netherlands - STCN)
- http://libris.kb.se/ (National Library of Sweden)

PRESERVATION, REPAIRING AND CARING FOR RARE BOOKS

by Lyle Buettner

Lyle Buettner's portion of the presentation focused on some low cost strategies for in-house conservation and repair work. To illustrate these strategies, Buettner discussed a repair project he undertook in the spring 2015 with those attending the session. In the spring 2015, the presenter repaired a 1575 imprint of Luther's Small Catechism printed in Greek and Latin, after he had found the catechism is state of disrepair. The catechism supposedly was bound in limp vellum, but the binding was actually unattached from the text block. The title page was taped to the top cover of the binding and not attached to the text block. Further, there were several pages loose and torn.

In order to repair this book, Buettner's plan was to remove the tape from the title page, repair the tip in the torn pages, and create a phase box protective enclosure. During his presentation, Buettner showed pictures of how the book looked like before he began the project, while he was doing the project, and after the project was completed. The presenter mentioned he used methyl cellulose to dissolve the adhesives of the tape on the title page and 20 pt. heavy weight acid free folder stock to construct the phase box.

The in-house repair performed on the 1575 Catechism cost the seminary library approximately $70 when figuring costs of materials, equipment, and labor. Based on previous conservation costs, the library estimated that the cost of sending this book out to a conservator would have been upwards of $1,500. Although the conservator would have done more to the book, that benefit must always be weighed against the library's budget realities.

Buettner dedicated his presentation to former colleague Regina Sinclair.

SELECTED RESOURCES

Lavender, Kenneth. *Book Repair: a How-to-do-it Manual.* New York: Neal-Schuman, 2001.

Schechter, Abraham. *Basic Book Repair Methods.* Englewood, Colorado: Libraries Unlimited, 1999.

Northeast Document Conservation Center: https://www.nedcc.org/

Gaylord Archival: http://www.gaylord.com/

OUTREACH STRATEGIES AND OPPORTUNITIES TO PROMOTE THE USE OF SPECIAL COLLECTIONS AND ARCHIVES

by Christopher J. Anderson

As small college and seminary libraries continue to face budget and staff reductions it is essential for librarians and archivists to think creatively regarding how they do outreach and how they promote their collections to the campus and to the general public. This presentation examines several individual and collective possibilities for programming on the part of ATLA libraries currently underway at the Drew University Library in Madison, New Jersey, USA.

PERSONAL OUTREACH INITIATIVES

Two ideas that I've incorporated into our low-cost outreach programming include a live radio show on our campus station and my involvement with Drew athletics. The idea of hosting a live radio show dedicated to teaching students and alumni about the history of Drew University resulted in a program freely available over the campus Internet radio WMNJ (http://wmnjtheforest.com). I use the opportunity as a free tool to promote Drew's library and university archives. The program is now marketed as the world's only live radio show dedicated to college history and university archives, and the program includes music from the 1920's until the present.

A second low-cost, high-return outreach initiative involved my cross-departmental participation in Drew University athletics. I had served as a college baseball coach prior to my appointment at Drew and was approached by the head coach who needed a volunteer to serve as bench coach for the team. This responsibility meant that I was to take charge of the activities inside the dugout during practices and games. This also meant that I had an opportunity to get to know over thirty undergraduate athletes who may (or may not) interact with librarians and archivists during their time on campus. The results have been fascinating even though this volunteer opportunity takes approximately twenty hours of my time each week on top of my full-time library job. I've had several players stop by my office at the archive as a result. For example, three players specifically asked for a tour of the archives center and later gave a formal

presentation at a campus event on the importance of climate control and fundraising for a special collections and archives building.

LIBRARY DEPARTMENT INITIATIVES: OUT OF THE VAULT SERIES

Several corporate department initiatives and programs involve our full-time and part-time library staff, and all events are geared toward reaching out to the Drew campus constituency as well as to residents from the area towns of Madison, Chatham and Florham Park, New Jersey, USA. These initiatives include our Out of the Vault Series, Library and Archives Showcases, Exhibits and Course Faculty Collaboration, and our Evening at the Archive program. I'll briefly mention each for consideration.

The Out of the Vault program is a series of talks sponsored by the Drew University Library. Each session introduces attendees to one Drew Library Special Collection or University Archive Collection. The sessions provide opportunities for participants to engage/interact with the collection, and to explore/touch the materials as part of the collection. Each session takes place at no cost to the Drew community or to the general public.

The sessions are built around brief, informal talks with each presenter given ten to fifteen minutes to speak. Their talks include information on provenance, notes about donors, and an overview of collection. We then reserve thirty minutes for participants to interact with the collection which has been made available in the reading room. While attendees engage with the materials our staff is available for questions, or in some cases, translation of the materials. The entire session takes forty-five minutes to one hour. We feel the Out of the Vault series has been effective. The only cost involves staff time for planning the talks, setting up materials for review, and online promotion through the library's website.

LIBRARY AND ARCHIVE SHOWCASES

A second low-cost, yet effective initiative is our Library and Archive Showcase. Each showcase works in conjunction with an academic conference planned on campus. Planning requires Library and Archives staff to pay close attention to the various conferences held on campus throughout the academic year. When planned and presented, these showcases provide opportunities for the campus community and those from off-campus attending the conference to learn more about our collections.

We recently held a showcase in conjunction with the conference "Reflecting on the Past to Protect the Future: A Conference on Medicine, Bioethics, and the Holocaust." To prepare for the program, we reached out to the conference planning committee and encouraged them to consider hosting a portion of the event in our Center. The planning committee responded approvingly and we hosted a "Holocaust Survivor Testimony" session in our Center's classroom. We brought sample materials from our Holocaust and Genocide Studies Collections and displayed the items on the tables in our reading room. One of our student workers gave a brief talk on the collection and we allowed attendees to explore the materials at their leisure.

We feel the Showcase event was successful. We had sixty people at the Testimony and forty-six people in the reading room which was carefully monitored by our full-time

and part-time staff. The conversations in the room provided opportunities to network with local high schools as several teachers from the area were part of the conference. This fall, we plan to host another showcase of this collection in collaboration with local high school courses reading *The Diary of Anne Frank*. The cost of this initiative was minimal; the results have been significant.

FACULTY COLLABORATION: COURSES AND EXHIBITIONS

A third low-cost initiative involves collaboration with faculty on course visits and exhibits. This can be accomplished by reaching out to the faculty of your institution and inviting them to join you in introducing students to primary research through special collections and archives. We will travel to a classroom with several sample items from our collection, or we will host a class session in our reading room. This provides faculty with several options for consideration.

We host faculty and their students several times a semester. During the 2014-2015 academic year we hosted fifteen courses with individualized class sessions in the reading room. Over one hundred students interacted with our staff and materials. In collaboration with faculty, our staff presented brief talks on the importance of archival research and demonstrated how using primary source materials can be important for course papers and dissertations. Faculty use the remainder of the time of the session to discuss several pre-selected items relative to their course.

We also plan museum-style exhibits curated by students. Our staff meets individually with the students to instruct them on the basics of curating exhibits. We also asked them to think about such things as how they wanted to display their selected items, which page(s) should be opened, and how to write an effective text label to accompany the object. The students enjoy these opportunities and the projects continue building relationships between the undergraduate faculty and the library. As a result, we have now strengthened our ties to faculty from the three schools, brought students to the archives Center, and made positive impressions on the minds of both faculty and students.

AN EVENING AT THE ARCHIVE

Finally, a low-cost outreach initiative we've recently added to our community outreach plan is what we have dubbed "An Evening at the Archive." The purpose of this new program is to offer access to the Center and to our collections for local churches and historical societies. Drew was founded in 1867 as a training school for Methodist ministers and has a long history of direct connection to The United Methodist Church. Our Methodist Library is situated within the geographical context of the Greater New Jersey Conference of The United Methodist Church. In order to connect to local churches, and to the general public, we've designed an evening that includes dinner, a tour of the facilities, and a showcase of relevant items. We wrap up the event with a closing Q & A session.

We arrange the dinner with the ministers of the churches or the presidents of the local historical societies. Our first event included pizza and soda. Each participant provided five dollars for the food and drink. In the future we will have the campus food

service provide the meal and charge the cost to the attendees. Groups are not required to have dinner as part of the program, but we feel it provides promising opportunities for fellowship and food between attendees and our staff.

We then require attendees to wash and dry their hands prior to beginning the tour. This brief interlude includes comments on the philosophies behind whether researchers should wear traditional white gloves or whether they should wash their hands with soap and water. The transition provides a simple lesson on preservation of materials and on the importance of having oil-free, clean hands in a special collections and archival environment. We then divide the group into two (or more) sections and give them a tour of the entire complex. This allows participants to experience the physical space of an archive and research library and allows for opportunities for questions-on-the-fly as well as moments for personal reflection.

Once the tour ends we gather all groups into the reading room. We retrieve and arrange several items from our Special Collections including such materials as a 1493 copy of an original Nuremberg Chronicle, an original handwritten letter from 1791 authored by Methodist founder John Wesley, several glass lantern slides with hymns that had been projected in churches during the late 19th and early 20th centuries, and a copy of The Doctrines and Discipline of the African Methodist Episcopal Church, published in 1817, the first printed book of church rules for the African Methodist Episcopal Church.

The evening provides a forum for learning, engagement, and reflection. The only cost associated with the event is staff time and a few extra hours of work on one evening. One of the ministers reported that during the van ride back to the church attendees expressed their gratitude for having access to the resources of familiar names (John and Susanna Wesley and Richard Allen). The event demonstrated a sense of "archival fellowship," and several plan to visit the Center again to look at additional items.

CONCLUSION

Our experience with these several Drew initiatives including our Out of the Vault Series, the Library and Archives Showcase, course and exhibit collaborations with faculty, and the Evening at the Archive has demonstrated that initiative, brainstorming, and planning has been worth our time. The staff of theological libraries can use work time to organize and plan events and opportunities. This may require a few evening hours to pull off successful outreach programs but in the end the takeaway value far exceeds the inconvenience of working evening hours a few nights during the semester.

Collection Development Policies in Theological Libraries: Creating, Revising, and Revisiting Our Collection Development and Management Policies

by Andrew J. Keck, Luther Seminary; Jan Kennard, Houston Graduate School of Theology; Alexandra (Sandy) Leach, Lutheran Theological Southern Seminary/Lenoir-Rhyne University

FIRST PRESENTATION

by Alexandra (Sandy) Leach

In the summer of 2012, after a merger between the Lutheran Theological Southern Seminary (LTSS), in Columbia, S.C., and Lenoir-Rhyne University (LRU), in Hickory, N.C., the Lineberger Memorial Library recognized the need for an updated collection development policy. Lineberger Library was now part of the LRU system of libraries and under the LRU Director of Libraries. It also had a new associate director after the retirement of its previous director. Some of the main factors that created this need were the following:

- Need for a collection development process (a detailed manual)
- Need to maintain the quality of the collection
- Need to understand past collection development and management decisions
- Need to be prepared for an ATS accreditation visit in the fall of 2013
- Need to spend the acquisitions budget wisely and justifiably

The ATS accreditation team agreed that the library needed an updated policy and requested that the library submit one in September of 2014. Between the late summer of 2013 and the summer of 2014, the associate director worked with LRU librarians, LTSS faculty, and other constituencies to develop a new plan. Some of the key documents consulted and processes used were these:

- Lineberger Library's previous collection development policy
- The collection development policy from LRU's Rudisill Library and input from the LRU Director of Libraries and other LRU librarians
- Collection development policies and guidelines for the Eastern Cluster of Lutheran Seminaries libraries (LTSS is one of three Eastern Cluster seminaries)
- Interviews with LTSS faculty and feedback on policy drafts
- ATS Standard 4
- Best practices literature
- Examples from other seminary and divinity school libraries
- Informative data from Lineberger Library, such as acquisition and circulation statistics

ATS accepted Lineberger Library's revised and expanded collection development policy. The library staff continues to evaluate the effectiveness of its new policy and to look for new needs for revision using these factors:

- Using the policy to help train new library staff
- Analyzing library metrics such as circulation statistics to confirm choices of books and other print and electronic resources
- Determining how well the policy informs and serves seminary faculty, students, and administration
- Monitoring how well the policy guides decision making
- Monitoring how well the policy supports strategic planning and assessment initiatives

SECOND PRESENTATION: COLLECTION DEVELOPMENT POLICIES IN THEOLOGICAL LIBRARIES

by Andrew J. Keck

DEFINING NEED FOR NEW POLICY

- Really new library director trying to make sense of collection development
- Ad hoc faculty input or review
- Newly discovered budget
- Upcoming ATS visit

CONNECTION TO SEMINARY AND LIBRARY MISSIONS

- Collection development ought to support the mission of the library and seminary
- Clarifying the mission of the library

ANALYZING OLD COLLECTION DEVELOPMENT POLICY

- What continues to be true or helpful?
- What needs to be updated or changed?
- What is missing? Or needs reframing?
- What is no longer feasible/honest?

UNDERSTANDING PURCHASING AND USE TRENDS

- Close investigation of stacks and reports of new purchases by classification
- Review of circulation trends by classification

CHANGES IN UPDATED POLICY

- Preference for ebooks for essays, reference works, and commentaries
- Preference for ejournals except in documenting the Lutheran Church
- Conspectus approach with collecting emphasis by classification
- Brutal honesty! Especially in what can be collected at the Research level
- Digital access and regional holdings as criteria for deselection

DEVELOPMENT AND APPROVAL PROCESS

- Library staff
- Key educational policy committee

- Faculty divisions
- Faculty as whole

NEXT STEPS

- Compare to actual spending patterns
- Use conspectus approach to evaluate periodical subscriptions
- Better estimate the "cost" of a new program on library materials budget

THIRD PRESENTATION : A COLLECTION DEVELOPMENT POLICY FOR A VERY SMALL LIBRARY

by Jan Kennard

Though all collection development policies share many of the same elements, there are particular challenges for the very small academic library. Among the important questions to be considered when formulating the policy are

- Does your institution/library have denominational support?
- Do you share a library collection with an associated institution?
- What kinds of collaborative arrangements do you have with area libraries/ consortia?
- What is your FTE?
- Does your institution charge students a technology fee?

Your policy should include statements concerning:
- Institutional mission
- Access
- Current and retrospective acquisitions
- Statement concerning rare books
- Languages collected
- Formats collected (print, digital)
- Donations: be sure to produce a separate donation policy and form for donors to sign
- Collection maintenance: weeding/discarding, preservation
- Special collections
- Items intentionally not collected
- Selectors
- Evaluation methods (include time frame within which this will happen)
- Collection intensity

The policy produced at the HGST library is roughly based on the Conspectus model for collection development policy which was produced in 2001 by the International Federation of Library Associations (IFLA), Section on Acquisition and Collection Development http://www.ifla.org/files/assets/acquisition-collection-development/publications/gcdp-en. pdf

This model is reflected in the following HGST library statement on collection intensity:

Dewey Classification		Description	Level
000		**GENERALITIES**	1
100		**PHILOSOPHY**	2.1
	150	Psychology	3.2
200		**RELIGION**	3.2
	210	Philosophy of Religion	3
	220	Bible; Pseudepigrapha	3.2
	230	Christianity; Christian theology	3.2
	240	Christian devotional theology; Christian life	3.2
	250	Pastoral theology; Preaching	3.2
	260	Public worship; Missions	3.2
	270	Church history	3.2
	280	Christian denominations & sects	3
	290	Non-Christian religions; comparative religion	3
	296	Judaism; Ancient Judaism; Dead Sea Scrolls	3
300		**SOCIAL SCIENCES**	1
	360	Social programs & services	3
400		**LANGUAGE**	1
	480	Biblical Greek	3
	490	Biblical Hebrew	3
500		**NATURAL SCIENCES & MATHEMATICS**	1
		(The library collects a few items that relate to origins and the interaction of faith and science.)	
600		**TECHNOLOGY & APPLIED SCIENCES**	0
	616	Psychiatry; Psychotherapy; Mental disorders; Counseling	3.2
	650	Management	2
700		**ARTS, SPORTS, RECREATION, MUSIC**	1
800		**LITERATURE & RHETORIC**	1
		(The library collects a few reference resources in addition to some literary works/novels with religious or biblical themes or persons.)	
900		**GEOGRAPHY & HISTORY**	1
	920	General religion-related biography	1
	930	Ancient Near East	2.2
	970	American history	1

HGST LIBRARY COLLECTING INTENSITY BY SUBJECT

KEY

0   **OUT OF SCOPE**: Library does not intentionally collect any materials for this subject.

1   **MINIMAL INFORMATION LEVEL**: Library maintains a very limited collection of general materials and reference works.

2   **BASIC INFORMATION LEVEL**: Collection level serves to introduce a subject and support needs of general library user at basic undergraduate level and includes a limited collection of monographs and reference work, as well as a limited collection of representative general periodicals on a topic.

3   **STUDY OR INSTRUCTIONAL SUPPORT LEVEL**: This level provides information about a subject in a systematic way but at the level of less than research intensity, and is adequate to support graduate instruction. It includes a select collection of general monographs and reference works as well as a representative selection of journals, which are available via *ATLASerials®* Database.

4   **RESEARCH LEVEL**. A collection that contains the major published source materials required for doctoral study and independent research. The HGST library does not collect at this level.

5   **COMPREHENSIVE LEVEL**. This is an exhaustive collection containing materials in all applicable languages. It also includes an extensive manuscript collection. The HGST library does not collect at this level.

NOTE: Levels 2 and 3 can be broken down further into two additional levels. For example, "3.1 Basic Study Level" and "3.2 Advanced Study Level." Relevant biographies in a given subject area are collected as needed.

RARE OR NOT?

- Supply and Demand
- Content or Physical Characteristics
    - Content
        - First editions of important works
        - Other important editions
        - Initial reports of scientific discoveries
        - Illustrations by a noted artist
        - Formerly censored works
    - Physical Characteristics
        - Special binding
        - Printing process
        - Autograph
        - Marginal annotations of famous person
        - Is my old book rare?
- Rare?
    - All books printed before 1501
    - English books printed before 1641
    - Printed in the Americas before 1801
    - Printed west of the Mississippi before 1850
    - Mass printings became common in the 19th century

NOTE: If your book does not fall into one or more of the above categories, it is doubtful that it is a rare book. *Not all old books are rare.*

1. Categories usually NOT considered rare: Bibles, sermons & religious instruction, collections of an author's work, encyclopedias, textbooks, reprints (such as paperbacks) & facsimiles.

For more information, visit the Antiquarian Booksellers Association of America website: http://www.abaa.org/

Developing User Engagement with the *ATLA Religion Database®*: Approaches and Considerations

by Suzanne Estelle-Holmer, Yale Divinity Library, Yale University; Tracy Powell Iwaskow, Pitts Theology Library, Emory University; Michelle Y. Spomer, Stamps Theological Library, Azusa Pacific University

PANELIST #1: CREATING A PREZI TUTORIAL FOR THE *ATLA RELIGION DATABASE®*

by Michelle Y. Spomer

At Azusa Pacific University (APU), there are a little over 200 Luke/Acts and Exodus/Deuteronomy undergraduate Bible courses between the fall and spring semesters. Logistically, it is not possible for one librarian (me) to offer face-to-face library instruction in each of these classes. One solution to this problem was for me to create LibGuides for both of these classes (see References for links to these). Both guides are full of resources for starting research, finding books and journal articles, and citing sources. While many of the instructors appreciated the guides, not all of them specifically pointed them out to their students or added the guide links to their course bibliographies.

In the 2013-2014 school year, the Biblical Studies Department faculty decided to standardize the content of the Luke/Acts and Exodus/Deuteronomy courses. Among other things, this meant that the syllabi for these classes would contain standardized bibliographies. I was asked to create these bibliographies (based upon resources in previous syllabi). I saw this as an opportunity to not only include a link to the relevant LibGuide in both bibliographies, but also as motivation to create some sort of tutorial for the *ATLA Religion Database®*. This is something that I had seen as a need for quite some time, but I just never seemed to have the time to do something about it.

My window of time to create a tutorial was fairly narrow — I had to complete it during the summer of 2013. I did not have a lot of time to search for the "best" software, so I decided to use what I was familiar with — Prezi. Besides the fact that I had used Prezi software many times, I also knew that I could add sound files to each slide, and that Prezis could be easily embedded into the LibGuides I had created.

Both Luke/Acts and Exodus/Deuteronomy have required exegetical assignments, so this was a foundational consideration in designing the Prezi tutorial. Each student must focus on a particular pericope, which meant that I needed to focus particularly on finding articles and essays related to Bible passages. I also wanted to limit the length of the tutorial (it turned out to be roughly 15 minutes long). Here are the elements included in the tutorial:
- Overview of the tutorial
- A YouTube video introducing students to journal article databases (see References)
- How to navigate to journal article databases via the APU Libraries website
- Using the *ATLA Religion Database®*

- How to use the Scriptures feature
- Interpreting the results list (identifying articles/essays and full-text)
- Using the information and tools in the full record (subject links, cite feature, etc.)
- Additional ways to use the Scriptures feature (broadening searches and doing topical searches)
- Adding limits to narrow results
- Obtaining the full-text article when there is no full-text link
- My picture and contact information

Now that the tutorial has been available for a couple of years, there are at least a couple of improvements that I would like to make. First, I would like to add some sort of assessment element. Most likely, this would be some sort of short online quiz. I am currently considering using the LibSurvey module that is included in our LibGuides CMS subscription, as well as the free ProProfs Quiz School online software that I have used in the past (see References). I would also like to make the tutorial interactive in some way. I am only in the beginning stages of thinking about this, so I am not sure of what I would like to do or how I would integrate it with the Prezi tutorial and/or LibGuide.

In conclusion, I would like to point your attention to the list of resources that I created for you. I hope you will find this helpful as you consider creating your own online tutorial for the *ATLA Religion Database®*.

RESOURCES: CREATING ONLINE TUTORIALS FOR THE *ATLA RELIGION DATABASE*®

ATLA Religion Database® Online Tutorials

- Tutorials on ATLA Databases (YouTube)
  https://www.youtube.com/playlist?list=PLE599CC4A8E830D15
  - Four YouTube video tutorials from the ATLAone channel on various aspects of the *ATLA Religion Database®*
  - Other YouTube video tutorials: https://www.youtube.com/results?search_query=atla+religion+database
- *ATLA Religion Database®* Tutorial (LibGuide)
  http://rolfing.tiu.libguides.com/atla
  - LibGuide tutorial from Trinity International University
- *ATLA Religion Database®* Tutorial (Wikispaces)
  http://atlardbtutorial.wikispaces.com/How+to+Access+the+ATLA+Religion+Database
  - Wikispaces tutorial with embedded videos from Christian Theological Seminary
  - Learning objectives, text search tips, and assessment survey are included
- Finding Stuff in the *ATLA Religion Database®* w/ *ATLAS®* (Prezi)
  https://prezi.com/rhxqzuz90zsl/finding-stuff-in-the-atla-religion-database-w-*ATLAS®*/

- º Prezi tutorial from Azusa Pacific University
- *ATLA Religion Database®* (Guide on the Side)
  http://library.nd.edu/guide-on-the-side/tutorial/atla-religion-database
    - º Guide on the Side tutorial from University of Notre Dame
    - º More on Guide on the Side: http://code.library.arizona.edu/gots
- ATLA Religion Intro (Vimeo)
  https://vimeo.com/100815927
    - º Vimeo video from Catholic Theological Union
- *ATLA Religion Database®* - Search by Journal Tutorial (Screencast)
  http://www.screencast.com/t/vWhO0hpfL
    - º Screencast video from Catholic Theological Union

FREE & PROPRIETARY SCREEN CAPTURE & RECORDING SOFTWARE

- ActivePresenter
  http://atomisystems.com/activepresenter/
- Camtasia
  https://www.techsmith.com/camtasia.html
- Ezvid
  http://www.ezvid.com/
- Icecream
  http://icecreamapps.com/Screen-Recorder/
- Jing
  https://www.techsmith.com/jing.html
- Rylstim Screen Recorder
  http://www.sketchman-studio.com/rylstim-screen-recorder/
- Screenr
  https://www.screenr.com/
- Snagit
  https://www.techsmith.com/snagit.html
- Webinaria
  http://www.webinaria.com/

QUIZ/TEST/SURVEY SOFTWARE

- ProProfs Quiz School
  http://www.proprofs.com/quiz-school/
- More options
  http://elearningindustry.com/free-testing-tools-for-online-education

USEFUL PREZI LINKS

- Get Started with Prezi
  https://prezi.zendesk.com/entries/23448918-Get-Started-with-Prezi
- Prezi Pricing
  http://prezi.com/pricing/

http://prezi.com/pricing/edu/ (licensed for educational use only)
- Adding Sound to Your Prezi
  https://prezi.com/support/article/creating/adding-sound-to-your-prezi/

RESOURCES FOR TUTORIAL DESIGN

- UW-Madison Libraries Tutorial Creation
  http://researchguides.library.wisc.edu/tutorialcreation
- Introduction to Research at the NEIU Libraries: Tutorials Toolkit
  http://libguides.neiu.edu/tutorials/tutorialstoolkit
- Online Video Tutorials – Best Practices
  http://libguides.auburn.edu/tutorials

PANELIST #2: CREATING RSS FEEDS IN THE *ATLA RELIGION DATABASE*®

by Suzanne Estelle-Holmer

As theological librarians we are always looking for new ways to interest students and faculty in the use of the *ATLA Religion Database*®. In the past I attempted to have students set up EBSCO accounts in ATLA to save search results and to get alerts when new items relevant to their searches appeared. However, students were reluctant to set up accounts when they would only be working on a topic for a short period of time.

The idea of using RSS Feeds with ATLA searches occurred to me in the course of preparing a workshop on RSS Feeds. I was collaborating with a colleague in the sciences and she showed me how to create a feed using Web of Science searches. I immediately wanted to experiment to see if I could set up a feed related to a search in the *ATLA RDB*®. I thought this would be of interest not only to students, but to faculty members as well.

Students like to stay informed, but not many have ever used RSS feeds. RSS is short for Really Simple Syndication and is labelled on most blogs or news media by a characteristic orange symbol. Without going into technicalities, a RSS feed tells you anytime the content of your favorite websites change. A number of RSS feed readers are available, but one of the most popular is Feedly, available at www.feedly.com. It has an attractive interface and is easy to use. Feedly allows you to copy and paste the RSS URLs from your favorite blogs, news media or websites into the reader. It's possible to create a feed to a journal and receive an update when a new issue arrives. One can also create a feed to a specific search query in a database to notify you that a new citation has appeared.

CREATING A FEED TO A SPECIFIC QUERY IN *ATLA RELIGION DATABASE*®

This activity combines learning how to set up a feed and also how to use the *ATLA Religion Database*® indexes. Although most students in my workshops are Divinity students, I often also show this technique to graduate students who want to be aware of new citations in the course of their dissertation research.

- Conduct a search in the Indexes (I did a scripture search for Exodus 4:24-26).

- Open the drop-down "Share" folder.
- Click on the orange RSS Feed symbol.
- Indicate how frequently you want the alerts. Copy the link and Click the Save Alert button.
- Copy and Paste the URL into the RSS Reader (Feedly).
- The feed will now appear in the left (menu) section of Feedly.
- If you are connected via proxy server or VPN you will be able to directly access new citations and full text articles.

CREATING A FEED TO A SPECIFIC JOURNAL

- Find the journal in the Publications List in ATLA.
- Click on the RSS icon.
- Copy and paste the URL into your feed.
- Select a category for your feed, if desired.

One of the things that is refreshing about this activity is that it combines something familiar (the *ATLA RDB®*) with something new (RSS feeds). Students review searching in ATLA and add another skill. The drawback is that the *ATLA RDB®* is not updated often enough to make this very exciting! At least for most of my searches, the period of time between updates is very long. Perhaps if the search query is more general, the updates would be more often. This, for the most part, is a technique for those who are working on long-term projects.

In the course of the Question and Answer period after the presentation, a suggestion was made to use this method to track updates to book reviews in this way, either for collection development purposes or for faculty to check reviews of their publications.

PANELIST #3: USING LIBANSWERS TO SUPPORT USER ENGAGEMENT WITH THE *ATLA RELIGION DATABASE®*

by Tracy Powell Iwaskow

WHAT IS LIBANSWERS?

- LibAnswers, created by Springshare, is marketed as an "end-to-end reference platform."
- It combines reference tracking, chat/SMS/email/Twitter queries, FAQs, and public knowledge base functions.
- It employs a point and click approach.
- LibAnswers includes widgets that can be embedded into other sites, like library websites (Pitts example), course management systems, etc.
- Questions can be routed to different queues (reference, circulation, etc.) so users need only one email address to get where they want to go.
- LibAnswers provides customizable reference tracking fields and quick analytics and reports with graphics.

LIBANSWERS AT PITTS THEOLOGY LIBRARY

- We began using LibAnswers in July 2013.

- It replaced a home-grown reference tracking system, a theology listserv, and a purchased chat system (We were most recently using first libraryh3lp, and then their commercial application, My Customer Cloud, for chat).
- LibAnswers provided librarians with more control over our system at a time when IT structure at our institution was changing.
- LibAnswers combines a single point for contacting librarians by email, chat (we have subsequently added a single phone contact point). For us, this was part of a larger effort to streamline access points for library clients.

STAFF AND CLIENT USES

Staff Functions

- LibAnswers provides granular and easy-to-generate reference tracking. (We track questions by time of day and day of week, type of question asked, point of service, type of client, length of time needed, whether or not further discussion is desired. Each of these allows us to evaluate hours and types of service provided.)
- The tool enables better information sharing, and is valuable for continuing professional development, onboarding a new librarian, and for communication between staff members about particular questions.
- Reference chat allows us to switch particular questions to another queue or to assign them to a particular person. We embed our "Contact a librarian" information into every research guide we create to permit better point-of-need assistance.
- LibAnswers provides a single point for both reference, special collections, and circulation queries. A question can then be assigned to the person best suited to answer it.

Client Functions:

- LibAnswers allows us to provide a single email/chat location/address for clients to remember.
- LibAnswers provides a searchable FAQ that is accessible at any time, including times when a librarian is not (late night paper writing, perhaps?).

MINING REFERENCE QUERIES FOR TOPICS

To add further public questions, we used reference tracking to generate a list of common questions, both about the *ATLA Religion Database®* and about other topics like using the scanners and photocopiers, how to perform common Word or Blackboard tasks, and where various resources are located in the library building. For the *ATLA Religion Database®*, the most commonly asked questions yielded by reference tracking pertained to locating resources about particular scripture passages and about accessing *ATLAS® for Alums*.

COMMON TYPES OF ATLA-RELATED QUESTIONS

- How to find resources on a particular passage of scripture

- How to access *ATLAS® for Alums*
- How to know what's in the database
- Strategies for formulating searches

DEVELOPING PUBLIC QUESTIONS

- Any question entered into LibAnswers can be made available as part of the public FAQ if desired.
- Answers can be anonymized and additional information can be added for public display purposes. An editor can upload files, add web links, embed videos and tutorials, etc.
- An editor can also add questions into the public FAQ manually, as this screen shot shows. This allows you to pre-populate the FAQ with anticipated questions or common questions even if they haven't been recorded already in the reference tracking system.
- The FAQ function of LibAnswers provides a way to proactively enter answers to common questions or tricky points for discovery at point of need.
- An editor can add topics and tags to make searching easier for clients.

ADDITIONAL OPTIONS IN LIBANSWERS

- Uploaded documents, embedded videos, etc.
- Public answers in LibAnswers can make other library help content, like research guides, video tutorials, and helpful web sites, more findable by both the public and other library staff.

USING LIBANSWERS FOR ATLA QUERIES

Staff Side

- Provides background for questions encountered previously (so if one person did the research, all librarians can benefit from a well-answered reference query).
- Can link to/upload useful resources.
- A review of questions helps to determine need for additional resources like signage, research guides, tutorials, etc.

Client Side

- Clients can search the FAQ at any time.
- Library users can ask a question at any time, and have a sense immediately of whether or not a librarian is logged in. Questions go to a queue if no librarian is online or checking email at the time asked.

LibAnswers and tools like it provide opportunity to proactively load queries findable at point of need while also providing searchable reference tracking that can help pinpoint the need for additional research aids.

DOWN THE ROAD

- LibAnswers v.2 provides additional options, although with an additional cost:
  - ° More FAQ options, like topical lists
  - ° Proactive chat, which some research has found to yield more true reference queries than those just generated from patron-initiated chats
  - ° More embedded points of reference in course management systems and other tools
- FAQ functions could also be done with searchable HTML or other tools if that makes more sense for your institution.

Libraries, Religious Publishing, and Conversations on Faith

by Jeffrey Beall, University of Colorado, Denver; Melody Layton McMahon, Catholic Theological Union; Kathleen Mulher, Patheos; Jennifer Woodruff Tait, *Christian History Magazine*

THE FUTURE OF PUBLISHING
by Jennifer Woodruff Tait

TRENDS IN PUBLISHING

- Democratization of information access (sort of! Some major caveats)
- Democratization of information dissemination
- Traditional "gatekeepers" less important
- Content that *is* paid for demands high prices, not always commensurate with quality
- Slow dismantling of the traditional relationship between publishing and tenure
- Subcontracting a reality. Why?

SCHOLARLY VS. POPULAR COMMUNICATION

- Scholars blog and write op-eds; popular authors self-publish books with academic claims
- Do we need to be collecting, indexing, disseminating this content? How?
- Students *will* start with popular content no matter how much instruction they receive otherwise
- Challenges: ephemeral, widely scattered, time-consuming to evaluate for quality
- Who are the new gatekeepers of popular content?

WHAT IS MOST IMPORTANT FOR LIBRARIES TO KNOW AND DO?

- Publishers are not always sure what we are doing either, and we are often operating under financial pressure
- Small publishers need help and support
- Somebody needs to guide people through the online maze — librarians already do this well and should keep doing it
- We should pursue direct collaboration where fruitful

OPEN ACCESS PUBLISHING: A MODEL FOR SMALL LIBRARIES

by Melody Layton McMahon

NEW THEOLOGY REVIEW—TRANSITION FROM PRINT TO OPEN-ACCESS PUBLISHED BY CTU

- Jointly owned with WTU and they closed
- Published by Liturgical Press and they declined to continue publication

- My experience with OJS through editorship of *Theological Librarianship*
- "As previously announced, NTR will now be totally online, published by CTU through the resources of its Paul Bechtold Library. This will be an 'open access' online journal, which means that anyone anywhere in the world who has access to the Internet will be able to read the rich contents of NTR free of charge. We wanted to adopt this format as a matter of principle, fulfilling the mission of Catholic Theological Union to serve the global Church." v. 25, no.1, Fr. Donald Senior, President, CTU

LAUNCH

- I was appointed co-editor as a faculty member
- As the publisher, the library
    - º Purchased a server (also for use of our archive administered by the library)
    - º Installed OJS on server
    - º Purchased Adobe InDesign for layout
    - º Hired a proofreader (though this is paid for by the journal)
    - º Later, the journal hired a layout editor
    - º First issue published September 2012

DEFINING WORKFLOWS

- Library as Publisher
    - º Provides server, OJS instance
    - º Trains editorial board
    - º Provides technical support
    - º Promotes and markets
- Editorial staff
    - º Manages submissions
    - º Manages peer review process
    - º Copyedits
    - º Layouts
    - º Proofreads

EXPANDING, MAINTAINING, PROMOTING

- Registration for DOIs
- Sherpa Romeo listing
- DOAJ listing
- Digitization of back issues — individual article level
- LOCKSS participation
- Library metadata license is shown in addition to our CC license
- Cataloged on OCLC, checked with A&I to see about continuation of indexing, added to our knowledge base
- Developed marketing materials

FUTURE PLANS

- Digitizing v. 1-9 with metadata at article level
- Adding new journals
    - ○ Theophilus
    - ○ JAANATE/Journal of the Association of the Asian/North American Theological Educators
    - ○ ???—offering varying levels of service as needed to journals that would meet our mission and criteria

MONOGRAPH PUBLISHING

- Open access online version with print on demand (if author desires print)
    - ○ Using same server
    - ○ OMP installation
    - ○ Library hires copy editor/proofreader and layout editor
    - ○ Use CreateSpace for print on demand
    - ○ Already had ISBNs
- First book published May 2015, *Preaching Matters: A Praxis for Preachers* by Bishop Sylvester Ryan and Deborah L Wilhelm
    - ○ Cataloged on OCLC with link
    - ○ http://www.pblpubs.org/index.php/pblpubs/catalog/book/5

BUSINESS MODELS FOR OA PUBLISHING

Journal

- http://oad.simmons.edu/oadwiki/OA_journal_business_models
- http://www.sparc.arl.org/resources/papers-guides/oa-income-models
- http://blog.scholasticahq.com/post/100004713143/a-pay-it-forward-approach-to-open-access#.VYI5iflVikq

Monograph

- http://edtechtimes.com/2013/12/04/business-models-funding-models-open-access-e-books/
- https://www.openlibhums.org/ (also to include journals)
- http://www.oapen.org/home

(Thanks to Lisa Gonzalez for use of her presentation at 2015 ER&L Conference.)

OCLC WMS: Lessons Learned from the PALNI Experience

by Richard A. Lammert and Robert Roethemeyer, Concordia Theological Seminary; Karl Stutzman, Anabaptist Mennonite Biblical Seminary

Our purpose is to present the migration of the libraries in the Private Academic Library Network of Indiana (PALNI) from an Ex Libris Aleph ILS to OCLC WorldShare Management Services (WMS), covering some of the migration hurdles and showing the lessons learned in the process — as well as demonstrating the successes. All the presenters were deeply involved in the migration. Richard A. Lammert and Karl Stutzman provided technical and logistic support in the migration of data in their part-time roles as PALNI coordinators and Robert Roethemeyer, as a director, helped provide the direction for PALNI to move in the migration.

PALNI is an Indiana consortium of 23 small- to medium-sized academic libraries. There are four free-standing seminaries in the consortium (Anabaptist Mennonite Biblical Seminary, Christian Theological Seminary, Concordia Theological Seminary, and Saint Meinrad Archabbey), as well as four seminaries associated with colleges or universities (Anderson University and Seminary; Earlham College, School of Religion, and Bethany Theological Seminary; Grace College and Seminary; and Oakland City University and Chapman Seminary). The consortium was founded in 1992 around a shared ILS (DRA) in a shared data center and staff shared with INCOLSA (Indiana Cooperative Library Services Authority). The consortium migrated to Aleph, SFX, and MetaLib in 2002, adding Primo in 2010, and moving to TotalCare in 2011.

SELECTION OF A NEW SYSTEM

In 2012, PALNI initiated thought leadership for a new system. The board identified some areas of high agreement for a next-generation system: (1) integrated and logical workflows; (2) robust statistical information on holdings, circulation, etc.; (3) unified resource management system that includes a robust Electronic Resource Management component; and (4) preference for back-end simplicity to customizability. The PALNI Executive Director identified three possible vendors to consider: Ex Libris Alma, OCLC WMS, and Serials Solutions Intota. These three vendors were chosen because they use a multitenancy software-as-a-service model and were designing their next generation systems from the ground up with new code. These practices take advantages of economies of scale in cloud computing and hopefully allow for more rapid software development. Other vendors' next generation library systems did not meet these criteria, so PALNI did not review them.

From November 2012 to April 2013, task forces investigated the systems through vendor webinars, development partner interviews, and site visits. Reflections by Carl Grant, Marshall Breeding, and David Lewis were also considered in making recommendations. The recommendations were presented at a board retreat in May 2013. The board expressed concern about moving to a new system when most of the task forces recommended waiting. After the treasurer provided new cost-sharing

scenarios, the board decided to choose WMS despite missing functionality and to start readjusting costs to match new priorities.

One of the first tasks of the board was to address missing functionality. Some of the WMS functions identified as missing had been released in April or were scheduled for June. An analysis of past OCLC roadmaps alleviated development concerns. The task forces were charged with identifying needed functionality before going live. Nine items were specified in the contract. Most of the contracted functionality was already in OCLC's development roadmap, but scheduled for a later date than PALNI desired. All of this functionality has been provided. The one contracted functionality that has still not been completed to PALNI's satisfaction was the addition of a browse shelflist function to the staff interface — functionality that was not on OCLC's roadmap.

MIGRATION AND IMPLEMENTATION (INCLUDING HURDLES AND DISAPPOINTMENTS)

The timeline that PALNI followed was the following:
- May 31, 2013 / WMS selected
- Oct 2013 / Contract finalized
- Nov 2013 / Bibliographic data pulled
- Feb 2014 / Patron data pulled
- April 2014 / Circulation data pulled
- May 2014 / "Go-Lives" began
- June 30, 2014 / Validation of data in WMS completed and Aleph ended

All PALNI libraries had a live WMS instance by June 30, 2014, as originally scheduled. This significant achievement was the product of both PALNI and OCLC meeting many other goals in the timeline, which was filled with dependencies. Failing to meet just one deadline could have seriously delayed the rest of the project. The timeline included numerous lengthy meetings and training sessions (most of them online), careful and creative work with data processing and reformatting, and a lot of email correspondence. Meeting this goal required a strong commitment and organization on the part of PALNI staff, librarians at every PALNI library, and OCLC implementation and batch loading staff. Many staff contributed to our implementation and migration on top of significant workloads outside the project. Now that we have completed the process, we can see where both OCLC and PALNI could have used different procedures to improve the accuracy of data migration and decrease staff stress levels. On the OCLC side, the process could have more closely followed some migration "best practices." On the PALNI side, the process could have benefited from allowing a more generous timeframe.

PALNI faced several implementation hurdles because the OCLC implementation process runs counter to "best practices." Two best practices in the area of data migration are to have a demo site, and to do training fairly close to the "go-live" date.

The first best practice of having a demo site allows one to test data mapping rules by doing at least one test migration. The demo site is a good way for training staff, as well as providing a way to determine what the best setup (rules, policies, settings, etc.) are by testing them in advance. It provides an opportunity to learn the processes of

the different modules and how they differ from the library's current practices. Most importantly, it serves as a test run for migration, which should serve to make the actual migration go smoothly.

OCLC did provide a "test bed" of sorts after PALNI requested a testing area. This area was, however, only a portion of WMS in which PALNI libraries could individually enter a few items and a few patrons and a few policies to see how these interacted. There was never an opportunity to see how the "whole" worked until go-live.

The second best practice of training fairly close to the "go-live" date allows staff to train on the actual system that will be used (when systems roll out changes every two or three months, this is very important). Training done too early is forgotten by "go-live" — a problem PALNI staff people had. Although OCLC provided fairly constant training during the entire period of migration, the continual warning that "what you see when you go live may be different" showed the difficulty of training too early. Some of the training focused on exceptions, which was not helpful when trying to become familiar with the basics of a new system.

There were also several PALNI-specific hurdles. The planning and timeline for the new system was based on the date of the end of our contract with Ex Libris: July 1, 2014. Since we had contracted for TotalCare with Ex Libris, end of contract meant no more access to Aleph. There was accordingly a "death march," since go-live on WMS was the same as the end of Aleph. The timeline for migration also provided no capacity for multiple cohorts to learn lessons from first schools going live. Difficulties surfaced during the period of migrating circulation data and bringing migrated bibliographic data online when there was a lack of human resources at OCLC to resolve issues — issues which were resolved, but required close monitoring by PALNI.

There are always aspects of a migration that one could wish had gone better or more smoothly. The following are some of the migration disappointments that PALNI experienced:

- Inadequacy of the test bed
- Failure of batch services to follow requested data migration path for copy numbers (and to communicate changes)
- No opportunity to verify data migration until very close to the "go-live" date
- Disruption caused by seven-month window between data pull and "go-live"
- Inability to migrate acquisitions data
- Inability to migrate "bound with's"
- Limited migration of historical circulation data

LESSONS LEARNED FROM THE PALNI EXPERIENCE

The lessons learned are probably not any different from what anyone else would advise: Allow plenty of time — more than you might think. Keep expectations realistic and engage the user community. Maintain close contact with the implementation manager.

The first suggestion for success that PALNI's experience provides is to have OCLC create a test symbol for one's library. There are a number of test symbols in WMS, so others should not be a problem. A test symbol would provide the opportunity to

migrate all one's data to WMS, and allow the opportunity to check and verify the data. Any changes needed to data mapping to provide a cleaner migration could be made and then checked again. OCLC would make the final migration to the library's actual symbol. The test symbol would provide the demo site needed to check migration, and should be easily deleted after migration was complete.

Some other suggestions for success are the following: Divide a larger consortium into smaller cohorts, instead of trying to migrate all libraries at once. Develop a contract with specific requirements. Keep the old system running beyond the go-live date for the new system, to provide a place to compare migrated data with the original. Know your data and be prepared to massage it with outside tools.

WHAT DOES PALNI'S SUCCESS WITH WMS LOOK LIKE?

One of the board goals in moving to WMS was to provide a user interface simpler than the interface in Aleph. This has been accomplished. WMS provides ease of use in the "bread and butter" staff functions. Working with circulation, serials arrival, and copy cataloging (activities often handled by students) is easy to train and easy to use. WMS provides a simplicity of role-based security. There is a frequent roll-out of new functionality to all users simultaneously. PALNI libraries are also leveraging WMS with a group circulation function known as "PALShare."

Another board goal was to have integrated and logical workflows. WMS has provided this. As an example, Anabaptist Mennonite Biblical Seminary (AMBS) uses a "streamlined" workflow for print acquisitions: (1) Select a record in acquisitions at point of order and purchase the item on vendor site. (2) Receive and invoice and barcode items. (3) Print labels by scanning the barcode into an API-based web software. (4) Have the librarian review the work (occasionally reprinting labels). This new workflow has been working very well for AMBS and has resulted in faster processing of new materials as well as the ability to reallocate staff time.

WMS provides multiple workflows. A given workflow may not work for all libraries, but there is more than one way to do things. For example, OCLC recommended the following workflow for cataloging after a study of several PALNI libraries: (1) Catalog when item is received (item is already attached to a WorldCat record — change this connection if necessary). (2) Select a barcode and apply to each item in hand. (3) Determine the call number, which can be a permanent or a temporary call number. (4) Send to processing.

This is not the workflow followed at Concordia Theological Seminary (CTSFW). CTSFW does not use the acquisitions system of WMS, relying on ordering through vendor websites. An item does not come into contact with WMS and enter the cataloging stream until it is received. The workflow from that point on is the following: (1) Student assistant searches for a record in WorldCat and saves it. (2) Cataloger evaluates saved record, retrieving a different one if necessary, and accepts or changes call number in the record. (3) Student assistant creates Local Holdings Record and attaches barcode. (4) Student assistant sends item to processing.

Similarly, workflows can differ for serials. CTSFW uses the following workflow: (1) Student worker searches title in WMS. (2) Student worker receives the next issue

(with some exceptional situations). (3) Librarian discovers unreceived issues through a "Claim & Cancel" function. Alternatively, issues can be received by editing the information in the local holdings record. AMBS, like some PALNI libraries, chooses not to receive issues at all, letting an open holdings summary indicate that they are currently receiving the periodical.

ELECTRONIC RESOURCES

The integration of electronic resources into our library systems was also a goal for PALNI. This integration greatly simplifies electronic resources management workflows compared to our previously siloed integrated library system, link resolver, and discovery system. Activation of electronic resource links now happens once in the WorldCat knowledge base, which is available through several WMS modules (Metadata, License Manager, Acquisitions). This activation causes links to electronic content to appear immediately in the WorldCat Local or WorldCat Discovery interfaces used for our library catalogs and integrates with the functionality for tracking purchasing information. The knowledge base also runs an A-to-Z list and link resolver system and determines ILL eligibility. In addition to the integrated functions for linking to e-resources, PALNI subscribes to the add-on License Manager module from OCLC, which is supposed to keep track of license permissions, statistics, and renewal of licensed electronic resources.

One attractive feature that distinguishes the OCLC system from other electronic resources management systems is the ability to cooperatively manage the knowledge base. This is a new feature and the kinks are still being worked out, but it offers the ability for libraries to improve upon the streams of data sent by vendors, which are notoriously inaccurate. It also enables libraries to share their locally created collections of electronic resource linking data that are not otherwise available from OCLC.

AMBS uses the following workflow for single e-book purchases: (1) Purchase the e-book from the provider. (2) Add to order and activate in Knowledge Base (KB) using acquisitions module.

The new software has also enabled AMBS to try demand-driven acquisitions because there is no need to manage loading records to the ILS. AMBS uses the following workflow for demand-driven purchases: (1) Add titles to profile with demand-driven e-book vendor (AMBS uses ebrary). (2) Titles are automatically activated in OCLC knowledge base via a weekly data stream from the vendor and links display in WorldCat Discovery. (3) When titles are purchased, titles automatically switch to a different knowledge base collection. At this point library staff enter price data in acquisitions.

RESOURCE SHARING

A big win for PALNI in moving to the OCLC system is the ability to routinely discover a much broader set of materials within the default library search. The previous model for discovering materials for resource sharing was like a set of silos — one search for the local library, another search for the consortium, another search for the "world" available through ILL. In WorldCat Local or Discovery, we have something

that is more like a series of concentric circles. The same interface shows you first the results that are available locally, then the results in the consortium, and then the results in the rest of the world. For faculty and graduate-level researchers in particular, the ability to discover and request materials from anywhere using the default library search is very popular.

With the move to WMS, PALNI is trying out a group circulation system, something that was part of PALNI's goals from the outset but never fully realized with previous software. The group circulation arrangement has been dubbed "PALShare." This is managed by a team of PALNI librarians. PALNI is the first large group to use the OCLC WMS group circulation feature, so we have found a number of issues along the way in configuring the system and worked with OCLC to identify bugs that needed to be fixed and improvements to be placed on their roadmap. All patron records from all libraries are visible to other PALNI libraries. PALNI established a common circulation policy for all patrons of other PALNI libraries. Patrons may directly borrow from other libraries with no extra setup. They may also use the hold request button in WorldCat Discovery/Local to request delivery of the item to their home library. This places items on a pull list at all libraries where there is an available copy, and the first library to fulfill the request sends it out. At the end of January 2015, seven libraries (including AMBS and Grace) began allowing their patrons to place group hold requests, and all 23 PALNI libraries began accessing the pull list to send materials to other libraries. This was a "soft launch" with active marketing and promotion to come later.

Next steps for PALShare include assessment of statistics, working with OCLC on development (especially reporting and workflow improvement), bringing on additional libraries with patron-initiated group borrowing requests, and active marketing. We hope to eventually see PALShare as part of collection management efforts, further increase usability for patrons making requests, and think about ways that PALNI can expedite sharing of other formats beyond print books and physical media. As the state of Indiana plans to roll out a direct borrowing system, we are hoping that we can participate and add other means of expediting borrowing for our patrons.

In addition to a tighter resource sharing collaboration within PALNI, we have further resource sharing integration with WorldShare ILL, which is the new system for everyone who has OCLC ILL but not ILLiad. WorldShare ILL is on the same platform as the WMS modules, and OCLC plans further integration with WMS circulation. Discovery for ILL items happens in WorldCat Local or Discovery, alongside discovery for local and consortial materials.

This panel presentation has sought to present the migration of the libraries in the Private Academic Library Network of Indiana (PALNI) from an Ex Libris Aleph ILS to OCLC WorldShare Management Services (WMS), covering some of the migration hurdles, showing the lessons learned in the process, and demonstrating the successes. In the end, the migration demonstrates what PALNI values. Libraries working together make us individually stronger. We achieve more together.

Religion and Theology Digital Scholars:
How They Research and What Tools They Use

by Sipra Bihani and Thomas Brandenburg, Illinois Institute of Technology
Institute of Design; Veronica Simms, ATLA

This presentation was designed to update members on the recently conducted user research study conducted at ATLA. In the summer of 2014, ATLA partnered with the Illinois Institute of Technology's Institute of Design (IIT/ID) and 94 Westbound Consulting to conduct the first ethnographic study in ATLA's history focusing on the end user. The IIT/ID is the largest graduate-only design school in the United States and is located in Chicago, Illinois. IIT/ID graduate students Sipra Bihani and Thomas Brandenburg presented an overview of the research techniques and findings to members, as well as opened up the floor to questions regarding the research.

Significant technological advancements have been made since ATLA's print versions of the *Religion Index* (One and Two) and the *ATLA Religion Database* CD-ROM, last offered in 2005. Mobile devices, cloud services, and social media have impacted scholars and influenced how they gather, disseminate and analyze research. ATLA's primary purpose for conducting a study of religion and theology scholars was to obtain new insights and perspectives on current and potential users for ATLA products. As ATLA's primary mission is focused on theological libraries and librarians, the Association has limited direct access to the scholars that use ATLA products. The user research study was intended to challenge and inform organizational assumptions that staff and leadership held that could potentially hinder product development.

To better understand the current digital scholar landscape, Bihani and Brandenburg conducted both primary and secondary research. This research included a literature review across topics including business, libraries, biological sciences, computer science, and public policy. Interviews with an Associate Professor from the Institute of Design, an Assistant Professor of Culture and Technology at Roskilde University, and ATLA staff informed how the student researchers understood the digital scholar's experience. Once the preliminary research was complete, ATLA, IIT/ID, and 94 Westbound Consulting worked to recruit 15 participants from Chicagoland area colleges, universities, and seminaries to study over a two-week period.

Once the participants were selected, Bihani and Brandenburg met the scholar in their preferred working space. The ethnographic field studies included interviews (ranging from 2-3 hours), audio and photo documentation, a spectrum worksheet, and card sorting exercise. Once the initial interviews were complete, participants were asked to "check-in" over the course of one week into an online document while researching. This self-documentation technique provided additional insight into the daily challenges a scholar may face while actively working.

After reviewing the information culled from the ethnographic interviews, Bihani and Brandenburg found four major insights:

1. Religion and theology scholars use non-traditional sources including YouTube, Twitter, Wikipedia, and Amazon to assist them in the research process.

2. Scholars wish to have seamless access across multiple devices and platforms. They make quick inquiries and conduct research anytime throughout the day (or night) and anywhere they might be located.
3. Scholars desired more access to full-text.
4. Scholars found the limited access to non-Western theological content challenging.

Ultimately, the insights from the research led to persona development. Personas act as a living document that represents a group of users (instead of the average user) and can be applied when communicating certain user attributes to the product design team. Personas can especially be beneficial in ideation and prototyping sessions. This technique can assist in prioritizing certain product requirements and crystallize user needs. The four personas resulting from the research include the Interdisciplinary Scholar, Mobile Scholar, Social Scholar, and Solitary Scholar.

Bihani and Brandenburg's research also helped frame and inform the User Empathy Workshop that was eventually presented to all ATLA staff via the internal User Research team. This workshop allowed for staff to explore the four personas using various scenarios where the scholar was challenged in some way while conducting his or her research. This study, along with other supporting market research, has paved the way for ATLA to make educated decisions regarding content and other product enhancements and features.

BIBFRAME Presentation and Top Concerns of Technical Services Staff

by Jeremy Nelson, Colorado College; Donna R. Campbell, Westminster Theological Seminary

BIBFRAME

Jeremy Nelson's full presentation is available at: http://intro2libsys.info/atla-2015.

As the principal architect and developer of some of the first open-source systems to use BIBFRAME, Jeremy Nelson has written a number of articles on using BIBFRAME as well as presented on using BIBFRAME at regional, national, and international library and technology conferences. In 2014, he partnered with Aaron Schmidt of Influx Design for a contract with the Library of Congress to design and implement a new BIBFRAME Display and Access system that is now in an early developer release available at http://bibcat.org.

Mr. Nelson introduced 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.

He explained that 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 improve the operational efficiencies in libraries. Some early examples of BIBFRAME-based technologies were also demonstrated for the interest group.

TOP CONCERNS OF TECHNICAL SERVICES STAFF

This segment was led by Donna R. Campbell, Chair of the Technical Services Interest Group Steering Committee. Due to enthusiastic interest for this new and challenging topic, attendees chose to extend the presentation time for BIBFRAME. We are grateful to Mr. Nelson for his flexibility and readiness to field questions. Afterwards, the discussion of top concerns continued to focus on BIBFRAME with expressed desires to invite Mr. Nelson to present again next year. Other topics of current concerns included Skyriver, OCLC WMS, and RDA. We were pleased to have many first-time attendees in this large group.

Check Back on E-Book, E-Readers, E-Resources, Oh My! What's a Small Theological Librarian to Do?

by Evan Boyd, Chicago Theological Seminary; Susan Ebertz, Wartburg Theological Seminary

In 2012, the Small Theological Library session focused on the results of the e-book survey (2012), logistics and experiences around utilizing e-books, and negotiating licenses. Three years later, the group decided to check back on this topic and concentrate on e-book and e-resources acquisition. The following is a summary of the discussion.

WHAT ARE YOU DOING ABOUT BUYING E-BOOKS AT YOUR LIBRARY?

- Wartburg has thus far bought two e-books, but no one has access to it. I am hoping that the new ILS (OCLC's WorldShare) will give us good access to these. We will buy more after that is worked out.
- Association of Christian Librarians, Christian Library Consortium - do group buying. Recommend joining some small group like this.
- Follett Destiny is an ILS — big in the K-12 setting. Destiny wants to get into the higher ed area. Destiny works well with EBSCO. Books are read online. 1 user at a time. Books cannot be downloaded. Limited print.
- Amigos — regional consortium in Texas, includes:
    ○ Ebrary, Academic Complete 12,000 titles. Across all disciplines. 3,000 to 4,000 in religion in theology. 1 user at a time.
- Another as Academic Complete through a state group. One library filtered a larger database for just records.
- Kansas City, MO public library has a consortium that one school is in.
- Many states have statewide services available, e.g., Michigan, Illinois.
- Bethel and the Minnesota Consortium of Theological Schools negotiated with Palgrave to pick the books they wanted from Palgrave to allow their students to download the titles at 150% of cost of individual title. The cost was divided by the five seminaries. The titles can be download as pdf. Unlimited access. Don't tend to be the mainstream theological topics. Palgrave hosts everything. The consortia own the titles. An outright purchase.
- In Texas, a subgroup of libraries have formed a kind of small consortium to purchase e-books.
- Why doesn't ATLA do more outside of EBSCO?
- Chicago Theological Seminary uses SCELC, as does Wartburg.

DO PEOPLE HAVE POLICIES ABOUT ELECTRONIC OR PAPER?

- Problem with e-books: Profs require citations from print books – Turabian calls for reference to the most permanent copy.
- Some institutions are selecting e-books before print, based on usability.

WHERE ARE YOU BUYING?

- Publishers:
    - º Palgrave Macmillan
    - º Duke University Press
    - º Taylor and Francis
    - º Oxford University Press (single title and collection purchases, subscriptions)
    - º Cambridge University Press
    - º Others
- Aggregators
    - º Ministry Matters
    - º EBSCO Subscription collections
    - º Gale (*New Catholic Encyclopedia*)
- Vendors:
    - º EBSCO
    - º Emery Pratt
    - º Follett
    - º ProjectMuse
        - ▪ Offers e-books as downloadable by chapter
        - ▪ Pricing is very reasonable per book for purchase by collection
    - º Theologicale-books.org
        - ▪ Theological Libraries E-book Lending Project of ATLA
        - ▪ Uses Adobe content server.
        - ▪ Can't reproduce or print.
        - ▪ Library purchases from the publishers, then theologicale-books.org puts it on their system.
        - ▪ Some DeGruyter, IVP, Ashgate, Crossway, others.
        - ▪ Some publishers originally didn't offer ILL, but the group negotiated with them to gain option.
        - ▪ More libraries can join this platform. Currently have six libraries cooperating with the platform. All books are shared on the platform. Email dcampbell@wts.edu if you are interested.

ANYTHING ELSE?

- Good Biblical Language resources:
    - º Logos research system. Students can buy this and have access to resources
        - ▪ Broadman-Holman Commentary
    - º The NETBible website. Works similar to Bibleworks. A parsed version has active hover-over. A website that is free.
- CATLA brought publisher reps to discuss issues and needs. Worked well. Other regional associations could do similar projects.
- CARLI in Illinois had a consortial PDA project (Patron clicks on the title and you automatically purchase it).

- Models: PDA
  - Direct PDA with EBL. At least one book gets looked at a week.
- Atmosphere at my school is such that we don't have e-books.
- Please carry on this discussion on the listserve
- Future projects for the ATLA small libraries listserv:
  - Share procedures document – good practices.
  - Policies.
  - Why you do what you do?

Contemporary Religious Literature 2015

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

READING LIST

- For book reviews: www.indiebound.org
- *The New York Times* book reviews
- Five books from the *The Wall Street Journal*

FICTION

- *The Blind Side: Evolution of a Game* / Michael Lewis
- *Moneyball: The Art of Winning an Unfair Game* / Michael Lewis
- *Doc* / Mary Doria Russell
- *Epitaph* / Mary Doria Russell
- *The Rent Collector* /Camron Wright

NON-FICTION

- *Searching for Sunday* / Rachael Held Evans
- *Seven Days on the Roads of France: June 1940*/Vladimir Lossky
- *Coming Apart: The State of White America, 1960–2010*/Charles Murray
- *Our Kids: The American Dream in Crisis* / Robert D. Putnam
- *Searching for Zion: The Quest for Home in the African Diaspora* / Emily Raboteau
- *Bootleggers and Baptists: How Economic Forces and Moral Persuasion Interact to Shape Regulatory Politics* / Adam Smith, Bruce Yandle
- *Shame: How America's Past Sins Have Polarized Our Country* / Shelby Steele
- *Funeral for a Stranger: Thoughts on Life and Love* / Becca Stevens
- *The Killing Compartments: The Mentality of Mass Murder* / Abram de Swaan
- *Ideas Have Consequences* / Richard M. Weaver

YOUNG ADULT

- *Every Day* / David Levithan

Give 'Em a Hand: Planning, Evaluating, and Rewarding Staff Performance

by Miranda Bennett, University of Houston Libraries

This conversation group session brought together about twenty enthusiastic participants to discuss both conventional and creative ways to evaluate and reward staff performance.

We began by talking about our goals for performance evaluation. Some participants quickly confessed that they are motivated primarily by external requirements; they do it because they have to and find it difficult to see any inherent value in the process, particularly when it takes significant time. A specific challenge for some is the need for performance reviews to conform to a predefined template, such as a form or software interface, which may not support other potential goals of the process, such as setting individual, customized goals for a staff member.

Others expressed a more positive view, noting that performance evaluations can encourage and bring attention to significant accomplishments; demonstrate the value of colleagues' work to administrators and other leaders; and create space to engage in serious, formal conversations with staff members about their strengths and weaknesses, their professional development interests, and other potentially challenging or easily overlooked topics.

The group then delved into details about the challenges they face when doing performance evaluations. Several people expressed dissatisfaction with the limits of canned systems. They felt that features such as required numerical ratings for predefined indicators or behaviors constrained their ability to articulate expectations, goals, accomplishments, and areas of concern specific to individual staff members with a variety of work assignments. Approaches based on numerical ratings can be especially troublesome if the ratings are not clearly defined, and they can unnecessarily raise anxiety among staff because they can be seen as "grades." These problems may be exacerbated by administrative edicts limiting the use of the highest rating. Some participants also pointed out that it can be hard to work with a system that requires comments in areas that are irrelevant or tangential to an employee's job, such as high-level institutional goals around enrollment or fundraising.

Even in environments where elaborate performance evaluation systems are not foisted upon supervisors and managers, participants in this conversation group found some aspects of performance evaluation difficult. For example, some managers new to a position have found themselves burdened by performance evaluation expectations set by a predecessor. They may need to work through years of accumulated ill will — or institute a formal performance review process where none had been found in the past. The group also discussed the tendency to see performance evaluation as an annual ordeal, something to be endured by all parties, rather than an opportunity for ongoing staff development.

Fortunately, even in the face of these challenges, members of the conversation group were eager to share ideas about making performance evaluations a more positive,

constructive process. Many participants were optimistic about the potential for performance reviews to be "framed in goodwill" and to present opportunities for more open communication between managers and direct reports. Although performance reviews can involve difficult conversations, they can be used to address concerns about employees' progress and behavior in a formative rather than punitive way and can provide managers with a means for getting feedback on their performance as well. Several members of the group emphasized the importance of avoiding the temptation to treat performance reviews as a once-a-year chore and recommended complementing the annual, formal process with a "side" process of monitoring and supporting employee performance.

Much of the discussion about improving performance evaluations focused on communication, and participants had a number of helpful suggestions in this regard. We discussed the importance, particularly in situations where employees are falling short of expectations, of having clear, structured conversations, possibly followed by an e-mail summary. A participant offered the great advice to be as candid as possible about when you are speaking as a supervisor and when you are speaking as a friend; this distinction can be especially significant — and tricky — in the small, relatively informal environment of many theological libraries. Another very helpful suggestion was to think carefully and creatively about the location of meetings about employee performance; a meeting in a supervisor's office might be less effective than one in a more neutral location (bearing in mind, of course, the need to ensure privacy and confidentiality).

The conversation group concluded with a spirited discussion about rewarding exceptional performance and notable accomplishments. Some participants were undertaking ambitious projects to develop and implement formal promotion processes, including raises, but many more contributed simple, inexpensive, but meaningful ways to show appreciation for their colleagues' work. For instance, one person described a once-a-semester potluck meal celebrating family history and heritage, which aligns with a collection and service strength of his library. Holiday meals and staff appreciation days were also mentioned, as were small gifts like coffee shop gift cards. We discussed the sometimes surprising effectiveness of a heartfelt thank you note and considered non-monetary compensation like extra time off. When considering any type of reward, however, participants were mindful of the importance of tailoring rewards to colleagues' personalities and avoiding, for example, heaping public praise on a staff member who shuns the spotlight and would prefer a private word of appreciation.

Thanks to the participants in this conversation group, this session offered a wealth of great ideas about evaluating and rewarding job performance, and it made clear that ATLA is full of managers and supervisors with strong commitments to developing and encouraging their colleagues in order to ensure the success of their libraries.

Hidden Treasure:
Connecting Your Value with the Needs of the Institution

by Leslie Engelson, Murray State University; Christina Torbert, University of Mississippi

CONTEXT

While traditionally libraries are very good at counting (books, patrons, reference questions, etc.), the question of value can no longer be answered by quantifying things and activities. In fact, it is challenging to try to assess and assign value to the services and resources provided by libraries. Increasingly libraries are asked to communicate their value to their stakeholders more effectively by providing **evidence of outcomes related to user experience and institutional mission and goals**. Several library associations have recently published reports delineating the value of libraries to the constituents.[1,2,3]

Traditionally, technical services has been a hidden part of libraries. It is physically hidden in back rooms or basements. Often, the products we create (data, licences, records, etc.) are not seen or, if they are seen, are not directly or immediately connected to the person who created them. While some of the products created by technical services may directly connect to user experience, the connection to outcomes is difficult to assess. We are great at measuring quantities of activities, but what story do those numbers tell about the value of librarians to the mission of the institution?

"[The] discussions on value build on two underlying principles: one, that there is a pressing need to advocate more effectively for the ongoing relevance of libraries to their institutions and beyond; and two, in order to accomplish this, libraries must re-evaluate traditional measures of value that are not sophisticated enough to capture the impact of library services."[4] (Emphasis mine.)

It is difficult to define "value" in relationship to "impact" within the library context, let alone the context of technical services. Value, i.e., financial and impact value, are the main categories that stakeholders are interested in. Some ways of measuring value are return on investment (ROI), frequency of use, commodity production, comparing competing alternatives, and stories of user experience that illustrate impact. However, determining impact based on these types of measurements can be challenging for technical services activities. Measures of impact fall into two categories: direct (quantifiable) such as cost, access fulfillment, and graduation/employment rates and indirect (qualitative) such as prestige, user satisfaction, and use of data by new technologies in new ways.

Conversation starter: What types of assessment measures does your department have in place to determine the impact of technical services "products" on users?
- Most libraries collect usage statistics on the materials, mainly electronic, as a way of showing the value and return on investment of the collection.
- Connecting the use of library services with student retention.

MISSION

Everything that the technical services department in a library does should support the mission of the institution it serves. In order to do that, we need to know what the mission of our institution is. It is sometimes expressed as a vision statement. Below are a few representational phrases from mission statements of ATLA institutions to which activities and services of the library correlate:

- "...equipping Christian leaders to think theologically, engage globally and live biblically."[5]
- "...equip these men and women for effective missional leadership in all its forms and to provide strong academic foundations for theological inquiry."[6]
- "...to educate men and women for worldwide leadership and service by integrating academic excellence and Christian commitment within a caring community."[7]
- a center for scholarly research, informed and creative teaching, and service to the community and society at large. ... uphold the highest standards and be a leader in the quest for new knowledge through scholarship, dissemination of knowledge through teaching and outreach, creative experimentation of ideas and concepts. ...values most highly intellectual freedom that supports open inquiry, equality, compassion, and excellence in all endeavors.[8]

Assessment measures should be designed to demonstrate the impact of the technical services department. That impact should then be connected to the mission of the institution which will clearly attest to the value of the technical services department to faculty, administration, boards, and any other stakeholders.

Conversation starter: How do you articulate the connection between the library and the teaching mission or spiritual mission of the institution? Does it reflect the value to the institution of what you do?

- Many in the group reflected on the value of consistent cataloging to make the collections understandable and discoverable and to facilitate data management.
- Subject headings and classification are especially useful for connecting users to the resources they need.
- For electronic resources and digital collections, maintaining good metadata and technical connections is what keeps those materials discoverable.

TRANSFERABLE SKILLS

Explaining what we do in a way that others will understand and relate — One way to think about explaining technical service activities to people not in technical services or not in libraries is to move away from library jargon and highlight the skills we use that will be transferable to jobs outside of libraries. These are also the skills you will still be using five years from now when the tasks you perform have completely changed.

Acquisitions — or "finding the best price and the best access to content needed by patrons"
- Negotiation skills
- Data analysis
- Assessment abilities
- Technological skills
- Mathematical abilities
- Familiarity with publishing industry

Cataloging — or "facilitating access to intellectual content"
- Attention to detail
- Data analysis
- Pattern seeking: user, publisher, provider
- Technological skills
- Project management
- Familiarity with ontologies and taxonomies

Electronic Resource Management — or "maintaining discovery and linking technologies for maximum access"
- Data analysis
- User need assessment
- Technological skills
- Troubleshooting
- Pattern seeking

Conversation starter: What is your 30-second elevator speech to explain the value of your job in five years to library outsiders?

Continuing the conversation, plus resources for making connections between job duties, skills, and value to the institution. Please see this libguide: http://libguides.murraystate.edu/Treasures.

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Other Duties as Assigned: Library Directors and Balancing the Other Duties of an All-purpose Administrator

by Andrew J. Keck, Luther Seminary; Sara Baron, Regent University Library; Kelly Campbell, Columbia Theological Seminary; Paul Tippey, Asbury Theological Seminary

Library directors are often pulled or encouraged into duties outside the confines of the theological library including but not limited to engagement with buildings/grounds, faculty committees, administration, student affairs, assessment, fundraising, and information technology. "Other duties" often emerge from the nexus of increasing demands for campus leadership, a library director's unique position as a faculty administrator, and a typical librarian's traits for cross-disciplinary, practical, and systematic thinking. The conversation was guided by four "case studies" from library directors that probed the issues/questions raised as well as the library benefits/risks from each engagement.

CASE STUDY
by Andrew J. Keck

With a general contraction of the seminary and departure of an associate academic dean, I was asked to "take a greater leadership role" (or in non-Lutheran — "be in charge") of our accreditation self-study.

ISSUES/QUESTIONS

Time and attention of director. Do you have or can you develop a library staff that "run the library" while you are focused, intensively at some periods, on this institutional project? Do you ask for added library staffing? Do you ask for additional administrative help? Do you ask for more pay?

LIBRARY BENEFITS/RISKS

How much more attention can/should the library or library issues receive in the self-study? Does the power/authority of directing the self-study create political imbalances with faculty or administration? Is the self-study an "entry drug" for maintaining an increased institutional administrative load?

CASE STUDY
by Sara Baron

The Library Dean was asked to coordinate several large campus-wide events important to the mission of the institution but not necessarily library-related.

ISSUES/QUESTIONS

To what extent should library resources (staff skills, work time, financial) be used for non-library specific events? What are the intended and unintended consequences

of diverting library resources away from library work and towards campus initiatives? What credibility does the library director have to "make things happen" outside the library? How can the library become central to campus-related events, even if they originate from outside the library?

LIBRARY BENEFITS/RISKS

The benefits of helping other campus departments and leaders achieve their goals go far beyond good will. Making connections, building allies, squeezing in library instruction wherever possible, and enhancing the perception of the library are just a few benefits we have seen. Risks include the need to reach beyond traditional boundaries (hierarchical, physical, and cultural), unexpected costs (both financial and workload), and the enormous amount of time involved.

CASE STUDY
by Kelly Campbell

In the first year at a new institution, the Library Director was asked to chair the DMin Degree Review Committee. The DMin Degree had not been reviewed for over twenty years and the new Director of Advanced Degrees came from denominational work thus not possessing any higher education or assessment background. In addition, the institution did not have a rotating cycle of reviewing degree programs or a standard template to apply to the degree review process.

ISSUES/QUESTIONS

Time and attention of Library Director. Do you ask for added library staffing? Do you ask for additional administrative help? Do you ask for more pay like a department chair? How much do I push for information literacy to be built within the revised degree program?

LIBRARY BENEFITS/RISKS

The benefits of having a good degree program and making connections with faculty and the Director of Advanced Studies are critical. Building allies and helping faculty understand how the library works and supports the curriculum. Enhancing the perception of the library and what we actually do, i.e., not read books all day. Risks: Reaching beyond traditional boundaries including directing a committee of faculty members and Academic Dean (my direct supervisor). The enormous amount of time involved and meetings plus e-mails, research, etc. Continuing to have leadership positions "provided" to me as other duties as assigned.

CASE STUDY
by Paul Tippey

The Asbury Theological Seminary opened in 1939 and was held in four locations before the B. L. Fisher Library was constructed in 1976. It was named after Bergie Lee (B. L.) Fisher, a close friend of the Seminary's founder Dr. Henry Clay Morrison, who

was a Christian businessman who worked with the cutting edge of technology for his day — the telephone. The B. L. Fisher Library at Asbury Theological Seminary stands as a salient reminder of the central importance of the library in theological education, seeking to support a variety of learning environments.

A few years ago, the Director of the B.L. Fisher Library and Manager of the Faculty Instructional Commons was surprised by a request from the administration to participate on the Institutional Effective and Assessment Committee and to serve on the Institutional Effective and Assessment for accreditation for both our regional accreditation (SACSCOC) as well as the Association of Theological Schools. In the past, the Library's administration and staff have served on committees but these committees in some way focused in part or completely on library related issues. However, there has been a shift and now the vast majority of academic libraries are regularly involved in various degrees in the process known as accreditation.

The Library Director immediately redefined and conveyed the new responsibilities for the director and managers to library staff. The timeline for the project called for two institutional self-studies each with its own style and emphases. This phase of the accrediting process is then followed by review by a peer evaluation team consisting of faculty and educational administrators and other specialists from outside the institution. Members of the peer evaluation team examine the document prepared as a result of the self-study process, visit the institution (this is an additional evaluation team for SACSCOC), and report their findings to the accrediting association. The decision to accept an institution for membership is then made by the association on the basis of the self-study document, the peer evaluation team's report, and the institution's response to that report.

ISSUES/QUESTIONS

While these opportunities do offer many advantages, there are disadvantages that must be considered as well. Assuming other duties is not easy, and can be very demanding. The first disadvantage, and probably the most dangerous, is that our focus may shift away from the Library's services. Additionally, long hours are often required and can sometimes be a mandatory part of work. While occasional long hours can be a blessing if it equates to some extra benefits, in the long run there can be some major disadvantages that will have you thinking twice about over-extending yourself. Long hours can take a toll on your health and quality of life, while causing stress and ultimately leaving you burned out and ready to leave your job altogether.

LIBRARY BENEFITS/RISKS

The major advantage for the Library is the increased visibility within the Asbury Theological Seminary community. However, the expanding role of the Library has been the greatest impact of being involved with the accreditation process. We are re-educating people about the Library and what our Library today does. We are breaking that stereotype of libraries being only about books. The accreditation process has opened the door for me as the Director to talk to almost every department across the

Seminary. I am building awareness of the importance of the Library in the lives of our Institution.

DISCUSSION

Regardless of the "other duty" a number of common themes emerged including the enhanced visibility among campus leadership, beneficial relationship-building that extended beyond the original "other duty," as well as enhanced collaboration opportunities following the work, resulting from both "proving" ourselves and demonstrating value beyond the traditional library.

Subject Analysis of Theological Titles

by Donna Wells, Southeastern Baptist Theological Seminary

The purpose of this conversation group was to discuss some difficult, broad, and arcane subject headings. The options for this type of discussion are unfortunately nearly limitless. They also often overlap.

For difficulty the subject heading Missions was chosen — a call number that has a 1700-number range from BV2000-BV3705.

Large as this subject range is, it is also understood that these are Christian missions. There are no classification numbers for Buddhist or Hindu missions. And Islam-Missions has one classification number, BP1 17670.3.

For comparison, the subject heading Church has only a 50-number range and Baptists, 294.

The use of Classification Web was used extensively in this conversation to examine the hierarchy and scope notes of the topics under discussion.

This first example from the Missions call number range, BV2072, is difficult — What does the word mean: Missiologists? At Southeastern we have exactly one title in this call number.

> Missiology — Missiology is an interdisciplinary discipline which, through research, writing, and teaching, furthers the acquisition, development, and transmission of theologically-informed, contextually-grounded, and ministry-oriented knowledge and understanding, with the goal of helping and correcting Christians, and Christian institutions, involved in the doing of Christian mission (From Missiology Matters.com)

From the obsolete category: BV2082.A8 – Missions-Audio-visual aids

And, Arcane: BV2380 – Biography of colporteurs -- Colportage is the distribution of publications, books, and religious tracts by carriers called "colporteurs." The term does not necessarily refer to religious book peddling (from Wikipedia)

Another very broad category: Congresses

This is a sampling from Class Web:

> BV2020 – Practical Theology-Missions-General and foreign-Congresses

> BV2160 – Practical Theology-Missions-Special churches-Catholic Church-Congresses

> BV2390 – Practical Theology-Missions-Special churches-Protestant Churches-Congresses

> BV2520 – Practical Theology-Missions-Special Churches-Protestant Churches-History-by denomination-Baptist-General works-Conventions, A-Z

Some categories are simply confusing: BV2612-2613 – Special types of missions-Work among women – Does that include work of WMU and other formal organizations, or do these belong in a denominational number?

Another very broad example: BV2766 – Missions in individual countries-America-North America-U.S.-Individual denominations, A-Z with successive cutters for Periodicals, Societies, and General works.

Our library collection was double-cuttered as .B3, .B4, .B5 for Baptist in general, but the cutters for Southern Baptist were cuttered under S6, S62, S63, etc.

I sorted all the titles under a broad denominational umbrella—Baptist, Lutheran, Presbyterian, etc., then sorted by individual convention.

B3 – American Baptist, B5 – Northern Baptist, B7 – Southern Baptist, M4 – Methodist, P7 – Presbyterian, R4 Reformed (Christian Reformed Church)

Nowhere near perfect but a better organizational system than before.

More examples of some broad/difficult call numbers:
- Preaching -- there is Catholic preaching, and Lutheran preaching, but no Baptist or Presbyterian preaching.
- Sermons – again hit and miss with which denomination has an individual heading which does not.
- Evangelistic work – this is not only broad but less-than-user-friendly for patrons.
- Theology, Doctrinal – a wide-open, ill-defined heading, very different for different denominations.

These are examples of some broad/synonymous headings:
- Spiritual life – no specifically assigned call number but the one with the most titles assigned is the same call number as used for Religious life
- Christian life – a catch-all if ever there was one
- Religious life – see Spiritual life
- Spiritual formation – classification number is within the Christian life range

Subfields: Devotional use & Devotional literature

From Leslie Engelson's article, page 47, these 2 subfields have the same definition, and are used almost interchangeably.

An example of the arcane:

Day of the Wolf by Coleman Luck. This book is about wolves in the church—pastors, staff, laity that feed on the weak in the church, often unknown (such as molestation) or out in the open, wrapped in 'spiritual camouflage.'

The OCLC record subject headings are Christian life, Church, Church discipline, Spiritual warfare.

A lively discussion ensued but agreement was reached that the call number and subject heading that best suits this title should be BV4597.53.C58 – Interpersonal conflict-Religious aspects-Christianity.

WHAT TO DO?

We have several options.

Our own *Theology Cataloging Bulletin* contains list of new, deleted, and changed subject headings in each issue.

The ATLA technical services list-serv is a great forum for discussion on the topic of subject headings.

Finally, the Library of Congress has a webpage where discussion of subject headings can be found, as well as those accepted and rejected (and why): https://www.loc.gov/aba/

Becoming a Library Leader

by Laura Turner, University of San Diego

INTRODUCTION

Effective leadership can be characterized as an individual's ability to steer the efforts of others towards the successful forward movement of an activity for an organization. It requires skillful management by a leader and benefits from personal characteristics such as a sense of responsibility and a confident approach. Leadership within libraries, however, is frequently attained as the result of a natural progression of experience and efforts, rather than based on innate personality traits alone. In other words, it typically reflects a more practical approach than that expressed by leadership platitudes, such as "leaders are born, not made."

Becoming a successful library leader entails connecting an individual's vision for the library organization with a thoughtful consideration of the process for achieving this vision. Piecing together this vision and process to equal leadership involves a reflection on the ways in which a librarian gains leadership knowledge and on how one finds opportunities to lead in the library. Additionally, libraries are highly collaborative organizations, and, as such, communication and diplomacy are important to successful library leadership. Library leaders can benefit from learning to negotiate compromises, as well as how to win consensus when faced with opposition. Ultimately, effective library leadership also includes awareness of some common obstacles to avoid, as well as several important themes in leadership to consider.

BUILDING YOURSELF AS A LIBRARY LEADER

The decision to become a librarian does not necessarily include an expectation to become a library leader, though libraries typically offer many opportunities to allow leadership skills to develop. Librarians frequently manage staff and projects within the organization, and management activities play a role in leadership as a process. Management is a formal framework for learning to lead and is typically associated with either the authority or a job title with oversight for completing organizational activities.[1] For library purposes, leadership is connected with management through the vision of organizational success coupled with the process for completing relevant activities to reach it.[2]

In a leadership point of view, the *Oxford English Dictionary* defines vision as "something which is apparently seen otherwise than by ordinary sight" and "the ability to conceive what might be attempted or achieved."[3] Both definitions encourage the idea of a leader ascertaining "what could be." As such, vision may not have the capacity for the precise measurement towards success that an evaluation of management efforts may require. Moreover, offering any precise measurement of vision seems subjective and self-defeating for a library leader. How lofty, after all, does vision have to appear

before one can be any kind of leader? Does measuring vision mean that Tim Berners-Lee is a leader because he created the Web, but a reference librarian with great ideas for improving library access on the Web is not a leader? Librarians should consider vision as an element of library leadership that scales — there are other elements in the process that provide more concrete evidence for success while supporting the role of vision in leadership.[4]

As a quality of leadership that scales, vision assists a library leader in planning the outcome of successful forward movement of library activities. However, vision is not the only answer for how to move an organization forward. A library leader often has to establish order with the visionary plan and decide how to maintain and maximize that order. The leader must define actions and outcomes that are necessary to reach success. The result is the intersection of vision and process in library leadership.[5]

DEVELOPING A LEADERSHIP EXPERIENCE PORTFOLIO

Whether a librarian is at the beginning of a library career or working towards retirement, the first steps towards leadership are self-recognition of leadership potential and identification of the skillset that one already offers for leadership activities. These steps involve an introspection that results in the establishment of a leadership experience portfolio in whatever form the librarian prefers. A leadership experience portfolio simply provides a librarian with reminders of skills acquired and offers encouragement for developing new skills.[6] Some skills, for example, are related to human interaction, such as learning to be an empathetic listener or discovering an aptitude for negotiating. Other skills are built through practical experience. For instance, a new librarian may attend a professional conference for the first time and observe how the conference operates. At the next conference, the librarian may volunteer for committee work or a project of interest. In time, the librarian gains the experience to lead the committee, knowledge that includes an understanding of agendas, committee communication, drafting reports, etc. Each piece of that knowledge is an additional skill to add to the leadership experience portfolio.

Along with professional development examples, the leadership experience portfolio can reflect a librarian's interactions with role models. Since the portfolio serves as a resource solely for the librarian, it may contain a wide range of role model observations, some good and some bad. The role model differs from a mentor in this respect because the portfolio captures the leadership elements of the role model that the budding library leader wants to remember.[7] These elements do not require the librarian to interact with the role model(s), only to observe memorable leadership traits. Over the course of a career, most librarians have numerous opportunities to identify and regard a variety of role models. Ideally, these leadership role models extend beyond the walls of a library and may include any leader that is worth observing. For instance, if a budding library leader assists someone in a place of worship who excels at planning and hosting worship events, the librarian may come away with numerous leadership examples. Careful synthesis of these observations can dynamically inform the librarian's future leadership behavior.

OPTIMIZING LEADERSHIP OPPORTUNITIES

A librarian should consider several ideas for optimizing efforts in a leadership opportunity. First and foremost, library leaders must recognize that leadership is not a solo activity. It always involves at least two people. As the leader of the activity, the librarian should be aware that followers in the activity are granting the leader trust in their future.[8] Under these circumstances, a library leader typically reaps more goodwill in the activity by publicly acknowledging followers' help than by self-promotion. Consequently, it also serves a library leader well to learn to love the intrinsic rewards of leadership. Most leaders have a short time in the spotlight, so library leaders who can find self-satisfaction in their efforts may prolong that satisfaction.

Library leadership opportunities also benefit the library leader willing to embrace ad hoc solutions. Sometimes leadership ideas simply do not carry well from one activity to another. The successful leader may come up with a brilliant solution for one leadership opportunity, yet must also be prepared to repeat the entire process for the next opportunity. This possibility should not imply that leaders must constantly re-invent the wheel, but rather that there are other ways of getting around than just by using wheels. By keeping an open mind to developing new solutions, the library leader's skillset grows.[9]

LEADING IN THE COLLABORATIVE LIBRARY ENVIRONMENT

Libraries serve a wide and deep range of user needs, interests, and backgrounds, with user satisfaction as the fundamental goal. To lead activities in such a varied environment requires an ability to facilitate collaboration within the library organization. Since service, not profit, is the library's inherent purpose, the library leader first must establish a clear vision of the service benefits in an activity to encourage follower collaboration. However, even with a clear vision, follower interpretation of the vision may vary according to the role of each follower in the activity and his contribution to the vision. Since followers perceive different levels of the vision, their motives for participating and their own expected outcomes may not always be clear. As facilitators for collaboration, library leaders need to acknowledge that there are ranges of follower expectations, while maintaining self-confidence in the vision they proposed.[10]

In a collaborative environment, good communication and diplomacy are two critical tools that a library leader should possess. Since using these tools mostly occurs at the discretion of the library leader, absence of either typically results in follower confusion and frustration, misinterpretation of activities, and morale problems that may affect the librarian's intended goal, user satisfaction. As mentioned before, library leadership does not occur in a vacuum. At some point, library leaders must rely on others. While managing the process may be the sole responsibility of the library leader, actually moving the library towards a goal requires delegating efforts and relying on others to help the goal succeed. The best, yet most vulnerable, moments of a leader can occur when one relies on followers. The leader's communication of the vision and diplomatic efforts to achieve it may determine success in those moments.

WHAT IS GOOD COMMUNICATION?

An effective library leader provides good communication through thoughtful planning of the methods and the meaning in the communication.[11] This contemplation is akin to the proverb that suggests to "measure twice and cut once." In reality, "cutting" is usually the fun and easy part, and "measuring" takes more time and effort. If a library leader tries to avoid time and effort when communicating the vision and plan, followers are at risk of misunderstanding intentions. This misunderstanding may encourage followers to make assumptions about the process, potentially derailing the vision and any associated benefits to the library user.

Good communication from a library leader about vision and related activities includes clear documentation and explicit expectations. The documentation may take many forms, such as email, GoogleDocs, or meeting minutes, depending on the levels of involvement of followers. Regardless of form, the library leader should review the documentation for accuracy and completeness. The documentation should include ways to measure and communicate accountability and progress. The library leader should also manage ways to store and provide access to all documentation about the activities. Finally, an effective library leader does not rely solely on documentation to ensure that the vision and process are clear to followers. Identifying gaps and confusion in communication about the effort still requires library leaders to connect regularly in person with those participating in the efforts.

WHY DIPLOMACY IS IMPORTANT

Diplomacy acknowledges that involving ideas from others is worthwhile in the leadership process. It provides the library leader with an opportunity to lead with civility.[12] In library leadership, offering diplomacy as an element of leadership efforts does not mean that the leader undervalues success. Arguments against diplomacy, such as "war is hell," approach diplomacy as if it is a weakness. Diplomacy is instead an indication that the library leader is confident about the vision and proposed activities yet willing to contemplate other ideas out of professionalism, respect, and interest in the ultimate goal.[13]

As a collaborative, service-oriented effort, library leadership often requires compromise and negotiation to move library activities forward. The roles of compromise and negotiation, however, are scaled depending on the participants.[14] Since library leaders typically report to some higher authority, that particular audience may require more documented reasoning of the vision and related activities and overarching benefits for the library. Library colleagues, on the other hand, may want similar information but are more apt to hone in on what the benefits mean for them. Others, like library staff or informed library users, may want reassurance that the impact of the new activities on their situations has been considered. In all interactions, the wise library leader should remember that one's demeanor often determines reactions to the efforts and can influence consensus when negotiating disagreements. Confidence without arrogance and the ability to just move forward after compromise and negotiation offer the most successful outcome for the library leader's diplomatic efforts.

COMMON OBSTACLES TO AVOID IN LIBRARY LEADERSHIP

Besides lack of consensus, several obstacles common to any kind of leader may sabotage library leadership efforts. One of the easiest traps for a leader to encounter is exhibiting an ego about leadership ability.[15] Even with the best ideas and flawless communication, it serves a library leader to check one's ego at the door and provide reasonable consideration to followers. Followers have different levels of interest and commitment to library activities, and a leader with an ego can quickly and negatively impact those levels.

The existence of politics in a library organization can have a similar effect on successful leadership. Organizational politics are a common phenomenon, and while they should not be ignored, the library leader must approach politics with care. The key to managing politics is to be certain of the value of one's own vision and efforts while aware of the reactions of others to them.[16] Once reactions are assessed, the library leader can push forward in a determined but civil manner. This manner gives one an edge in politics by knowing the reactions and moving forward more enlightened but no less emboldened. Catering to demoralizing or unrelated politics, on the other hand, tends to backfire and create a muddied vision that is difficult to share.

Besides ego and politics, another obstacle in leadership is a fear of taking risks.[17] A library leader becomes vulnerable upon accepting the role of leader. While leading is never a solo activity, it does require that a leader step outside the crowd of followers to move them forward. Accepting a leadership position requires one to take action while simultaneously exposing oneself to external criticism and the possibility of failure. Fear of vulnerability connected with initiating library leadership can be minimized by practice. The library leader can practice by starting out modestly, but accepting leadership opportunities regularly.

SIX IMPORTANT THEMES IN LIBRARY LEADERSHIP

Leadership is rife with platitudes and quotes to inspire and motivate. A more useful approach for a library leader is to consider broad themes that provide a framework for leadership. Six important themes to remember in library leadership, all beginning with the letter "P," include people, perspective, passion, purpose, professionalism, and perseverance.

- **People** as a theme is an acknowledgement that people and their activities form the basis of library leadership, both in terms of followers and as beneficiaries of leadership activities.
- **Perspective** is a recognition that library leaders must often see what they do not know while knowing what they do not see. With perspective, library leaders are mindful that situations may ultimately occur beyond their control but still require their awareness. Examples of these situations include the university administration funding of the library or new national professional standards for information literacy. Likewise, the library leader may know very specific details about local activities, such as how long it takes to copy catalog and process a new book title, even though the leader may not see those efforts on

a regular basis. The library leader who can maintain a healthy perspective of both angles is more adept at handling challenges to library vision and activities.

- Embracing **passion** is a theme that helps a library leader set the foundation for vision. Without passion, the act of leading tends to diminish to merely managing the process of activities, rather than providing a vision along with process. With passion, a library leader has a better chance of encouraging followers to join the efforts, because passion bonds the benefits of the outcomes with the expectations of the activity.

- Channeling **purpose** is a theme closely related to passion. The difference is that passion usually inspires the library leader, whereas purpose informs the passion. Purpose explains to followers why the passion is the best direction to head. This explanation is important for followers when they are asked to make sacrifices or change routines to adopt the vision.

- In libraries, a commitment to **professionalism** is another theme that library leaders need to exemplify to maximize success of their vision and process. Since visionary library activities aspire to produce user benefits and not profit margins, the library leader should use professionalism to form the basis of interactions with anyone participating in the efforts. The goodwill and respect inherent in a professional approach contribute to user benefits by encouraging more productive collaboration to reach the goal.

- Finally, library leadership is not for the faint of heart, so another theme that plays a significant role in leadership is **perseverance**. Library leaders, like any other leader, may not always be successful in their efforts. Unsuccessful efforts should not automatically translate into bad leadership. The library leader who perseveres tends to rethink, revise, and re-launch vision and process, believing that the best efforts will ultimately benefit the library.

CONCLUDING THOUGHTS

Library leadership combines vision with a process for achieving the vision. Leadership opportunities in libraries offer new library leaders a variety of ways to develop skills and find role models. Library leaders benefit from conducting a self-awareness inventory to develop a leadership experience portfolio that takes stock of their skillsets and strengths and keeps track of role model attributes. Leadership self-awareness helps the library leader to guide vision and to plan processes to reach the vision. This process is not a solo effort; it involves followers and it frequently requires collaborative efforts. Communication skills and a diplomatic approach can ward off some obstacles to successful leadership, such as negative organizational politics and a self-absorbed leadership attitude. Six major themes of library leadership offer structure for the library leader by emphasizing the roles of people, perspective, passion, purpose, professionalism, and perseverance in leadership efforts.

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Change: What It Took To Dovetail The Library Operation To The New Mission Of Lexington Theological Seminary

by Dolores Yilibuw, Lexington Theological Seminary

In the past, Lexington Theological Seminary Library followed a collection development policy that was both broad and deep in collection levels. This presentation is an effort to show how the library's physical space, collection, and online presence have been redesigned to meet the new mission of the Seminary. In 2010, LTS refocused its mission to be congregationally based, as well as adopted an online medium of education. Consequently, the faculty reinvented the curriculum to be congregationally focused.

For examples, Biblical Studies is taught from the perspective of interpreting the Scripture for the church, Christian Ethics became interpreting behavior for the church, Liturgy is taught as leading the church in worship. Courses were designed for the students to begin with an apprenticeship level, then on to a journeying level, and finally to a mastership level by the time they graduate. Students are also required to serve a congregation from the time they enroll to the time they graduate because their capstone projects and competencies are congregationally based. Given this context, redesigning the library was necessary.

The first step toward redesigning the library was for the LTS Board to appoint members to a committee, the Library Task Force Committee, that would provide guidelines in downsizing the collection. The second step was that the LTF Committee redefined the audience of the library and their information need. The latter was done by taking a faculty survey on the types of materials that they would need to support the courses they teach, as well as their research and that of their students.

The dovetailing of the library operation into the new mission entailed downsizing the physical collection, an implementation of a web-based library catalog and service, and a reduction of the physical space. The old library existed in a four-story building, and the new library is a third of a floor in a six-level office building. Therefore, the library staff transferred the ILS data to OCLC WMS while simultaneously weeding the collection, and also created a new website with the use of Springshare LibGuides software.

Culling the collection meant a triaging process which consisted of three categories (i.e., cull, keep, and digitize). The process was very much like peeling an onion of collection. It was done layer by layer. The first layer was the duplicates, the second layer was the print copies that are also available online, and the third layer was the out of program scope materials. The latter was the theoretical and the highly specialized titles that were not classics.

Deselection was carried out mostly through spreadsheets of titles in important subject areas that were distributed to subject specialists, both internally and externally, to assist in identifying the classics and titles pertinent to the curriculum for keepsake, and the irrelevant for culling purposes. The print collection at pre-culling was 198,000 volumes monograph and 2,780 serial titles. After weeding, the collection consisted of

98 current serial titles subscription and 89,000 monograph print volumes, a solid core that supports the curriculum and research at LTS.

Thirty thousand volumes of the triaged to keep were moved to the new campus while the rest were packed and moved to storage. The task of moving the 30,000 volumes to the new campus was accomplished within three days. The new stacks have a maximum capacity of 33,000 volumes, but growth room was taken into consideration.

During the move, service to faculty and students continued without any disruption, even when the library had to be closed down for a few weeks in May and in June 2014. On August 28, 2014, the old catalog server was taken down. The library officially cleared out of the old building on August 30, 2014. Overall, riding this particular wave of change was a success.

CONSER Listen and Learn Session

by Judy Knop, ATLA

Participants heard a report of the latest CONSER Operations Committee Meeting, held in May 2015. Some issues discussed there involved the question of what to do when a serial becomes an integrating resource, or the reverse. The suggestion was that nothing be done. Just note in the record and redescribe the serial when other fields change. Another issue discussed with a change to latest issue description. Not a return to latest entry cataloging, just a change from describing from the first issue to describing from the latest issue of the current title. This would allow catalogers to use the latest place or publisher in a qualifier, if one is needed. It was suggested that this would serve users better than the current practice. It was also envisioned as a possible way to keep the print and electronic versions of the same title in better sync. The new database, ROAD, a scholarly, open access database, developed by the International ISSN Center, was descibed. It is a free database and a source of ISSN numbers for these journals. The availability of a new version of the CONSER Standard Record, developed by Northwestern University, was also mentioned as being available in the RDA Toolkit. Finally, participants discussed how to encourage more ATLA members to join the CONSER Funnel.

Doing Digital Humanities in Theological Libraries

by Clifford B. Anderson, Christopher P. Benda, and Eileen Crawford,
Vanderbilt University

DEFINING DIGITAL HUMANITIES

What are the digital humanities (DH) and what makes DH different from librarianship in the humanities (or divinity, religious studies, etc.)? Answering these questions proves challenging because there is no commonly accepted definition of digital humanities. Indeed, Jason Heppler, Academic Technology Specialist in the Department of History at Stanford University, has put together a spreadsheet[1] with an associated website called "What is Digital Humanities"[2] that presents more than eight hundred distinct definitions — some whimsical and others serious.

At the Vanderbilt University Library, we've defined digital humanities as "an interdisciplinary area of research involving the application of computational methods to humanistic topics of inquiry." This broad definition permits us to categorize a heterogeneous set of activities as "digital humanities."

- *Textual Encoding*. A sizable number of digital humanities projects revolve around textual encoding, that is, marking up texts according to a schema like the Text Encoding Initiative (TEI). There is a campus working group at Vanderbilt for TEI encoding, which regularly brings together graduate students, faculty, and librarians to discuss best practices and techniques.
- *Network Analysis*. Another significant area is the study of networks. This approach works particularly well when your data cannot easily be represented in terms of sets or trees. A lot of data from the humanities falls into this category. By using tools like Neo4j,[3] a graph database, we can explore relations between people, places, and things and uncover previously unseen patterns.
- *Data Analysis and Visualization*. While statistical analysis has traditionally belonged to the domain of the natural and social sciences, humanists have begun turning more and more frequently to data analysis tools to identify and visualize patterns in their works. At the Vanderbilt University Library, we've focused primarily on the R programming language[4] along with associated tools such as RStudio.[5] In other contexts, digital humanists use Python[6] plus the Python Data Analysis Library ("Pandas") for similar purposes.[7]
- *Distant Reading*. Franco Moretti, co-director of the Stanford Literary Lab, has recently popularized this term in a collection of essays titled *Distant Reading*.[8] The leading idea is to analyze patterns across a literary corpus (say, all nineteenth century novels) rather than just a few select books. Obviously, "reading" here means conducting statistical analyses rather than sight reading, though a distant reading may lead an investigator to close readings of selected texts.
- *Natural Language Processing*. A number of toolkits and online application programming interfaces (APIs) can identify topics, entities (i.e., people, places, institutions, etc.), and also sentiment in documents. While they may not always

be entirely accurate, natural language processing tools can frequently uncover latent information in documents.

- *Educational Gaming*. Educational gaming is a booming sub-discipline of educational technology. In the library, we've looked at using Minecraft to teach basic programming in Java as well as to explore 3D modeling and printing.
- *Geographic Information Systems*. We employ a range of GIS technologies from open source libraries like leaflet.js[9] to industry-standard tools like ArcGIS.[10] Among other things, we assist patrons with understanding when and why to use different kinds of mapping software.

While this list is by no means exhaustive, it illustrates the range of tools and technologies that may fruitfully be applied to humanities research. Of course, these tools may also be used to support scholarship in other areas. There is significant overlap between "digital science" and "digital humanities," leading many to prefer the term "digital scholarship."

In our view, what binds the digital humanities together is not primarily a common set of tools or research methods. Rather, we discern (following Wittgenstein[11]) a family resemblance among digital humanities projects. We find that digital humanities tools are generally collaborative, open source, generative, and driven by research agendas.

Most digital humanities projects are the products of collaborations among scholars rather than the results of individual effort. A digital humanities project of any significant scale will require contributors with different skills sets. For example, a member of faculty might collaborate with a project manager, metadata specialist, software engineer, and a user experience specialist when developing a new digital humanities initiative. Whereas single authorship still prevails in the area of humanities publication, most digital humanities projects involve teams of contributors.

Most digital humanities projects are also open source. By "open source," we mean that the source code (along with supporting files, including documentation) is made available with a license approved by the Open Source Initiative.[12] Generally, we release library-sponsored projects under the General Public License, version 3 (GPLv3).[13] By employing an open source license, we foster the collaborative spirit characteristic of digital humanities. Others may freely reuse our source code for their own projects and share their improvements with the DH community as a whole.

The best digital humanities projects are also generative. We borrow the term "generative" from Jonathan Zittrain, George Bemis Professor of International Law at Harvard Law School. In an article titled "The Generative Internet" Zittrain writes, "Generativity is a function of a technology's capacity for leverage across a range of tasks, adaptability to a range of different tasks, ease of mastery, and accessibility."[14] The humanities comprise a number of disciplines, including classics, history, literary studies, religious studies and — we believe — theology. While not every digital humanities project will be equally accessible to scholars and students across these disciplines, the best projects produce tools and techniques that spark new ideas in other fields.

Finally, digital humanities projects are typically research-driven. The focus on fostering research and discovery sets digital humanities projects apart from digital library projects, for example. The aim of most digital humanities projects is not simply

to provide access to resources; the goal is, ideally, to advance humanities research. Furthermore, the research agenda behind most digital humanities projects differentiates DH initiatives from digital library projects, which generally aim to present information in a neutral and objective manner.

While not every digital humanities project demonstrates all these characteristics, we believe that the majority will bear some sign of them. As librarians, we should encourage faculty members to consider these characteristics when embarking on new digital humanities projects. In particular, we may want to take a leading role in advising about open source licensing, just as we provide guidance about open access publishing.

STRATEGIES

We can now turn to a number of strategies for getting involved with DH at your own institution. We suggest six ideas to get started, ranging from developmental steps to advanced instruction.

1. LEARN SOME TOOLS

The first general strategy is to learn some tools. The tools discussed here are TEI and XQuery. TEI stands for Text Encoding Initiative, which provides guidelines for encoding (marking up) text.[15] Besides being a set of guidelines, TEI exists as an application of XML, meaning that a text marked up using this particular XML application can be said to be marked up in TEI (just as many Web documents can be said to be marked up in HTML). XQuery is a computer language specifically designed for querying XML documents. In other words, XQuery enables you to *do* something with what you have marked up using XML (specifically, in this case, TEI): for example, search documents, display sections of marked-up documents differently, sort by different variables, compare sections of different marked-up documents, and so on.

Depending on the project you wish to pursue, the tools that you learn could be something different. But since the project that we will be discussing is text-based, and TEI and XQuery are often used for text-based projects, those are the tools we will consider. An important point to note about what follows: introducing these tools is intended to encourage you to think about projects and tools in your own contexts. Teaching how to use these tools is outside the scope of this paper.

First, then, some background about the project under consideration: the Vanderbilt University Library hosts the W.T. Bandy Center for Baudelaire and Modern French Studies, a research center that focuses on the work of the modern French author Charles Baudelaire.[16] The Bandy Center contains an important collection of works by and about Baudelaire, including first editions, translations of his works, and ephemera, among other things. One of Baudelaire's most famous works is the poem collection *Les fleurs du mal*, which is available in many editions and even exists in various forms on the Internet.[17] Vanderbilt's special relationship to Baudelaire suggested a DH project: an online presentation (Web site) of the various editions of *Les fleurs du mal*. We are calling the project the Corpus Baudelaire.[18]

To make possible the types of things we mentioned above — field-specific searches, creation of tables of contents on the fly, comparative displays of variants in the different editions, varying selections and ordering of contents, and so on — we need to mark up the text. This is a lot of work, but the dividends should make it worth it. You can get a sense of the kind of work that might be necessary by looking at a poem from *Les fleurs du mal* that has been marked up in TEI.

```
50    <text>
51      <body>
52        <div type="poem" subtype="sonnet">
53          <head>
54            <title type="main">A Théodore de Banville</title>
55            <title type="sub">1842</title>
56          </head>
57          <lg type="stanza" subtype="quatrain" n="1">
58            <l n="1">Vous avez empoigné les crins de la Déesse</l>
59            <l n="2">Avec un tel poignet, qu'on vous eût pris, à voir</l>
60            <l n="3">Et cet air de maîtrise et ce beau nonchaloir,</l>
61            <l n="4">Pour un jeune ruffian terrassant sa maîtresse.</l>
62          </lg>
63          <lg type="stanza" subtype="quatrain" n="2">
64            <l n="5">L'œil clair et plein du feu de la précocité,</l>
65            <l n="6">Vous avez prélassé votre orgueil d'architecte</l>
66            <l n="7">Dans des constructions dont l'audace correcte</l>
67            <l n="8">Fait voir quelle sera votre maturité.</l>
68          </lg>
69          <lg type="stanza" subtype="tercet" n="3">
70            <l n="9">Poëte, notre sang nous fuit par chaque pore;</l>
71            <l n="10">Est-ce que par hasard la robe du Centaure,</l>
72            <l n="11">Qui changeait toute veine en funèbre ruisseau,</l>
73          </lg>
74          <lg type="stanza" subtype="tercet" n="4">
75            <l n="12">Était teinte trois fois dans les baves subtiles</l>
76            <l n="13">De ces vindicatifs et monstrueux reptiles</l>
77            <l n="14">Que le petit Hercule étranglait au berceau?</l>
78          </lg>
79        </div>
80      </body>
81    </text>
```

The TEI markup is found within the < and > brackets, and in this case it specifies the type of object in question ("poem" and "sonnet"), line groups and their types ("stanza"), lines and their number within the poem, and so on. But this is only a portion of the markup for this poem; another section (the header) is devoted to metadata about the poem (who encoded this poem; the institution sponsoring this project; and so on).

Once the documents have been marked up in TEI, we can begin to use XQuery to do things with the documents. Since the project will eventuate in a Web site that presents

various editions of *Les fleurs du mal*, the XQuery will govern both the functionality and the appearance of the Web site. We have created three XQuery documents, each of which performs slightly different tasks. One of the documents retrieves the titles and associated poems by a unique identification number. Another XQuery document handles the display (or view) of the Web site, including the ordering of the table of contents for the poems, the display of the poems themselves on individual pages, and so on. A third XQuery document brings these activities of retrieval and display together to present all of the poems on a Web site. The results are preliminary, but the poem we saw in TEI format above appears like this on the site:

Marking up text with TEI may be time-consuming, but we hope the benefits of the work are more clear now that you've seen how you can use XQuery to query and present the marked-up data. If you find yourself with a text-based project, you may want to consider TEI and XQuery as tools for use on that project.

2. ASK TO COLLABORATE ON A DIGITAL HUMANITIES PROJECT

Another strategy for getting involved with digital humanities is to collaborate with a member of your institution who is already working on a digital humanities project. In our case, we are fortunate that several members of the Vanderbilt University community have such active projects.

For instance, members of the library staff have assisted in various ways with Syriaca. org, the Syriac Reference Portal.[19] David Michelson, general editor of Syriaca.org and

Assistant Professor of the History of Christianity at Vanderbilt University, explains what Syriaca.org is in the video linked from this Web page: http://hdl.handle.net/1803/7147. In another video, linked from http://hdl.handle.net/1803/7148, Michelson discusses how collaboration with librarians has been instrumental in the development and success of his project.

3. REVITALIZE A LIBRARY INITIATIVE AS A DIGITAL HUMANITIES PROJECT

A third strategy is to recast an existing library digital initiative as a digital humanities project. For instance, a project developed solely by library staff may be opened up so that students and also faculty may contribute. In our case, we collaborated with a graduate student to enhance a long-running digital project, the online Revised Common Lectionary.

The online Revised Common Lectionary was the vision of Anne Womack Richardson, Digital Projects Librarian in the Vanderbilt Library system. Since 1995, when it was first announced on the listserv ATLANTIS, the website has remained a valued tool, currently receiving 100,000 unique visits from 180 countries each month. Its relevancy has been maintained by major technology upgrades occurring at several points over the two decades, and many enhancements that have been added to the website as a result of user suggestions. As mobile use has grown to one-third of the total visits to the site, the request for mobile-friendly apps has been a frequent enhancement request. This particular request has remained unfulfilled, since the time and expense of creating an app prevented it from receiving administrative support.

Many of the digital projects within the library system are carried out through the Dean's Fellowship program. This program, first implemented in 2013, was designed to create in-depth learning experiences for students through collaboration with library staff on projects submitted by the campus libraries. The process is competitive for both the libraries proposing projects and the students applying for the generously funded fellowships. The Divinity Library proposed its first project in the spring of 2015 to develop a model for responsive web design for the Revised Common Lectionary website.[20] A graduate student in the Computer Science department applied for the position and the proposal was accepted for the 2015 summer term.

The project description stated that the Dean's Fellow will develop a model by examining the Revised Common Lectionary analytics, researching best practices, and proposing an implementation plan. The plan would include mockups of what the site would look like at a variety of display sizes. The project team consisted of the graduate student, Anne Womack Richardson, and Jodie Gambill, a systems librarian. The team met weekly to discuss work during the previous week and make assignments for the following week. Every other week there was a meeting of all of the Dean's Fellows and their Library staff mentors. This was an opportunity for the students to present their work at different stages in the process and receive advice and encouragement from their peers and the other mentors.

At the time of this presentation, the student had created mockups of the site for an iPhone 3.5 and a tablet using Bootstrap[21] (a responsive HTML and CSS framework) and wireframes. The student was not expected to fully code a new site, but

his involvement in an extension of the site to mobile platforms is an example of how an existing library digital project can become a digital humanities project. The code from the project is available at our Github repository.[22]

4. OFFER DIGITAL SCHOLARSHIP WORKSHOPS

Offering workshops on digital scholarship to your community is another way for librarians to become valuable partners in campus digital humanities initiatives. As mentioned, the digital humanities encompass a wide range of fields and skills. As you develop skills in particular areas and tools, teach what you've learned to others in your academic community.

For example, we sponsor a digital scholarship workshop series at Vanderbilt University. The library puts on one-hour workshops every Friday during the fall and spring terms on a variety of digital humanities topics, including digital text encoding with TEI, basic statistical programming with the open source R programming language,[23] educational gaming using Minecraft, geographic information systems using open source toolkits like Leaflet[24] as well as industry standard software like ArcGIS,[25] and source control using Github.[26]

Faculty and students appreciate the opportunity to learn the basics of these technologies. In some cases, we've also adapted our workshops at the request of faculty into class sessions. We also make our notes from these workshops available on Github for others to reuse.[27]

5. CO-TEACH DIGITAL HUMANITIES COURSES

Librarians may also collaborate with faculty members to offer a digital humanities course. In the spring 2014 semester, one of the authors collaborated with David Michelson (mentioned above in the section on DH collaboration) to co-teach a graduate seminar titled "Topics in Digital Humanities: Introduction to Digital Text Editing and Analysis."[28] Students learned how to mark up texts in TEI, explore them using XQuery, and analyze them with the R programming language. They also read key works in the digital humanities literature, including Moretti's *Distant Reading*[29] and Matthew Jocker's *Macroanalysis*.[30] During the semester, participants developed their own digital humanities projects, presenting them to each other (as well as to interested members of the campus community) during the final meeting of the course. The syllabus for the course is freely available for those who would like to adapt the seminar to their institutional contexts.[31]

6. PROPOSE DIGITAL HUMANITIES INSTITUTES

Finally, as you gain significant expertise in a particular area of the digital humanities, you may consider applying to host an *Institute for Advanced Topics in the Digital Humanities*.[32] The Office of Digital Humanities at the National Endowment for the Humanities offers this grant program "to increase the number of humanities scholars using digital technology in their research and to broadly disseminate knowledge about advanced technology tools and methodologies relevant to the humanities."[33] In our case, we proposed an institute (titled the *XQuery Summer Institute: Advancing XML-Based Scholarship from Representation to Discovery*[34]) to teach twelve members of the

international digital humanities community about applying XQuery to problems in the digital humanities.

Six faculty members led the instruction for the twelve participants during the XQuery Summer Institute, which ran for two weeks from June 9 to 20, 2014. Among our guest instructors was Jonathan Robie, co-inventor of the language and lead editor of the XQuery recommendation at the W3C.[35] The curriculum and teaching materials for the Institute are all freely available at our Github repository.[36] For those interested in the details of the Institute, a "White Paper" describing the institute and its outcomes is available on the NEH website.[37]

CONCLUDING THOUGHTS

We have indicated a number of ways, roughly in order of difficulty and level of commitment, to get started with a digital humanities program at your institution. While engaging with the digital humanities may initially seem daunting given the myriad tools and technologies involved, our recommendation is to pick one or two topics as a starting point. In many cases, you may find it necessary only to extend one of your current activities. For instance, your metadata librarians might become campus partners to faculty members interested in learning markup languages like TEI. If you are a member of a smaller institution, you might also consider asking to collaborate on a digital humanities project at a larger institution. As digital humanities becomes more and more central to faculty projects in religious studies and theology, faculty and students will value any support you can provide.

ENDNOTES

1 See https://github.com/hepplerj/whatisdigitalhumanities/blob/master/dayof quotes_full.csv.

2 See http://whatisdigitalhumanities.com/.

3 See http://neo4j.com/.

4 See https://www.r-project.org/.

5 See https://www.rstudio.com/.

6 See https://www.python.org/.

7 See http://pandas.pydata.org/.

8 Franco Moretti, *Distant Reading* (New York: Verso, 2013).

9 See http://leafletjs.com/.

10 See https://www.arcgis.com/.

11 See Ludwig Wittgenstein, *Philosophical Investigations*, trans. G.E.M. Anscombe (New York: Macmillan, 1953), §65ff.

12 See http://opensource.org/licenses.

13 See http://www.gnu.org/licenses/gpl-3.0.en.html.

14 Jonathan Zittrain, "The Generative Internet," *Harvard Law Review* 119 (2006), 1981.

15 See http://www.tei-c.org/.

16 See http://www.library.vanderbilt.edu/bandy/.

17 An impressive Web site that presents several editions of Baudelaire's poetry collection is FleursDuMal.org (http://fleursdumal.org/). The proposed Vanderbilt DH project will differ from FleursDuMal.org in that the poems used for the Vanderbilt site will be marked up in XML, thus allowing manipulation not possible with static HTML data.

18 Information about the project, along with TEI and XQuery documents, can be found at https://github.com/HeardLibrary/corpus-baudelaire.

19 See http://syriaca.org/.

20 See http://lectionary.library.vanderbilt.edu/.

21 See http://getbootstrap.com/.

22 See https://github.com/HeardLibrary/lectionary.

23 See https://www.r-project.org/.

24 See http://leafletjs.com/.

25 See https://www.arcgis.com/.

26 See https://github.com/.

27 See https://github.com/HeardLibrary/workshops.

28 See http://paralipomena.com/.

29 Moretti, *Distant Reading*.

30 Matthew Lee Jockers *Macroanalysis: Digital Methods and Literary History* (Urbana: University of Illinois Press, 2013).

31 See http://paralipomena.com/schedule/.

32 See http://www.neh.gov/grants/odh/institutes-advanced-topics-in-the-digital-humanities.

33 Ibid.

34 Our grant application is available online: see http://www.neh.gov/files/grants/vanderbilt_university_advancing_xml-based_scholarship.pdf.

35 See http://www.w3.org/TR/xquery-31/.

36 See https://github.com/XQueryInstitute.

37 See https://securegrants.neh.gov/publicquery/main.aspx?f=1&gn=HT-50080-13.

E-Book Lending Project: Progress Report

by Donna R. Campbell, *Westminster Theological Seminary*; Steve Jamieson, *Covenant Theological Seminary*; Thad Horner, *Asbury Theological Seminary*; Stephanie Fletcher, *Trinity International University*

INTRODUCTION

The good news is that the pilot project is live and operational. See http://www.theologicalebooks.org.

Donna R. Campbell introduced the E-Book Lending Project Leadership Team members: Thad Horner (Technology), Steve Jamieson (User Experience), Stephanie Fletcher (Acquisitions & Cataloging), and Donna R. Campbell (Project Leader & Publisher Liaison). We are currently seeking a replacement for the Acquisitions & Cataloging position.

Next, she introduced the pilot libraries: Asbury Theological Seminary, Corban University/Western Seminary, Episcopal Divinity School, Golden Gate Baptist Theological Seminary, St. John Vianney Theological Seminary, and Westminster Theological Seminary.

Our process has consisted of inviting religion and theology publishers to sell e-books to the pilot libraries based on the Statement of Common Understanding for Purchasing Electronic Content (SCU). We also encourage an optional agreement to our Interlibrary Loan (ILL) Addendum. Purchased titles are delivered directly to the libraries through Dropbox or an online account on the publisher's Web site. Invoices are provided through Dropbox or email.

PATRON EXPERIENCE

Steve Jamieson began with a summary of comparing and contrasting the patron experience utilizing our platform with other typical vendor giants' platforms. He demonstrated action steps in our platform's patron experience such as the simpler login process and the use of Adobe Digital Editions in checking out and returning e-books.

ADMINISTRATION EXPERIENCE

Donna R. Campbell demonstrated the easy steps for uploading purchased e-content, cataloging metadata, and book cover images. In addition, she highlighted the application of DRM and lending permissions.

PUBLISHERS

Currently four (4) publishers have agreed to the SCU as well as our ILL Addendum: Eisenbrauns, Smyth & Helwys, DeGruyter, and InterVarsity Press. Ashgate has agreed to the SCU and will revisit the possibility of agreeing to the ILL Addendum. Negotiations are in progress with additional publishers. [Since the presentation, Crossway and Evangelical Press have agreed to the SCU and ILL Addendum.]

PLATFORM

An evaluation of the third-party platform, hosted by OdiloTID, was delineated along with the pros and cons of the company's customer service. The options for patron authentication are API, LDAP, SIP2, Screen scraping (III ILS), and CSV export — Odilo account.

PILOT LIBRARIES

Due to slow progress and dissatisfaction with the hosting company, one library withdrew from the project. In spite of the frustrations, six (6) pilot libraries remain because of the potential and the momentum.

The rationale for continued investment includes the following aspects:

- Security.
- Direct links.
- Easy to purchase and load content.
- Title by title selection.
- Unique: Sharing resources with other libraries.
- Unique: Representation of theological and religious publishers not found elsewhere. This also supports the goal of having ONE platform to improve the user experience and administrative duties.
- Unique: Migratability.

FUTURE PLANS

We will be recruiting additional libraries with the following anticipated dates:

- *Fall 2015*: Negotiations with platform vendor and recruitment of new libraries.
- *January 2016*: Commitment phase with platform vendor.
- *July 2016*: Go live with new libraries.

With the power to migrate, we will monitor the changing e-book environment for other platform choices.

QUESTION & ANSWER

We were delighted that religion and theology publishers participated in this discussion. They expressed interest in the simplicity of our transaction process and the clarity of their return on investment compared to other venues.

Expanding the Theological Library's Mission with Writing

by Jonathan C. Roach, St. Thomas University

MISSION

My focus here today is on expanding the theological library's mission through writing. The heart of our mission for decades has focused on research because research was hard and time-consuming: Students and faculty needed our help to find resources. Research required a physical visit to the library and hours paging through paper indexes. What previously took a trained theological librarian days — compiling a bibliography of great resources for a paper and then tracking those sources down — now takes hours or maybe even just one hour to finish. But as a team of librarian scholars argue, "new technologies, the ubiquity of the Internet, and the superabundance of available information have given librarians new opportunities to reenvision their roles, service solutions, and collaborations in this evolving information environment."[1] We have the freedom to expand our mission, to branch out, to leave a bigger footprint on the learning process.

This gives theological libraries a huge opportunity to ask questions about our services, our roles, and what our communities need. As theological librarian Anthony Elia point outs, we need to be asking questions about theological libraries. He recommends asking: "What is the business of a theological library? . . . What is the purpose of a theological library? . . . [and] What CAN a theological library become?"[2] I love to focus upon what we can become. Change has been a constant, maybe the only constant, in the 3,000-year history of libraries. Libraries predate the founding of the first universities; we are older than Christianity; and we have reinvented ourselves many times. From clay tablets to papyrus, to scrolls, to codex, to printed books, to print-on-demand, to e-books accessed through mobile apps, to who knows what next. We keep changing. It is the dynamic nature of our field. The library world of five years ago is gone, and today's realities will soon be tomorrow's memories.

We must create change that is more than just buzz words and filler. We must keep redesigning ourselves again and again. If you want an example of institutions that couldn't keep up with the change in the information world go look for a Borders Bookstore or a Blockbuster Video. Ten years ago these were billion dollar companies with tens of thousands of employees. Today they are gone.

I love to begin questioning by focusing upon the people using my library and the people who could be using the library. I ask: How can we serve them better? Research is becoming easier, and this gives us the opportunity to focus on additional aspects of student and faculty services and success. How CAN our theological libraries empower the success of our students, our faculty, our schools, and our churches? I believe we should begin with writing and reading. The areas of reading and writing have been deeply integrated with research, and they are drivers of successes. Researcher James Reither argues that "academic writing, reading and inquiry are inseparably linked; and all three are learned not by doing any one alone, but by doing them all at the same time. To 'teach writing' is thus necessarily to ground writing in reading and inquiry."[3]

Research, reading, and writing are all interrelated, overlapping fields. We need to view research, reading, and writing holistically. The people in our communities need to be able to do all three to be successful. And we need to understand that they cannot be separated; rather, research, reading, and writing enhance, foster, and nourish each other. They are all pieces of the same puzzle. In the big picture, they are one messy, multifaceted activity.

READING

The piece of that puzzle that I want to focus on today is writing, but I want to take a few minutes to touch on another slice of learning pie: Reading. Reading is deeply interrelated with the processes of research and writing. And academic librarians, unlike our public library colleagues, have not viewed reading as a serious focus of our time and energy. Public libraries spend considerable time, from children's story hours to senior book clubs, promoting a culture of reading. And although theological librarian Laura Harris has done presentations on teaching analytical reading skill to our students,[4] and theological librarian Christine Wenderoth has asked us to consider the important question, "how are seminary students learning to be the kind of readers the church needs?,[5] most of our theological libraries do not spend much time on reading as a critical aspect of our mission.

I want to strongly assert that I believe that reading is another area where theological libraries should be expanding our missions. I believe in the theological library's role in the slow reading movement,[6] in popular reading promotion, in fostering and supporting book clubs, and in forming our communities to practice reading as a spiritual practice.[7] We need to foster a culture of reading. We need to expand our mission in the area of reading also.

I will say it again: research, reading, and writing are all part of the same process. This is not a new idea. Davonna Thomas argues that "the view of reading and writing as components of the same construct dates back to the ancient art of rhetoric."[8] But during the 20th century, research, reading, and writing were broken apart and forced into a linear model. First, students did research. Then, students read the research. And finally, students wrote the paper. A skill-based model was promoted where research was an information literacy skill (finding the text), reading was viewed as a receptive skill (decoding the text), and writing was the productive and expressive skill (encoding thoughts into a text for others).[9] We artificially broke apart research, reading, and writing into discrete sub-skills and taught them in a linear model. Or even worse, we assumed that everyone who reached higher education had all of these skills and all they needed was a brief orientation. But when our students and faculty write theology, they are not merely writing a paper. They are also engaging their own dynamic process of theological reflection that integrates research, reading, and writing with their faith. And I believe that theological libraries have a role to play in all of these dynamic parts.

INFORMATION LITERACY FRAMEWORK

Another reason that we need to expand our mission through reading and writing is the developing understanding of information literacy. The dynamic relationship

between research, reading, and writing is becoming engrained in our understanding of information literacy. Understanding research, reading, and writing as silos, as separated, non-related activities, fails our students and fails our intended outcomes for fostering successful, information-fluent faculty and students. Research skills alone do not equal information literacy. From the perspective of information literacy, we cannot view research, reading, and writing as separate activities either. Librarian Reabeka King reminds us that "reading and writing are hybrid acts of literacy. Writing influences reading and reading influences writing."[10] Information literacy is a rapidly developing field. Information literacy is becoming information *literacies*.[11] Concepts such as transliteracy[12] and metaliteracy,[13] which focus on the holistic understanding of information, are becoming the norm in the library world.

Last March the new *Framework for Information Literacy for Higher Education* was published by ACRL. This framework does not replace ACRL's existing information literacy outcomes; rather, this new framework outlines, supports, and shapes the standards into the "dynamic and often uncertain information ecosystem" of postmodern libraries.[14] Our understanding of literacy is changing. Theological libraries need to engage information literacy not as research skills that can be taught in a session grounded with a post-positivism ontology, epistemology, and methodology but with a constructivist or transformative ontology, epistemology, and methodology approach that embraces a fluid and changing ecosystem of literacies. As Reabeka King argues, "in case of the library's information literacy session, we must keep in mind that information literacy cannot be taught; it is developed and acquired socially, interactively, and through other meaningful modes. Information literacy is not information literacy without reading and writing."[15] Our framework of information literacy must include all aspects of research, reading, and writing. And this is just one more reason why we need to expand our mission to incorporate more writing support.

CHANGE IN THEOLOGICAL WRITING

In addition to the changing nature of information literacy, we also have the changing nature of theological research and writing driving our need to expand our mission. Both Daniel Aleshire, from ATS, in his white paper examining the future work of theological educators, and theologian Heather Walton, in her book on theological writing published in the summer of 2014, describe a change in theological research and writing. Aleshire argues that teaching and learning in theological education has changed. He writes that it

> engages a more personal form of learning. While it is intellectually engaged, it reflects a different form of academic effort than the one associated with scholarly discipline learning and professional theological education. (Research assignments have been decreasing, while integration and theological reflection assignments have been increasing, for example.) Like the change from the classic model to the professional, it will be critiqued as less academic, perceived as surrender to cultural demands.[16]

While theologian Heather Walton observes that

> the requirement to reflect and write about experience from a theological perspective has increasingly become a cornerstone of practical-based learning and theological education. This is part of a shift in emphasis away from traditional pedagogical models founded upon knowledge acquisition and skills training. The intention is to foster a perception and awareness of God in the midst of life which will enable people of faith to orientate their practice according to their beliefs and values and also to communicate their convictions in ways that are rooted in and relevant to the cultural context in which we live.[17]

Walton builds her argument "to show how the turn to reflective writing theology can be seen as part of a larger cultural, epistemological and pedagogical shift."[18]

This ontological, epistemological, and methodological shift towards reflectivity and reflective writing will have a tremendous impact upon theological libraries. It will express itself differently in the writing cultures of different schools of theology and seminaries, but I believe that it will shift paradigms of research, reading, and writing dramatically. In particular, the shift in the research paradigm will impact theological libraries that restrict their mission to the research aspect of information literacy alone. It will reduce their influence, reduce their impact, and reduce the value they add to the theological education process. This negative impact can be overcome by reinventing ourselves and expanding our missions to embrace a larger role for our theological libraries in the educational processes of reading and writing, for our users' success.

LEVELS OF THEOLOGICAL WRITERS

There is another driver to address writing needs in theological education: there is a NEED. The growing diversity of skill levels among our student bodies has left our students and faculties with a tremendous need for writing support. We have some students who need help with basic skills just to pass their classes; we have another group of very talented writers who want to take the step and write for publication; and we have another group of writers who are somewhere in the middle. But as Lucretia Yaghjian points out, "although the production of writing is a major requirement of the theological curriculum, the practice of writing is so very much taken for granted that it disappears into the curriculum like invisible ink."[19] Writing is rarely considered a curricular issue, but there are real needs and opportunities for the theological library to step up and help with these.

Librarian Reabeka King argues that libraries have the potential to fill a key role in our institutions as negotiators between the classroom and student services. She writes, "with an understanding that the use of the library is a part of the writing process based on the support that librarians provide, there is a need for continuous dialogue among disciplines to examine students' writing processes in the library. Librarians have great potential to act as negotiators within our institutions, especially the more deeply engaged we are in the holistic process of thinking, research, and writing."[20]

For our students who need basic skills, there is an urgent need. Theologians Jane McAvoy and Deborah Core note that "seminary faculty are convinced that this is the students' problem, not theirs…Students counter with the equally compelling question, 'what does good writing have to do with being a pastor?' They grumble about professors grading more on the form of their papers than the content. They are convinced that their writing standards are the professor's problem, not theirs."[21] The library, sometimes partnering with a writing center or a center for teaching and learning, has the potential to bridge this gap between students and faculty. Writing problems are everyone's problem. And it is my experience that writing centers cannot do it all, even when they have the resources they need. The writing need is too great. We all need to pitch-in and work together.

Theologian Lucretia Yaghjian describes the writing center as "a kind of 'hospital' where the 'patient' can recover from the particular deficiency and engage in the appropriate 'writing practice,' or remedy necessary for that recuperation."[22] But in a hospital, the doctor can't do it all. Care requires a team approach, where everyone is a writing instructor. I will focus upon the best practices of writing centers and libraries in a few minutes, but theological libraries do have an important role to play with writing here in the area of basic writing skills. From the first contact in the reference interview, continuing through bibliographic instruction and library programming, and proceeding to the library acting as a publication medium, the theological library can foster and nourish writers.

There is an outreach opportunity beyond this basic skills group: for that middle group of writers there is opportunity to build upon their existing skills. Researcher Kristen Young argues that "reflection is a skill that can be practiced and developed. Initially, not all students enrolled in the class and participating in the study knew what reflective writing was or what it entailed. Students were given support to educate them in this area. Support included academic reading, lectures, reflective writing workshops and an overall opportunity to develop their skills further."[23] These are all roles that the theological library can take up, alone or in partnership with writing centers or centers for teaching and learning. And don't forget the gifted writers: there are opportunities here to also shape and form the next generation of theological authors. I will touch on those opportunities when I discuss potential writing programming and author services.

WRITING AND THE REFERENCE INTERVIEW

For all three of the groups of writers I have identified, the theological library's writing mission begins during the reference interview. Librarian Reabeka King notes that "because students come to us for support at the autonomous stage of their writing process, librarians have a teaching opportunity to help guide and support them through this process."[24] We have the opportunity to ask open-ended, probing questions that elicit not only what information the student believes he or she needs, but why they need it and how they plan to use it. King points out that "librarians have to assess the stage of the students' research process. At the beginning stages of the research and writing processes, students must engage in planning, since writing is a thinking tool, we must encourage this act while they brainstorm or explore topics for their research."[25]

We can help with brainstorming, planning, and developing their ideas while we help the student gather the resources. All of these activities engage us, the librarian, in the pre-writing process.

During this pre-writing stage, we have the opportunity to empower students to think outside of the box. For example, when librarian Anamika Megwalu had students who needed to use five peer-reviewed sources but had a topic that was too new to make it into peer-reviewed sources, she saw an opportunity. She writes, "foreseeing students' information needs, I ask them questions such as 'What do you want to know about the Arab Spring?' and 'What do you want to discuss in your essay?'"[26] These types of probing questions give librarians insights into how the student wants to use the information, which empowers us to help them think about writing while they are beginning their research. She then helps them find resources from newspapers and reports that are not peer-reviewed and then support these sources with peer-reviewed research on underlying theories that related to the topic to empower students to write about a topic they were passionate about but still met the professor's requirement of five peer-reviewed resources. That is the power of a good librarian conducting a great reference interview.

As we help writers find and discover resources, we can help them to begin outlining and correlating resources. This also helps our users select additional resources, look for missing elements in their research, connect their experiences with other information resources, and build support for their arguments and reflections. As Reabeka King notes, "writing entails constructing meaning from text through reading and writing. To build meaning, they must organize, select, and connect the information. They build by drawing from textual sources and interweave it with stored knowledge."[27] All of these activities engage us, the librarian, in the drafting stage of the writing process.

The reference interview is also a time when the theological librarian can help students understand the writing culture of a particular professor or school. The longer we stay at our schools the more we understand the writing culture and unwritten expectations of each of our faculty and of our entire institution. Lucretia Yaghjian notes that "as a theological student at Weston, I took biblical studies courses from four different professors, each one of whom had very different expectations of what a good exegesis was and how it should be written."[28] Understanding these unwritten expectations is hard for a student. During the reference interview, the librarian can help students understand these writing cultures and empower them for writing success.

During the reference interview, the theological librarian can also work to prevent information overload and data dumping, both problems that Reabeka King notes. She writes that "data-dumping and information overload are two challenges that are partly attributed to the inability to organize information."[29] During the reference interview, we can help students cut off their searches so that they do not become overwhelmed by the massive amount of information they find or find so much quality information that they feel that they need to include it all in their papers.

Finally, we can make sure that students leave the reference interview feeling empowered, feeling that they have a voice that is worth sharing. King notes that "as part of having a successful reference interview, we need to support their self-efficacy

and help them feel empowered."[30] As we help students engage the resources, we can help them integrate their own voices into scholarly conversation. We can empower them to see themselves as a theologian who has insights and experiences worth adding to the conversation. We can help them correlate their personal experiences and write a stronger narrative with both their personal voices and scholarly content from the library.

WRITING AND BIBLIOGRAPHIC INSTRUCTION

Our next chance to incorporate more writing experience into the library's mission comes during bibliographic instruction. As theological librarian Barry Hamilton notes, "the teaching of research methods in theological education has followed this positivist model that objectifies knowledge and emphasizes resources while minimizing interpretation."[31] He illustrates this by noting that our library "curriculum has focused on teaching traditional library skills — using a catalog, locating materials in the classification system, taking notes, and citing sources. As an object, knowledge is something 'other' than the researcher — something to be found in books and journals. According to this model, the chief end of the research is to finish assignments rather than experience transformation."[32] But as Hamilton argues, and as I believe, we need to break out of this post-positivist model and work in a constructivist paradigm to maximum interpretation, i.e., reading and writing, during bibliographic instruction to understand that our goal is more than just finishing the assignment.

We can do this using several methods, but the two methods that I like to focus on are active learning and flipped models of bibliographic instruction. Active learning is a pedagogical approach that engages students in reading, writing, discussing, and problem-solving activities rather than passive listening during the lesson. During a session of bibliographic instruction that focuses on active learning, the librarian provides short demonstrations followed by students practicing activities. A team of librarian authors who worked to refine this approach note that "even those librarians who had previously prided themselves on incorporating active learning techniques into their instruction sessions were confronted with the reality that they still talked too much. In the continuing reflection and revision that has occurred since the second iteration of the lesson, librarians have reduced the total demonstration time to roughly six minutes."[33] At St. Thomas University, we craft practice activities based upon assignments that the students have in bibliographic instruction sessions on writing and research. We have students try higher-level thinking and learning activities rather than just listening. For example, a student might need to show the librarian a paper outline and note where each resources fits into that outline at the end of the bibliographic session.

A method of active learning that maximizes interpretation and production is flipped bibliographic instruction. In flipped instruction students watch the lesson or lecture at home and do the assignment in the classroom. As Andrea Brooks defines it,

> a flipped or inverted class refers to a pedagogical model combining instructional technology and active learning techniques. In a flipped classroom, students are typically instructed to view online lectures or tutorials outside of class.

Instructors use class time to guide students in applying lecture material, usually relying on active learning and group work to create a collaborative and engaging learning environment. In other words, 'that which is traditionally done in class is now done at home and that which is traditionally done as homework is now completed in class.'[34]

For example, a librarian might record short bibliographic instruction videos and upload them onto a platform like YouTube, where students would be required to watch them before class, or a librarian might break-up, or "chunk," the lesson into several short videos that each covers one area. Librarian Sara Arnold-Garza explains that "they may break a topic into several videos addressing subtopics, a technique known as *chunking*, which could help students access and process a large, interconnected set of ideas more easily."[35] Then, during the bibliographic instruction sessions, students would come to the library and work with a librarian to do their assignment. The lesson and the homework are flipped. This allows the librarian to be there working with students as they find and read resources and then incorporate these resources into their written assignments. There are several benefits to this approach. As Arnold-Garza explains, it provides "more time to interact and clarify material, more time to explore concepts deeply, and more time for additional learning objectives or practice with active learning";[36] and "there is more time for extended classroom discussions and exercises, helping students reach deeper understandings of concepts."[37] This method has the added benefit of allowing students to watch the videos at their own pace and to go and review the materials later.[38]

Both of these models of active learning maximize the classroom time, where librarians are interacting with and instructing students during their searching, outlining, and drafting processes. These activities really impact student success, foster greater student fluency with information, and improve information literacy skills.

WRITERS' GROUPS AND PROGRAMMING

The third opportunity to expand the theological library's mission in writing comes through programming, especially writers' groups. There are many models for writers' groups. One workshop model is to bring together a group of writers who write similar genres and at similar skill levels. The group might begin with a writing lesson by an invited speaker or start with a creative writing activity to get their creative juices flowing. Next, each writer passes out what they have brought to share. The first author explains what kind of feedback would be helpful and then reads the work out loud without stopping to explain or to add details. Then the author listens, without interrupting, as the group talks about the piece and offers positive feedback and ways to improve the piece. Then the author asks the group members specific questions about their reactions or feedback. Then the next author begins sharing.

Writers' groups for both fiction and nonfiction genres are great outreach methods for theological libraries to connect with students, faculty, alumni, and faith-based authors. Writing groups foster better writing and are more productive for writers. I will highlight later a writers' group that we started at St. Thomas University Library for dissertation-stage students that has proven successful.

Nonfiction writing groups empower even very good writers to become better writers. I always recommend having a librarian host each writer's group. The librarians can plan programming, if the group wants it, including recruiting speakers, doing presentations on style manuals, and presenting best practices for various writing. Even a short, ten-minute talk on topics like those highlighted by theological librarian Anthony Elia — "what does it mean to 'cite' something vs 'quote' something, and does this matter?"[39] — provides excellent jumping-off points for an academic nonfiction writing group session. Even a short, ten-minute presentation can become very important for even good writers because as theological librarian Christine Wenderoth points out "we cannot assume that graduate students already 'must' know how to do these things simply because they are in graduate school."[40] Writing groups offer writers peer support, practice at overcoming errors, and accountability to keep them writing.

Beyond student writing groups, another form of a nonfiction writing group is an academic writers' group for teaching faculty and librarians to discuss and develop their potential publications. This type of writers' group can focus on individual or group projects. Librarians Kathy Campbell, Mark Ellis, and Leslie Adebonojo suggest that "collaborative research can provide an effective solution for busy librarians who need to show a record of research."[41] They report that "in the two years during which the writing group has been working together, it has produced four articles and nine presentations, with several in-progress efforts. In addition, the writing group has encouraged members to develop individual projects for presentation and publication outside of the group's scope."[42] Skip Bell notes that "faculty with strong religious commitments not only publish less often, but also are less likely to think of themselves as intellectuals, and more likely to emphasize teaching over research."[43] The theological library has a great opportunity to bring these faculty into a writers' group to support and encourage them as authors who have important insights and research to share through publication.

In addition, I strongly recommend starting fiction or creative writing groups. Gathering together writers who want to be novelists, poets, and playwrights provides a great opportunity for theological writers. In addition, programming around National Novel Writing Month provides a great opportunity to organize writers' groups. Liddy Brown and Bonnie Brzozowksi explain that "NaNoWriMo (na-noh-rhy-moh) is an annual creative writing challenge. Participants have 30 days in November to write 50,000 words. Created in 1999 with 21 participants in San Francisco, it has grown to more than 696,321 entrants. People worldwide sign up, track their progress, and connect on the NaNoWriMo website."[44] Whether it is centered around NaNoWriMo or a fiction writing group, creative writing groups often just need a room and a host. Other programming, such as talks or readings by published authors and writing contests, inspires other writers to write more and become better writers. All of these writers' groups and programs provide a wonderful opportunity for outreach and foster a wider mission for theological libraries.

PARTNERING WITH WRITING CENTERS

Theological libraries also have many opportunities to expand their writing mission with partnerships, especially with writing centers and centers for teaching and learning. Next fall, my university is moving our entire Writing Center and its staff into the Library. As theologians Jane McAvoy and Deborah Core explain, "libraries and writing centers often operate as separate entities, but they provide similar services to students."[45] Libraries and writing centers share a number of similarities, goals, and missions. This provides a very natural bond to form partnerships around. We both exist as a support service for our community.

Many schools of theology and seminaries struggle with supporting and staffing writing centers. Sometimes, McAvoy and Core point out, seminaries have even tried outsourcing their writing centers. McAvoy notes that "when I arrived at LTS, the practice was to remand students to the writing center, a writing program that was outsourced to a local liberal arts college."[46] But outsourcing rarely works because of the special nature of theological writing. Especially with the paradigm shift in theological writing, there is a growing need for tutors and writing consultants who understand the unique nature of theological writing.

Librarians and writing centers share similar perspectives. Theologian Lucretia Yaghjian points out that "the tutor's goal is not 'fixing' the student's paper, but facilitating his or her own writing competency and fluency by walking with the students through the draft, asking pertinent question, and providing stylistic and structural feedback for the students when preparing the final draft of the paper."[47] This overlaps with the librarian role of facilitating information fluency. We both share the object of empowering the person to be self-sufficient learners. Instead of fishing for them, we are both trying to teach them how to fish for themselves. We are not there to fix things for them, but to empower them to become agents in their own success. Or, as Cooke and Bledsoe explain, "librarians and writing center consultants share a common goal — helping students complete their research papers."[48] Both writing tutors and librarians empower students to learn to do it for themselves in the future.

Given these similarities, there are a number of best practices that foster our collaboration with writing centers. The first step is observation. Writing tutors need to observe librarians in action and librarians need to observe tutors in action. We have a lot to learn from each other. Cooke and Bledsoe write, "we collaborated to observe each other's service desk at the library and at the writing center. These observations led to increased awareness of the types of assistance provided by the respective areas."[49] These observations empower librarians and writing tutors to share an understanding of each other's approaches and to begin mutually beneficial planning. We are all working towards the same successful outcomes.

Another best practice is shared-space planning. Many models have been tried both by myself at St. Thomas University and by librarians around the world. Librarian Mardi Mahaffy notes that "close proximity also helps writing consultants and librarians to become more familiar with one another's roles, and eases the way toward referrals."[50] There are three major possibilities here. The first two models involve people going to

other locations. Libraries can offer satellites with librarians and their services in the Writing Centers,[51] or Writing Centers can open satellites in the library.[52] From the research that I reviewed, having the Writing Center open a service location in the library works better than a librarian going to the Writing Center to work. Students don't seem to expect to find librarians out of the library, but for some reason they seem to find it natural to find writing tutors in the library. The third model is to move the writing center into the library.[53] The advantage of moving the writing center into the library is the convenience of one-stop service. Everything that a student needs to write a successful paper is in one location. If you add a beverage service, great technology, and comfortable furniture the students and faculty will stay until closing and longer if you let them.

This leads to a third best practice: cross-training. As Mardi Mahaffy points out, "even if the library and writing center cannot share a building, much can be achieved when the two service providers learn from one another."[54] I believe we need to do more to encourage cross-training between our librarians and our writing tutors. Cooke and Bledsoe suggest taking one-stop shopping even further and "train[ing] writing tutors to provide reference help."[55] Writing tutors can be trained to handle many basic reference questions, and librarians can be trained to handle many basic writing questions. Every time a student's need is met without having to go to someone else, the more happy and more likely to return the student becomes. I recommend using referrals only for major issues. Likewise, writing tutors should only refer complex research question to librarians, not directional questions. And in turn librarians can answer formatting and basic grammar issues while referring out questions about organization, paraphrasing, and deeper structural issues in papers. Let collaboration grow. As Mahaffy argues, "close collaboration can pave the way toward co-instruction, or a cross-pollination of services."[56]

Another best practice for both writing centers and libraries is to encourage students to bring assignment guidelines with them when seeking research and writing assistance. This helps staff service the students better. I encourage my librarians when they encounter a new assignment to contact faculty and send new assignments alerts whenever possible to help clarify assignments. These new assignments should be shared with both writing center tutors and librarians as soon as possible to benefit everyone, including the students.[57]

Writing centers and libraries can also partner to offer programming. Cooke and Bledsoe suggest co-sponsoring workshops like the "Emergency Term Paper Workshop" and the "Procrastination Avoidance Workshop."[58] At my university, I have had fair luck with advanced workshops on various style manuals like our "You've Got Style" series, including "Chicago Style: What You Never Wanted to Know" and "Social Style with the APA." Shared programming around open access publishing, International Games Day, and successful study habits are also great opportunities.

A final best practice is, as Cooke and Bledsoe note, to "market and promote each other's services to the students."[59] Libraries and writing centers need to support each other and celebrate the hard work that we are both investing in the success of our students and faculty.

LIBRARIES AND ESL STUDENTS

I just also want to note quickly here that there exists tremendous opportunity for theological libraries to expand their writing support and services for ESL, English as a Second Language students. Helping these student negotiate the cultural and pedagogical barrier of reading and writing offers theological libraries countless chances for programming, mentorships, and partnerships. Studies have shown that peer review of writing projects[60] and relationship building by librarians empowers ESL students[61] to write better and become more successful.

LIBRARIES AND DOCTOR OF MINISTRY AND PHD STUDENTS

Another group of students who provide a great opportunity to expand the library's writing mission is our doctoral students. Whether it's doctor of ministry or Ph.D. students, all doctoral students I have worked with have writing needs. Doctoral students have intense writing needs for their classes, they have changing writing needs as they seek to form themselves into published scholars, and they have huge writing needs as they work to finish their dissertations. Based on the most recent research I could find, 51% of candidates in the humanities never finish their dissertations![62] Doctoral students need all the support and help that a theological library can give them. We can't miss the opportunity to expand our writing mission to these students.

Doctoral students face many barriers to writing a dissertation. Research has noted psychological factors such as fear and anxiety, cognition factors such as self-criticism and self-doubt, and behaviors such as procrastination and perfectionism.[63] Researchers Llechty, Liao, and Schull state that "students with ABD [All But Dissertation] status showed lower frustration tolerance, more difficulty making decisions, less ability to receive help, greater self-criticism, and less structure in their approach to academic tasks than successful PhD graduates."[64] And as they explain, these candidates lack "knowledge of how to plan, implement, and write up a large-scale independent project."[65]

Research urges "academicians to realize that many of the individual characteristics and behaviors scrutinized in the literature can and must be taught, developed, and adopted gradually by students through institutional modeling, training, direct teaching, and intentional self-study."[66] And theological libraries can offer this training and mentorship through writers' groups, programming, and services. We can also create and host awards to recognize outstanding mentors and dissertations.[67]

The nonfiction academic writers' groups mentioned earlier provide great library and peer support for doctoral students in advancing their formation as scholarly writers. Feedback and reflection from a strong writers' group empowers doctoral students to share their struggles, to identify their writing weaknesses and address those problems, and form themselves as budding authors. Studies show "that peer groups report a high degree of satisfaction with support groups that set specific writing goals."[68] As researchers Llechty, Liao, and Schull explain, writers' groups also offer opportunities early in doctoral students' careers to participate in research activities that foster "self-efficacy and skill development," and this helps candidates begin to see beyond the dissertation to life as an active scholar, which is important as they transition "from novice to expert researchers and publishing of the dissertations."[69]

SCHOLARLY WRITERS' CIRCLES

One of the writing support strategies that I have introduced is the Scholarly Writers' Circle for doctoral students. This academic nonfiction writers' group is designed to support doctoral students' scholarly formation by encouraging publication, giving peer feedback on their written assignments before they turn them in to their professor, and fostering dissertation completion. The program provides a safe space for students to share their work while developing their approach to scholarly writing and helping form them as scholars. A librarian starts the program by e-mailing an invitation to all doctoral students at the beginning of the fall term. At the first meeting, the librarian introduces the concept of writing groups and recommends guidelines for sharing papers and giving feedback. The librarian reserves the meeting space and, when the group requests it, engages speakers for workshops. As I note in my recent publication on this program, workshops are scheduled on topics that include "writing book reviews, developing a book proposal, creating a CV, keeping a research journal, working with the Institutional Review Board, fostering good relationships between candidates and their committees, and transforming a dissertation into a book. After each workshop, the members plan their next meeting date and decide on the subject for the workshop. Sometimes, the participants do not want a workshop; rather, they want to go straight into the writers' circle."[70]

The most important aspect of each Scholarly Writers' session is the writers' workshop. Here, students break up into groups of three to five, and each author passes out copies of their work, tells the other members of the group what kind of feedback he or she wants, and then reads the work out loud. The rest of the group listens and takes notes without interrupting. As I note, "after reading, the author does not provide an explanation; rather, group members discuss the work for 10-15 minutes, especially in regards to the feedback the author requested. Next, the author can ask members about their comments for five minutes. Finally, the next author begins reading his/her work to the circle. Each meeting lasts two to two and half hours."[71]

DISSERTATION BOOT CAMPS

Another strategy that we are introducing at St. Thomas is dissertation boot camps. Three problems have been identified for candidates who are not making progress on their dissertations: a lack of writing structure, a lack of motivation because dissertation writing is mentally and emotionally difficult, and a lack of support during dissertation writing because it is mainly done in isolation.[72] Dissertation boot camps are a great method to overcome these problems. The Hume Center for Writing and Speaking at Stanford University explains that "Dissertation Boot Camp helps students learn to write more productively, and often to produce better writing, by providing four critical elements: 1) space with minimal distractions; 2) writing regimen/routine; 3) peer motivation and support; and 4) expert writing consultants."[73]

There are various models of dissertation boot camps, and various campus groups, including libraries, writing centers, and doctoral programs, offer them. What they share is large blocks of structured time for students to write in a committed writing environment with support programming and experts available. At St. Thomas

University, we offer dissertation boot camps in weekend and Monday through Friday formats. The camp begins at 9 am and lasts until 5 pm. I also know of "Before Dawn" [7 am to 10 am] and "After Dark" [5 pm to 9 pm] boot camps designed for candidates who had obligations during the day.[74]

During the boot camp, the writers' goal is to produce a large chunk of writing. I expect the participants to complete at least one chapter. To facilitate this, dissertation faculty are on hand for consultations and immediate feedback. They may also offer short workshops to help students design their methodologies, review instruments, conduct data analysis, or formulate hypotheses.[75] Some camps also assign each participant a mentor for the camp who will follow up with them during and after the camp to check on progress and debrief them on any problems.[76] Writing center staff might also be on hand to teach writing strategies, help students develop daily and weekly writing goals,[77] assist with format and style manual questions, and develop strategies to prevent writer's block. Librarians can offer research consultations, guidance on writing literature reviews, local feedback, and many of the same resources offered by staff from the writing center. All of these professionals serve as coaches, empowering the candidates to write, rewrite, and then write more.

At St. Thomas, we also offer the services of work-study students to photocopy materials, track down articles, and organize research materials. I have also noted that some other universities have breaks for yoga or other forms of relaxation, tutoring sessions, healthy snacks, and/or mandatory hours of writers' group participation. I even found a unique example of a dissertation boot camp that took writers on a retreat to a state park "to spend each day thinking and writing and swapping ideas about their doctoral dissertations."[78]

DISSERTATION FORMAT CHECKING

Two other important writers' services that we have developed at St. Thomas University for dissertation writers are our dissertation format checking services and video abstract service. The Dissertation Format Checking Service was developed as a partnership between the School of Theology and Ministry and the University Library. The format check was developed to support dissertation writers during their last stage of writing: publication. At St. Thomas, the library oversees the process of publishing candidates' dissertations in UMI / ProQuest's *Dissertations and Thesis Abstracts*. We want to make sure that the dissertation they publish is something of which they can be proud every time a potential employer or publisher reads it.

After the dissertation committee has approved the writer's dissertation, the dissertation is submitted to the library where a librarian is assigned to provide a dissertation format check. This check includes copy editing, checking the format of the bibliography and citations, and reviewing the table of contents, margins, page numbers, and all those little details that dissertation writers and committees often overlook. We want a fresh set of eyes to review the dissertation and make it look as perfect as possible before its publication. Working with the doctoral programs, we publish an updated dissertation manual every academic year and offer a variety of workshops for the dissertation publication process. Small subjects like how to create a dynamic

table of contents that updates the page numbers for the writers have proven the most popular.

The second service that we are developing for dissertation authors is to help create a video dissertation abstract. Nina Rose, the assistant library administrator at St. Thomas University Library, proposed this service in a memo to me, building on the work of Scott Spicer. Spicer defines a video abstract of a scholarly article as "a video presentation corresponding to a specific science research article, which typically communicates the background of a study, methods used, study results and potential implications through the use of images, audio, video clips, and text."[79] According to Rose, Spicer's article highlights how video abstracts provide "scholars with an opportunity to discuss the research in a format that is more personal than print or text, using media formats not otherwise exploited in a textual article, resulting in a narrative that may be more readily shared on the Web than the article itself, particularly where the article is accessible only to subscribers."

She recommended, and I supported, that our library begin offering video abstract production and support services to our doctoral candidates. This would include video planning, advising, production, and editing services and video hosting on the Library's YouTube channel. She also recommended offering workshops "on how to create a video abstract, including sessions on freely available video production and editing tools and copyright considerations, with opportunities for attendees to pitch their video concepts and obtain feedback." She highlighted how making our

> Doctoral candidates' video abstracts publicly available on YouTube would raise the visibility of STU's doctoral programs. Hosting the video abstracts on STU Library's YouTube channel can enhance the visibility of the library in its emerging role as 'library publisher' and extant role as publishing partner with STU doctoral programs. Making this service available to graduate students will help them promote their own work and will equip them with digital literacy skills useful in an academic publishing environment that is seeing multimedia trends emerge. As a secondary benefit, doctoral candidates preparing the video will improve their ability to talk about their research.

Video abstracts provide a number of additional benefits. They promote the authors, their work, and their school. They can be shared through social media and expand an author's audience beyond a dissertation's normal readership. And they provide scholars with an opportunity to experiment with newer forms of scholarship and to enhance their message using a more engaging multimedia format. This service will also help newly minted doctoral students promote themselves and their work to potential employers, and with the brutal job market for theological doctoral students, every little bit helps.

LIBRARIES AND AUTHOR SERVICES

In addition to the writers' groups that I highlighted earlier, theological libraries can also expand through services for authors. As researchers Pat Gannon-Leary and Moira Bent observe, "it is common for university libraries to offer general services in support

of research, but relatively few identify services targeted at people who are writing for publication."[80] Librarian John Unsworth echoes this when he writes, "there is no mission in libraries to work with authors. Some libraries have worked with faculty who are editing journals, or doing other things, but we aren't used to working with authors as producers in the way that publishers do" (Unsworth, 2014, 73). But these authors and want-to-be authors are another huge potential group that theological libraries can serve.

First, theological libraries can provide author services by connecting authors with publishers. Researchers Pat Gannon-Leary and Moira Bent note that "early career researchers who responded wanted help with respect to finding reputable journals to help get their names 'out there."[81] Librarian Helen Fallon promotes two methods she uses to connect authors to publishers. She writes, "I maintained an e-mail list through which I alerted participants to calls for papers and provided information on various writing resources. I developed a writing blog to encourage dialogue and the sharing of information about writing. The blog is open to all and I'm keen to encourage participation across the globe. Academic writing offers an opportunity to share experiences, skills and practice across all library sectors, both nationally and internationally."[82] Some techie theological librarian could invent an app that functions like HelpMePublish but for theological publishers to help connect authors with publishers.

Secondly, theological libraries can design and host writing workshops. At St. Thomas University our Serials Coordinator, Jonathan Best, offers a very popular one-hour seminar on writing and publishing books reviews. Fallon recommends subjects including "idea generation, beginning to write, clarifying audience and purpose, the nature of academic writing, with input from published authors, developing a writing voice, developing a writing plan, including goals and deadlines, structuring an article, drafting and redrafting, identifying publishing outlets, sending email queries to editors, submitting articles, and the peer-review process and re-submission."[83] The subjects are nearly endless. Be creative and authors and want-to-be authors will come.

A third service that many authors need is providing local peer review. Submitting an article or book proposal to a publisher is a very intimidating process. Having a friendly set of eyes read a project before it goes off to a publisher benefits many authors including faculty authors. I encourage my librarians to offer this service to their faculty. Another service that theological libraries need to offer our faculty is supporting open access publishing. We can explain how creative commons licenses operate and help authors find open access publishers. We can advocate open access as a benefit to authors and readers around the world.

A final service we can offer authors is celebration. We can host writing contests and book parties. We can publish updates on new publications on our blogs and websites. We can invite our authors to hold book talks in our libraries. I have found that the best way to know about every new faculty publication is to host a party and celebration Then everyone sends you their new works.

LIBRARIES AS PUBLISHERS

Finally, another method that I believe theological libraries need to consider within the context of expanding their mission into writing is publishing. Librarian Charlotte Roh notes that "in 1995, Colin Day, then Director of the University of Michigan Press, advocated for change in his article 'The Need for Library and University Press Collaboration.'"[84] The libraries have been expanding their missions as publishers for over twenty years. This is a pragmatic response to a need. And theological libraries have a role to play in publishing. Librarian Isaac Gilman points out that there is "unique and valuable scholarship — which, for lack of a publisher (because it was deemed commercially unviable or too niche), would remain 'unfindable' to other scholars (and for which, if simply shared online, the author could not receive the formal recognition obtained through peer-reviewed publication)."[85] Unique and valuable scholarship that isn't commercially viable could be another way of describing many theological publications. We will lose valuable content if we don't publish it.

Gilman notes that "the founding of the Library Publishing Coalition (LPC) in 2013 appears to substantiate earlier claims from the Association of Research Libraries (ARL) that there is an emerging consensus that some sort of basic publishing services will become a core service for research libraries."[86] It is interesting to note that 20 major university presses have now been placed under the administration of the library[87] and more than one hundred North American libraries are now publishing.[88] Gilman continues his argument by noting that "academic libraries are well-positioned — and even compelled by our mission to disseminate knowledge — to shift resources and effort away from traditional, less valuable services, and to meet the need of authors and the broader scholarly community for quality, scholar-driven, non-commercial publishing venues."[89]

Library publishing has a very different mission than both commercial presses and even university presses. Librarian Unsworth notes that "according to the Library Publishing Coalition (LPC) website is: based on core library values and builds on the traditional skills of librarians. It is distinguished from other publishing fields by a preference for open-access dissemination and a willingness to embrace informal and experimental forms of scholarly communication and to challenge the status quo."[90] This advances the mission of the libraries by increasing access to scholarship with open access models of publishing and also saves the library costs for ourselves and our fellow theological libraries.

There are a variety of processes we can use to become publishers but we will need to be careful to ensure a peer review process and quality controls so that we don't print without publishing.[91] I have been reviewing proposals for digital depositories for my library's platform for publishing but as Brown and Brzozowski explain, they "used Lulu.com to publish, as the interface is easy to use and produces a high-quality product. Using Crawford's *The Librarian's Guide to Micropublishing* as a guide, we did some copyediting and copy fitting as well."[92]

There are many types of information that can be published by theological libraries: digital storytelling, sermons, journals, e-journals, monographs, electronic theses

and dissertations, gray literature, conference proceedings, data, textbooks, websites, technical reports, and database-driven websites, and multimedia projects. I hope that theological libraries focus their time and energy on developing high quality local materials rather than just becoming a vanity publisher of last resort for authors turned down by everyone else.

As theological libraries move into publishing services, they must also add new author services to their mission including acting as editors for content and copy editing. Librarian John Unsworth recommends calling these new librarians "pubrarians." He argues that "one thing we could do is to educate and train 'pubrarians,' cross-trained professionals in publishing and libraries."[93] The Library Publishing Coalition has released a new toolkit to empower libraries wanting to explore adding a publishing to their mission. Publishing is one more way for theological libraries to expand their mission with regards to writing.

ASSESSMENT

It is important that as theological libraries explore various writing activities they also assess those initiatives to measure what value-added impact they are making at their schools. At St. Thomas University, I assess both outputs and outcomes for writing. In the area of outputs, I use Gimlet to track how many writing interactions the librarians and staff have with our various populations. This leads to an understanding of the type of writing questions being asked and by what population. I also measure outcomes based on the ARCL Information Literacy Standards. We created a scoring rubric based upon these outcomes. Faculty turn in sets of class papers, both from classes that used them for bibliographic instruction and those which did not; we score both sets of these papers on our outcome measures. We also examine dissertation completion rates and compare them to national averages to try to understand our impact with our dissertation writers. But however we do it, we need to assess and demonstrate the value we added to our schools and then market this impact to our internal and external communities.

CONCLUSIONS

I have developed a comprehensive strategy for expanding the mission of the theological library with writing. This strategy engages writers at all stages of the writing process from pre-writing activities during the reference interview, bibliographic instruction, and programming; drafting, revising, and editing support during writers' groups; and publishing support or even publishing services. This strategy also empowers writers at all skill levels from basic skills with coordination with the writing center and cross-training for librarians, high level skill writers with local peer review, programming, and publishing support. And average writers with writers' groups, librarian writing support, and programming. Finally, this strategy provides extra support for our highest need writers: dissertation stage candidates. I hope this strategy expands the mission and impact of theological libraries from small stand-alone seminaries to the biggest players at major universities. We need to keep growing and changing to better serve communities.

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Hosting Conversations in the Library: A User-Centered Approach to Change

by Myka Kennedy Stephens, Lancaster Theological Seminary

INTRODUCTION TO HOSTING CONVERSATIONS

We engage in conversations all the time, but what does it mean to "host" a conversation? I first encountered the concept of hosting conversations in the book *Walk Out Walk On: A Learning Journey into Communities Daring to Live the Future Now* by Margaret Wheatley and Deborah Frieze. The section "From Hero to Host" tells how communities in Columbus, Ohio, engaged in conversation practices that led to major social change. One of the first organizations to start this movement was PeerSpirit, an organization dedicated to teaching and leading the circle process, a conversational practice where everyone sits in a circle and listens while one person speaks at a time.[1] The practice of "hosting" conversations grew from here and became the start of the Art of Hosting user community.

At the core is the idea that transformation happens when leaders are good hosts instead of heroes or heroines.[2] This may require a shift in thinking for many leaders, particularly librarians who are accustomed to rescuing a patron by providing training, tools, and guidance to appropriate resources. It is about creating an environment where everyone has a voice at the table and hosting in a way that leads to fruitful conversation, collaboration, and mutual inspiration. Deborah Frieze compares the Art of Hosting to open source software:

> The Art of Hosting is like Linux, freely offering its source code for leaders to achieve order without control. Its code is a set of principles and practices for how to host conversations that matter: setting intention, creating hospitable space, asking powerful questions, surfacing collective intelligence, trusting emergence, finding mates, harvesting learning, and moving into wise action. Like Linux, the Art of Hosting operating system encourages experimentation and sharing worldwide. What's emerged is a vibrant global community of people discovering that the wisdom we need exists not in any one of us, but in all of us.[3]

The Art of Hosting has developed into a global community of practitioners with no formal structure. Their website (http://www.artofhosting.org) contains information and resources on the practices. They place a lot of emphasis on "harnessing the collective wisdom and self-organizing capacity of groups."[4] This is rooted in the leadership and organizational theories of Margaret Wheatley. Another one of Wheatley's theories informing these practices is that building relationships is a significant part of positive organizational change. Thus, the Art of Hosting blends a number of powerful conversational processes to help build relationships and promote the exchange of ideas, learning, and innovation. These powerful conversational processes include Circle, World Café, Appreciative Inquiry, and Open Space Technology. The list of practices expands and changes as practitioners discover new ways to host conversations.

CASE STUDY: SCHAFF LIBRARY

Schaff Library is a small theological library serving Lancaster Theological Seminary, an independent theological school. Our student enrollment during the 2014-15 academic year was 122 with 84 FTE. Lancaster Theological Seminary offers three degrees: Master of Divinity, Master of Arts in Religion, and Doctor of Ministry. The new management model for the library is a solo librarian with paraprofessional support staff. In 2014-15, the support staff included one full-time employee, three part-time employees, and six student workers. The collection size is approximately 135,000 volumes and the materials budget is less than $75,000. The library is open to the public serving local clergy, visiting students and faculty, and members of the local community in addition to the Seminary's students, faculty, staff, and alumni/ae.

At the start of the 2014-15 academic year, Schaff Library was entering a second year of transition. The reference librarian and circulation librarian left in April 2013 and these professional positions were eliminated. The library director retired in May 2013 but continued as a part-time librarian on a one-year contract. During the 2013-14 academic year, the Seminary organized a task force to evaluate the library. This task force produced a report and a new job description for a seminary librarian who would serve as a faculty member and the solo professional librarian on staff. I was hired for this position and began in May 2014.

The Seminary task force report provided me with some insights into the realities of Schaff Library; in particular, I noticed several emerging trends that could be traced to the period immediately before the transitions in 2013. Usage statistics since the 2012-2013 academic year showed a steep downward trajectory, which coincided with a dramatic decrease in new acquisitions. Since the departure of the reference librarian, there had been little to no introduction to the library provided during new student orientation, and library/instructor interaction at the time of my arrival was nearly absent. The library building was mostly empty, even during the busiest moments in the semester. For Schaff Library to thrive, change was necessary. While I had plenty of ideas of changes we could make, I wanted to hear what the library's users thought about the library. What was working for them, or not? What mattered most when it came to the library's spaces, collections, and services? I wanted to engage them in a conversation, and I wanted it to matter.

SELECTING A CONVERSATIONAL PRACTICE: APPRECIATIVE INQUIRY

I had some specific goals for the conversations I wanted to host. First, I wanted to build relationships with as many stakeholder groups as possible: students, faculty, staff, alumni/ae, and patrons from the outside. Secondly, these conversations would be an opportunity for me to understand our patron's needs and expectations of the library by listening to them and engaging them directly. Thirdly, these conversations would be an invitation to patrons into our evaluation and planning process, which I hoped would foster a sense of investment in the library's future. Finally, I wanted to replace negativity with a more positive approach that would drive much-needed change for the library.

Once I identified the goals for our conversations, I reviewed the collection of conversational practices in the Art of Hosting. I chose Appreciative Inquiry as the method for our first round of conversations, a practice developed by David Cooperrider at Case Western Reserve University. I felt the positive core in this process was really important to the ethos I wanted our conversations to create.

Appreciative Inquiry as a conversational process is summarized as a "4-D Cycle," involving the steps discovery, dream, design, and destiny. These four steps are arranged in a circle around a positive core. Throughout the cycle, the positive core provides support and context for the conversations that happen in each step. A change agenda and chosen topic inform the first "d," discovery. In the discovery step, participants are asking, "What gives life?" This is appreciating and recognizing the best of what is. Discovery leads to dream and asking, "What could be?" This step is about imagining opportunities for the future. Dream leads to design ("What should be?") and into destiny ("What will we do?").[5] To meet my goals and better fit the context at Schaff Library, I adapted the 4D-Cycle to focus our public conversations on the discovery and dream steps. The results of our public conversations would inform continuing conversations among the library staff on design and destiny.

SCHAFF LIBRARY CONVERSATIONS: ROUND ONE

A lot of planning went into our first round of conversations. It started with generating a powerful question, which would serve as the positive core of our conversations. After several attempts, we settled on "What can Schaff Library give?" We combined promotion of these conversations with Theological Libraries Month and scheduled three conversation events throughout the month of October. We selected different days and times during the week for each of our events in hopes of reaching as many different constituents as possible. We promoted the conversations with signage in the library, an email to the Seminary listserv, and posts to Facebook. As this was the library's first time celebrating Theological Libraries Month, it was an occasion for us to open a Twitter account and establish #SchaffLibraryConversation as another way to promote the conversations.

I used the same format for all the conversations. They were scheduled to be an hour long. We started with the discover phase and all participants were asked to share a positive library experience. It could be any positive experience ranging from interaction with staff to how they feel when they are in the space. After everyone shared their positive experience, I drew from what was shared and picked out the common themes that I heard. From these common themes, I invited the participants into the dream phase to discuss how drawing on the strengths of the library could help us to improve.

The first conversation we held was the best attended, with 18 participants. I had coordinated the timing of this event with the instructors of the first and second year DMin cohorts, who brought all their students to the conversation. The second and third sessions only yielded two participants each. With these smaller groups it was harder to draw out common themes, so these conversations were closer to an interview style. Because of low participation and the enthusiasm of the director of alumni/ae

relations, I scheduled a fourth conversation in December to be coordinated with an alumni/ae event. This event yielded four participants, none of whom were alumni/ae.

Despite the scheduling challenges, we did get some good results from each of the four conversations. The library was overwhelmingly seen as a place for the community to gather and/or meet, as well as a comfortable place to focus on studies, and was likened to a sanctuary or retreat. Our helpful and friendly staff members are valued. Many newer students suggested that an introduction to the library during orientation or their first semester of classes was a must and something they felt they had missed in beginning at the Seminary. The flexible nature of our space lends itself to more conversations and learning opportunities, such as book talks, workshops, study sessions, and community events. It was also suggested that a newsletter might help to generate more interest and excitement in the library. This was a suggestion we were able to act upon immediately and published our first occasional e-newsletter in November.

In addition to learning a lot about what our patrons thought about the library, I learned some valuable lessons in hosting conversations. Keeping the conversation positive can sometimes be a challenge, but it is essential. It is too easy for conversations like this to turn into an opportunity for everyone to air their grievances or talk about what is wrong with the library. Whenever I felt the conversation slip toward the negative I would try to reframe what the person was saying in a more positive direction. I also learned that my role and purpose was to listen and facilitate the conversation, not to try and address problems or fix things. I lapsed into librarian "fix-it" mode once when a participant expressed confusion and frustration over the arrangement of the computers. In those moments, the mood in the conversation circle shifted away from the positive core. I realized later that I would have to turn off "fix-it" mode in order to fully listen and hear what others were saying.

This first round of conversations taught me some about the logistics hosting events. Coordinating with faculty to include this in the regular teaching and learning schedule was most fruitful and productive, but this was also the most challenging. Going forward, I was not sure how I would be able to achieve the same level of participation from Masters students as I accomplished with the Doctoral students. I had hoped that social media would provide another venue for inviting participation into the conversations, especially for those unable to attend one in person. Unfortunately, we were not successful in engaging people via social media. We only had one Twitter response and two Facebook comments in addition to a few likes and favorites. I came out of the first round of conversations feeling challenged to find a way to host an asynchronous conversation.

SCHAFF LIBRARY CONVERSATIONS: ROUND TWO

After the difficulties of drawing and engaging folks to come for the first round of conversations, I really wanted to try something asynchronous. I considered a lot of different ideas to host an asynchronous conversation in the library's physical space: poster boards on easels, post-it notes on room dividers, and paint a wall with chalkboard paint. What I finally decided on was to use our wall of south-facing windows as a blank canvas for our patrons to write on with window markers.

With the mode of communication changing, I also wanted to try something a little different with our powerful question. Would a powerful question still be fruitful for a conversation involving the library if the question did not specifically relate to the library? Toward the end of the academic year, the Seminary community was under a great deal of stress: the traditional stress stemming from the end of the year and graduation, as well as societal stress from racial turmoil in nearby Baltimore and the Supreme Court's deliberations on same-sex marriage. Trying to engage our community in a conversation solely about the library felt ill timed and out of step with where so many of our patrons were at that moment. The powerful question I settled on was, "What do you hope to see?" The intent was to provoke some thoughtful engagement with the windows, looking outward and/or inward, and to respond openly in any way they felt called. The windows became an open forum for self-expression and response to the intense issues the community was facing.

The result was a collection of raw, unfiltered, colorful art that took shape over the span of two weeks. One student drew a tree with peace signs as leaves with the words "Humanity Growing Toward Peace." Another wrote "LOVE MUST WIN" with hearts drawn around "love" and "win." One middle year student drew a beautiful phoenix with a flaming tail and the words "We are a people of defiant hope: Christ has died. Christ is risen. Christ will come again." A more contemplative patron drew a labyrinth and wrote along the outside edge "the participation of our best, truest, divine selves." Yet another person wrote in bold, unadorned print "To live is to protest."[6]

The response to the asynchronous conversation was much different than the synchronous conversations in October. We had 25 contributions and the photos shared on social media received a lot more attention than any other posts we had made in the past. An immediate product of the "window project" conversation was a Litany of Hope composed out of the contributions. I used this litany as a devotional for our spring faculty retreat, and it is now available in our digital archive under a Creative Commons license as a resource for anyone to use or adapt.[7] Reflecting on the experience, it was a different kind of interaction than the conversations I held earlier in the academic year. Even though the topic was not specific to the library, I still gained some insight into the community and what matters to them.

CONCLUSION

At the time of the 2015 ATLA Annual Conference, my library staff and I were already in the process of integrating the feedback and data we collected from the conversations into our strategic plan. The two different hosting experiences left me feeling convinced that hosting conversations has a place in our ongoing evaluation and assessment practices. It was also clear that both synchronous and asynchronous conversations have value, each serving their own purposes. I think it would be wise to continue developing strategies to continue both in some form. However we proceed from this point, I would like to preserve the positive core, but want to also make sure our inquiry and conversations are honest, genuine, and relevant. My lingering questions from this process are

Are there other practices in the Art of Hosting that may be more helpful for ongoing conversation?

What is the best frequency for such conversations? Once every few years, annually, or once each term?

Attendees of this listen and learn session had several suggestions, insights, and thoughts that they shared in our time of discussion. The faculty could be more involved, such as spending a faculty meeting engaged in a similar conversation process or perhaps by asking for faculty input on forming powerful questions. Many attendees affirmed that hosting conversations in the library is a way to model and mentor Seminary students by inviting them to participate in processes that they will need to use when they are in a ministry setting. On the issue of poor attendance to synchronous conversations, it was raised that events are usually better attended when some sort of food is provided. As the discussion moved toward the window project, attendees agreed that participation in the project shows that there is a need in our Seminary community for a space to create art as a community. This feeds into my long-range goal to create a maker space in the library that would provide our patrons a place to explore the intersections of spirituality and art.

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Humanities Information Literacy:
Developing and Improving a For-Credit Course

by Kaeley McMahan, Wake Forest University

BACKGROUND

The Z. Smith Reynolds (ZSR) Library of Wake Forest University is in Winston-Salem, NC. ZSR serves both undergraduate and graduate programs, with populations of approximately 5,000 and 1,600 students, respectively. The Library is open 24/5 during the academic year, and has 32 library faculty and 26 library staff.

HISTORY OF LIB100: ACCESSING INFORMATION IN THE 21ST CENTURY

Our first foray into teaching credit-bearing courses at ZSR was in the Spring of 2003, when we offered two, one-credit sections of LIB100 as a pilot project. The pilot sections were successful and we were asked by the Provost's office to increase the number of sections offered, as they filled a niche for one-credit instruction courses in the College undergraduate curriculum.

The current version of LIB100 is a 1.5 credit class, and approximately 15 sections are offered each semester. The majority of these courses are taught by two dedicated instruction librarians, and the remainder are taught by other library faculty. The format of the course continues to be centered on an annotated bibliography and citations, but each instructor has the flexibility to include other topics, such as net neutrality, open access, or copyright, according to their interests. The success of these introductory level courses led to the invitation to expand our offerings into discipline-specific research courses.

HISTORY OF LIB200: ADVANCED RESEARCH COURSES

In working with faculty and students, ZSR librarians realized that across the College, each department had different requirements for their majors and minors regarding advanced research. Some departments offered senior seminars, some required honors projects, some had no requirements, and none had a required research methods course. As the information literacy instructors at ZSR thought that we were the right people to step in and offer courses on research methods.

In order to strictly focus on the research methods and resources for a given discipline, it was decided to require that to take 200-level courses, students should be declared majors or minors in the given discipline; thus, the students would be second semester sophomores, at a minimum. Additionally, most of the library faculty have master's degrees in a subject discipline, and could thus put previous research experience and accumulated subject knowledge to use in a different way than before.

A series of discipline and topical courses was created, covering the following subjects:
- LIB210: Social Sciences Research Sources & Strategies
- LIB220: Science Research Sources & Strategies
- LIB230: Business & Accountancy Research Sources & Strategies

- LIB235: Research Methods for Entrepreneurs
- LIB250: Humanities Research Sources & Strategies
- LIB260: History of the Book 1500-2000
- LIB290: Topics in Information Literacy

The social sciences and business courses were offered first, in Fall 2008, with the sciences and humanities courses starting the following semester of Spring 2009. History of the Book started three years ago, and the first class in the topics series, covering research with primary sources, will be starting in Fall 2015.

DEVELOPING LIB250: THE FIRST COURSE

In the Fall of 2008, the four librarians at ZSR who dealt most frequently with humanities departments began planning LIB250.

- Ellen Daugman, Reference-Literature & Humanities
- Leslie McCall, Cataloging-Music
- Kaeley McMahan, Reference-Art, Theatre & Dance
- Sharon Snow, Special Collections & Archives-Religion & School of Divinity

We represented a variety of disciplines covered by the course, as well as different aspects of library work, and we felt we used this variety to our advantage, presenting different approaches and methods regarding research topics to our students.

The main project for the course was the traditional annotated bibliography, which, combining all its component parts, comprised 75% of the course points. The students were required to select a humanities topic and then find ten resources relating to that topic in the following categories: reference source, scholarly book, scholarly journal article, arts/humanities database, ancillary database, primary source, scholarly website, two core scholarly journals, scholarly association, and special or archival collection. Each of these ten resources represented a class lecture topic and corresponding resource assignment, and, after they were turned in and graded, these assignments were corrected and organized by the students into their final project. The final project was turned in via a Google Doc, which was shared with all of the instructors for final grading. The last class session was dedicated to final project presentations.

A WordPress blog was used instead of a traditional course management system such as Blackboard or Sakai, though grades were posted in the version of Blackboard Wake Forest had at the time. The instructions and prompts for the ten assignments were posts on the course blog and the students then submitted their work as comments on the appropriate post. For each assignment, we asked the students to (1) reflect on the class lecture in order to get feedback to improve the course, and (2) implement the strategies and methods we demonstrated in class to their own research topic.

While overall this first version of LIB250 was well received by our students, both the course evaluations and instructor observations noted some shortcomings. With four librarians both planning and teaching the course, there were too many instructors. This led to some overlap in content coverage, as well as some confusion for students as to whom to direct questions and grading issues to, along with a need for the instructors to be consistent in our responses. This particular situation was solved by the next time LIB250 was scheduled, in the Spring of 2010. Sharon and I taught a

course in the Wake Forest University School of Divinity, while Ellen and Leslie taught LIB250. Sharon subsequently left the Library, and the remaining instructors decided on a teaching rotation schedule. I have also taken Sharon's liaison responsibilities of Religious Studies and the School of Divinity, so the same subjects are still covered, and Special Collections staff continue to be involved in portions of the course.

In a desire to be comprehensive in the number of resources covered, two class sessions were dedicated to database searching. One class covered strictly humanities databases, and the other covered ancillary subjects. This ended up being too repetitive, both for the instructors and the students. In future courses, the focus was solely on humanities databases and the ancillary database assignment was cut, with an assignment dealing with critical reviews taking its place.

Finally, there were too many places for students to monitor. In an effort to incorporate a variety of technology tools, a blog, Google Docs, Zotero, mind maps and library resources were used, and multiple web2.0 tools were demoed. This ended up being too much for the students, and the instructors, frankly. The number of places students needed to look for course materials was consolidated and the emphasis on most of the technology tools was removed.

IMPROVING LIB250: TEACHING IN 2011, 2013, AND 2014

As we moved into our new course teaching rotation, I taught LIB250 in 2011, 2012, and 2014, and made some modifications to the original course model. With the ten project assignments, the faculty interview, and the primary source essay, there is something due almost every class session. Some assignments are directly related to lecture content, while some, such as the faculty interview and the primary source essay, are independent of class time. The flow of topics is also planned, with early class sessions reflecting the traditional research process (reference book, book, article). Assignments such as the scholarly association assignment and the faculty interview are also placed early in the course when topic knowledge is not as crucial to their completion. This allows the students some time to refine their topics and get some research time under their belts. The primary source essay is due later in the course, after or around the time we visit Special Collections and discuss primary sources.

The course continues to be oriented around the larger project of the annotated bibliography, so the majority of the course assignments are the building blocks which are compiled into the final project. Each of the ten assignments has three components: the search process, the citation, and the annotation. The students must describe their search process in detail, including their reason for selecting the resource they chose. Their citations must be in MLA format. The bulk of their assignment is the resource annotation, where they must describe the content of the resource and evaluate its usefulness for their project. Each of these components is worth one point, for a total of three points for each assignment.

DISTINCTIVE ASSIGNMENTS

In addition to the main project, there are two distinctive assignments that the students must complete: the faculty interview and the primary source essay. For the

faculty interview, the students must interview a faculty member outside of class time, and then share what they learned during a five minute class presentation. The students are not required to interview someone who is in the same field as their chosen research topic, which is why this assignment is at the beginning of the course, when students may still be narrowing their topic. The students are given an interview template with questions regarding the professor's academic history, their involvement in scholarly associations, any editing and publishing work, and their research approaches. In addition to these questions, students are encouraged to allow the conversation to be free-flowing and cover other topics as they come up.

The rationale for including this assignment is for students to get a better understanding of what the academic life looks like and what their professors "do" when they aren't standing in front of a class. It is also important for the students to understand how professors they know personally are contributing to and using the scholarly research that is discussed in the course. The students generally seem to come away from this assignment with an appreciation of what their faculty are involved in, how they do research, and what they perceive to be the challenges or concerns regarding their discipline and academia in general.

The primary source essay assignment was added in 2013 as another way to engage students in the use of primary sources, and encourage them think about the ways in which they experience them every day or in popular culture. The assignment is to write a 2-4 page essay on the various ways the student observes the use of primary sources or archival collections in popular culture. The students can choose to write about one instance (such as a film or television show) or a trend that they have observed across multiple genres or types of media. This is really a reflective exercise, so the students can be creative in their approach and discussion, and additional research is not required for this essay.

SPECIAL TOPICS AND LECTURES

Amongst the more traditional resources that students must locate, there are two that might be a little unusual to include in this type of project, but that were important as the course was originally created: scholarly associations and critical reception and approaches.

The first lecture and assignment for LIB250 is on scholarly associations. This topic is a good introduction for students into the world of advanced scholarship, especially if they are intending on continuing on in graduate school, where knowing about the resources and services of scholarly associations can be incredibly useful. Topics covered in this lecture include publication programs such as journals that are sponsored, book series which are edited, citation manuals, and databases and indexes; and professional and career services such as job listings, conferences, student services, and prizes and grants.

The lecture on critical reception and approaches, on the other hand, is one of the last lectures in the course. Hopefully by this time, the students are more familiar with their topics and may have already come across resources that obviously reflect a specific critical approach to their topic. This lecture covers the tracking of critical reception by

locating early reviews of a creative or scholarly work, how criticism of a work might change over time, and why the concept that criticism concerning a work changes over time is important to historical research.

Guest lectures are also an important part of the course, as they demonstrate the variety of roles and activities that go on in ZSR. In conjunction with the assignments on primary sources and archival collections, the class visits the Special Collections and Archives department. The rare books librarian and archivists pull items from the collection that are related to the students' topics, which always engages the students in the visit and helps reinforce the relevance of archives in their research. The digital initiatives librarian at ZSR also comes to speak to the class regarding her work with digital humanities projects on campus. She is able to highlight a number of excellent web projects that display historical scholarship, and this lecture is a great supplement to the more general lecture on scholarly websites.

FINAL PROJECT

As previously mentioned, the final project is a compilation of all ten assignments that the students have been working on during the course. For the final project, they must make any corrections or changes to their assignments from when they were graded, and then they must add a scope note and the final version of their research question. The last class session is set aside for their final project presentations. The presentations must be five to seven minutes long, and must contain a visual component.

LESSONS LEARNED

Over the course of teaching LIB250, many aspects of the class remained consistent, such as the annotated bibliography and the faculty interview, but multiple changes and improvements have been made to the class, based on in-class experiences and student evaluations. After initially trying to incorporate various technology tools in the class, a LibGuide ended up being the best course management system, supplemented by Sakai only for assignment submissions and posting grades. Many of the other technology tools seemed to bog the students down and cause confusion. Lectures were continually streamlined in order to include more in-class activities and work time.

Currently, for several reasons, LIB250 is on hiatus as one of the courses offered in the information literacy program at ZSR. LIB250 experienced declining enrollment numbers for several years, and currently there is an effort to target various humanities departments to get their majors to take the course. Also, the various instructors for LIB250 are branching out and teaching other topics, so it may be several semesters before LIB250 returns to the course schedule.

ADDITIONAL RESOURCES

LibGuide for LIB250 includes the syllabus for the course, lecture notes, assignment information, final project templates, the faculty interview questions, and more. http://guides.zsr.wfu.edu/lib250

Article on planning and teaching LIB250 in 2009-2010

Daugman, Ellen, Leslie McCall, and Kaeley McMahan. "Designing and Implementing an Information Literacy Course in the Humanities." *Communications in Information Literacy* 5.2 (2011): 127-143. www.comminfolit.org. Web. 29 May 2015.

I Use Wikipedia and You Should Too: An Argument for Wikipedia as a Tool of Pedagogy and Research in Theological Librarianship

by Richard Manly Adams, Jr., Pitts Theology Library, Emory University

On Saturday mornings, one of the more popular television programs in the country is ESPN's College Gameday, a traveling studio show which surveys the day's worth of games in college football, but generally focuses on one key matchup, often a long-time rivalry. Part of the tradition of College Gameday is the signs fans bring with them, to hold up behind the studio hosts to get on TV. These signs have evolved well past the "Hi Mom" and "John 3:16" we are used to seeing at sporting events, and they have become quite clever. Last year, on November 22, Gameday was at Harvard to highlight the intense rivalry between Harvard and Yale, and one particular sign on Gameday caught my eye. The hand-drawn sign read "Yale cites Wikipedia."

The insult is immediately evident to all librarians. The Harvard student's defamation against Yale as a serious academic institution is clear given what all of us assume about Wikipedia as an academic source. It is not a hardcore scholarly source, worthy of these Ivy League institutions. Indeed, the crowd-sourced, popular encyclopedia is used only by those students looking for an easy way out, unwilling to engage in the rigor of "hardcore" research. Though incredibly popular, Wikipedia is a laughing stock among most intellectuals. Michael Gorman, former president of the ALA, famously wrote, "A professor who encourages the use of Wikipedia is the intellectual equivalent of a dietitian who recommends a steady diet of Big Macs with everything." Gorman continued that Wikipedia is playing a part in creating "intellectual sluggards incapable of moving beyond the internet."[1] Wikipedia is an entrée best avoided in the pursuit of real knowledge — at least that is what I have been trained to think as a scholar, as a teacher, and as a librarian.

But should this really the case? Is Wikipedia this great evil that we have long assumed it to be? I would like to spend some time arguing in the negative. That is, I want to encourage us all to take a second look at Wikipedia and imagine what it might be for our students, our patrons, and our own research. I argue that Wikipedia is in need of an image makeover in the classroom and the academy in general, and we as librarians play a central role in that makeover. My intention is not to encourage to accept citations of Wikipedia in student papers. That is, I want this Harvard sign to continue to be an effective critique of Yale, but I want to invite you to see that there are aspects of Wikipedia that we should praise before we step in with the warnings.

THE IMAGE PROBLEM

It is easy to begin with the negative side of the issue. Surely there is good reason to distrust Wikipedia and warn our students and patrons against its use. The Gameday sign rings true for us for good reason. We in the world of theological librarianship, of course, are no strangers to warning patrons about the dangers of Wikipedia. I know I have done it myself both in the classroom and in the library. A quick glance at the

research guides we create confirms that when Wikipedia is mentioned it is generally in a negative light.

All of this is reflective of a general problem with Wikipedia, summarized by the authoritative statement from the editors of the newest edition of Turabian: "Beware, however, of online encyclopedias, such as *Wikipedia*, that rely on anonymous contributions rather than on carefully edited entries written by established researchers. *Wikipedia* has proved to be relatively accurate in the sciences, but overall it is uneven and sometimes wrong. Never cite it as an authoritative source."[2] Why are we, like the editors of Turabian, so concerned? The quotation from Turabian indicates two "fears" I find present amongst librarians, which I want to explore briefly.

First, of course, there is the question of accuracy. Despite the oddly hedged comment in the Turabian quotation regarding the sciences, there is a general concern with the accuracy of content on Wikipedia. High profile "bans" of Wikipedia by academic institutions have often cited accuracy as the primary reason. For example, the history department at Middlebury College 2007 decision to ban Wikipedia from students' work garnered extensive coverage by organizations like the New York Times.[3] This ban was primarily in response to obscure and incorrect information that continued to show up in student work. There have been famous expositions of dangerous inaccuracies on the site. The Siegenthaler libel case of 2005, wherein Wikipedia articles falsely implicated John Seigenthaler in the plots to assassinate the Kennedy brothers, is often cited (Gorman cites it in his blog post) as examples of things that can go horribly wrong.[4]

However, I do not discern that the primary concern expressed by most librarians relates to the accuracy of Wikipedia. Indeed, as the Turabian quote above indicates, studies often find Wikipedia to be about as accurate as other encyclopedias and reference works. In an oft-cited study published in the journal *Nature* in 2005, researchers showed the frequency of inaccurate statements on Wikipedia was only slightly higher than that in Encyclopedia Britannica.[5] Roy Rosenzweig in 2007 showed that Encarta and Wikipedia were equally accurate in his field of American history.[6] More recent studies continue to show that the accuracy problems with Wikipedia are consistent with other print reference works.[7] What these studies often remind us is the flaw in comparing Wikipedia to standard reference works which we assume are themselves free from error.

I assume for many librarians concerns are not based upon the experience of finding blatant inaccuracies, though such inaccuracies do exist. Rather, I suspect a bigger problem for many is the unevenness of coverage and the poor quality of writing one finds on Wikipedia. Each of us likely has the experience of reading carefully Wikipedia entries and walking away dissatisfied by what we found or outright dismayed that important topics could be introduced with such sparse discussion or poor prose. For example, the article on Paul's letter to the Galatians begins by simply stating that the letter is addressed to the Roman province in central Anatolia, though further down in the same article there is an extensive discussion of the arguments against this position, the so-called Northern Galatian hypothesis.[8]

Still, I suspect that for many, even the quality of writing is not the issue. After all, I find unevenness and poor writing all the time in reputable sources, but this does not prompt me to stop recommending the source as a whole. If this were the case, most librarians would run out of reference works rather quickly. Instead, I suspect there is a philosophical problem that many of us have with Wikipedia. Gemma Bayliss, in a 2013 review of academic literature on Wikipedia in the *New Review of Academic Librarianship*, acknowledges concerns about accuracy, but notes that alongside concerns about accuracy were perceptions of what she calls "philosophical tensions between the closed nature of the university and the democratic nature of Wikipedia." Citing the earlier work of Henk Eijkman, Bayliss summarizes, "The fundamental cause of opposition to Wikipedia and other Web 2.0 use is that it allows for the democratization of knowledge and 'disrupts traditional power-knowledge arrangements,' removing control from academics and the traditional peer-review system."[9]

I suspect this philosophical problem is what we see going on in quotations like that from Turabian, cited previously. The problem librarians have with Wikipedia is not so much with its content, but rather the way in which that content is produced. To return to the comments of Michael Gorman, he states his central concern with Wikipedia as follows: "The problem is that it is impossible to tell from any entry in the Wikipedia database which parts are wheat and which are chaff, since the authors and editors of that entry are unknown. . . . The reader is completely ignorant of who wrote the original article, by whom it was modified, and for which reasons."[10] The model of knowledge creation is so different from what we librarians typically encounter in the academy, we tend to look at this new model as problematic.

A quotation like that from Gorman prompts me to reflect upon our task as educators and librarians. We have long heralded the idea that it is our job to teach patrons to identify the wheat from the chaff. Such an ability is the domain of our profession; we teach information literacy, which differs from what Dr. Gorman is calling for, which we might call information-producer literacy. Gorman's assumption is that our only access to accurate information is through the hands of those properly credentialed, and the only way to discern fact from fiction is to ask who it is that is producing the information. What Gorman's attitude reflects is quite a different view of knowledge production and dissemination than we find on Wikipedia. In the coming years, I think this will be the great battle to be fought: Is information authoritative because of the credentials of the one who produced it, or because of the nature of the information itself? Wikipedia is a clear example of the latter position. That is, the crowd-sourced editorial model of Wikipedia is a firm statement that the best model of peer review is not the review of a small cadre of like-minded and similarly trained subject matter experts, but rather the review of hundreds and thousands of individuals with different levels of training, interest, and points of view.

But the argument against Wikipedia is more than simply an attempt to protect the power of the credentialed expert as the sole content producer. Rather, it reflects a view of the information consumer that, frankly, I find offensive. It reflects a vote of no confidence in the reader of Wikipedia, assuming that the only way that he or she can know whether something is right or wrong is by seeing the letters PhD after the

name of the person who is telling him or her the information or by consuming that information in a print volume that has gone through the process of finding a publisher.

We, as information professionals, hold a much higher view of the consumers of information. We believe that they can and do have a better sense of when information is correct or incorrect and do not need to have their hand held by the credentialed expert. We believe that the information consumer can reading multiple sources and weigh them on the basis of the merits of their arguments, rather than the training of their producers. I know for a fact, though, that we as librarians have great confidence in our own abilities to teach students to see the difference.

It seems important to point out first the very illogical nature of an attitude toward Wikipedia like that reflected in Gorman's blogpost. If he has such a low opinion of a reader's ability to decipher good information from bad, assuming he or she can only rely on the presence of a degree or a publisher, how is that same reader supposed to be able to decipher between reputable publishers and vanity presses in a world in which publication, even print publication, is not the great barrier to poor quality that it once was? But rather than attack the specifics of Gorman's argument, I would rather return to the contrast between the model of knowledge embodied in Wikipedia.

Jeff Maehre, writing about Wikipedia in the classroom in 2010, decries the traditional model of the student reflected in resistance to the open-source model of knowledge embodied in Wikipedia, reflected in comments like that from Gorman. To describe this traditional and in Maehre's mind flawed model of the education of the student, he invokes Paulo Friere's "banking concept" of education, which envisions students as "accounts, into which the highly-credentialed instructor [as banker], deposits his knowledge."[11] Maehre has a different view of students and, more importantly, a different view of the education of those students. He, like I, sees it as an educator's job not to teach students to determine what is good information by simply considering only the source. Rather, it is to teach students to separate the wheat from the chaff by teaching them what makes for good arguments, good evidence, and good logic. And this has deep implications for our use of a tool like Wikipedia.

Maehre concludes, "If we consider students to be learners rather than performers, and if we value the learning of thinking skills rather than the carrying out of orders, we won't be afraid to allow students to explore and to not always get the 'right' answer."[12] This, I believe, is an important invitation to seeing Wikipedia as a key tool for pedagogy.

THE PROBLEM WE ARE UP AGAINST

Before I engage Maehre's learning theory, I would like to get a bit more practical for a second. What are we up against when we tell our students to stay away from the dreaded Wikipedia? Let us face facts here; Wikipedia is the most popular reference tool out there. Wikipedia is far more popular than any tool we could hope to replace it with. Let us consider some statistics. A 2011 study by Head and Eisenberg found that far more students used Wikipedia than did not. They surveyed some 8300 undergraduate students, and 87% of respondents said they "used it for everyday life research."[13] And their use of it was for the most part not without critical consideration. Said one respondent: "For the most part I trust Wikipedia because it is something

that is double–checked by its users pretty frequently." We can debate all we want about whether that is true, but the fact is, students are going to Wikipedia either way.

Also in 2011, Pew conducted a survey of Wikipedia users and showed the correlation between internet use and Wikipedia use; as more people get on the internet, more people use Wikipedia. (See figure 1.)

The staggering news is that it is not just those much-decried undergraduates who are using Wikipedia. Pew's 2011 survey, the last year they have conducted it, showed 61% of internet users with incomes over $75,000 per year look for information on Wikipedia. The site is most popular with those users with at least a college degree; some 69% of those with at least an undergraduate degree use Wikipedia.[14] And I think if we are all honest with ourselves, we recognize that we are within that 69%; I know that I certainly am.

This upward swing in Wikipedia use has continued over time, bringing

Figure 1: Source: Kathryn Zickuhr and Lee Rainie, "Wikipedia, Past and Present," Pew Research Center: Internet, Science & Tech, accessed June 15, 2015, http://www.pewinternet.org/2011/01/13/wikipedia-past-and-present/.

Figure 2: Source: Alexa Traffic Statistics

us to the almost unfathomable popularity of Wikipedia today. The site is ranked #6 by Alexa, just ahead of Amazon.com and just behind Yahoo. In the US alone from May 15, 2015, to June 15, 2015, 75,206,888 unique visitors hit the English Wikipedia site a combined 374,798,305 times and viewed some 1,229,231,323 pages.[15] Users spend an average of 4 minutes and 38 seconds on the site, and many are directly from search engines, primarily Google.

To put some of these numbers in context, consider how Wikipedia's hits (again, this is just the English Wikipedia site) compare with other sites, a comparison made in the figure below.

Wikipedia is by far the most popular reference work that patrons of all types are using. (See figure 2.)

We use the site, our students use the site, and our parishioners use the site. So let me ask, are we prepared to fight this beast? It seems to me that our warnings against relying on Wikipedia are not having much effect. It seems that once again we are falling victim to the old principle of least effort, which suggests that even the most seasoned of researchers are going to return, time and again, to the resource of least resistance.[16]

Figure 3: Source: A. Halfaker et al., "The Rise and Decline of an Open Collaboration System: How Wikipedia's Reaction to Popularity Is Causing Its Decline," American Behavioral Scientist 57 (2013): 665.
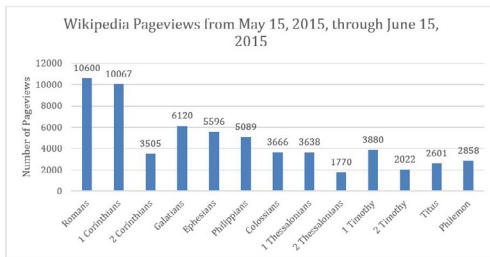
Figure 4: Source: Wikipedia

The use statistics of Wikipedia should tell us something: researchers and students like the system. Is it worth our time fighting that system, or is it worth our time working within that system?

Before we answer that, let us look a bit more at statistics, but this time on the editorial side of things. We know that the consumers of Wikipedia are pretty much everyone. Who are the content creators? Though traffic has continued to rise at Wikipedia, there are some who express concerns about its future because of the editorial side of things. Many have noted that the number of English-language editors has actually dropped by about a third since 2007.[17] (See figure 3.)

Aaron Halfaker, a contractor for the Wikimedia Foundation, has characterized Wikipedia since 2007 as existing in a decline phase.[18] Coverage of important topics continues to be spotty at best, particularly for academic topics. As Tom Simonite has indicated in a review of Wikipedia in the MIT Technology Review, "[Wikipedia's] entries on Pokemon and female porn stars are comprehensive, but its pages on female novelists or places in sub-Saharan Africa are sketchy."[19]

So where does this leave us? It leaves us in the situation with a site that is being used by more and more people, with content that is being controlled by fewer and fewer. You might say that we are moving in a direction that makes the arguments of people like Gorman more and more accurate. High use and low editorial control makes Wikipedia a dangerous site. I want to make the problem a little more concrete; a practical example will help identify issues with Wikipedia.

Wikipedia articles indeed vary widely in their accuracy and thoroughness. For example, consider the articles on the Pauline letters in Wikipedia. Paul's letters are relatively popular on Wikipedia, though not overwhelmingly so. You can see in the figure below the high number of pageviews for May 15, 2015, through June 15, 2015, though they are not so high compared to other topics. (See figure 4.)

For comparison, the Denver Broncos article was viewed 15,947 times and the article on Marriott hotels was viewed 5329 times during the same period (the ATLA article was viewed only 133 times in that period!). What is of interest, of course, is the wide range of interest in these letters reflected in these statistics. Not surprisingly, Romans and 1 Corinthians garner the most attention, while 2 Thessalonians and Philemon are relatively less popular. Further, in the next figure you can see the wild variation

in the number of edits and unique editors for articles on each book of the Pauline corpus. (See figure 5.)

Romans has received far more edits than the articles on other letters, but some letters that are less popular in Biblical scholarship seem to be more popular for Wikipedia editors, such as 1 Timothy. On the other hand, a text like 2 Corinthians, one frequently covered in Biblical scholarship, has relatively few edits.

We can see further evidence of unevenness if we look at the lengths of these articles as of June 15, 2015, shown in figure 6.

Romans, again not surprisingly, has the longest article, but important letters like 2 Corinthians are far shorter. Indeed, the article on little Philemon is almost twice as long as the article on 2 Corinthians! Likewise, if we look at the number of citations in these articles, the numbers vary

Figure 5: Source: Wikipedia
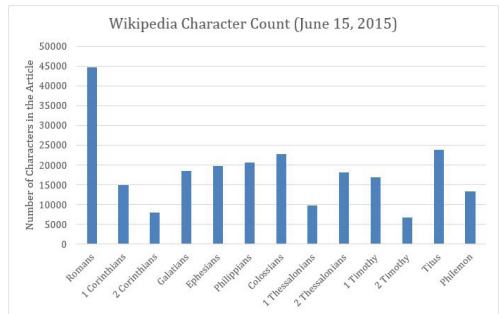
Figure 6: Source: Wikipedia

tremendously, with little discernible pattern. First Corinthians, for example, which we have seen is one of the more popular pages, has only 8 citations, while 2 Thessalonians, far less popular, has 37 citations.

If we dig a little deeper into specific articles, we also find some interesting problems. The Galatians article, for example, is incredibly uneven.[20] It does a decent job of covering particular topics, but overall is very spotty. For example, the coverage of the North v. South Galatian debate is really quite good, with nice citations to credible work, and presents a fairly accurate picture of the various arguments put forward for each alternative. However, the actual content of the letter includes several inaccuracies. For example, at one point a reference to the "fruit of the spirit" was placed in the discussion of ch. 3, though that text appears in ch. 5.[21] Puzzlingly, there is a relatively long discussion on Paul's comment in 6:11 that he writes with large letters, while there is no treatment whatsoever given to Paul's important and yet unclear statement in 6:2 that the Galatians are to "bear one another burdens, and in so doing fulfill the law of Christ."[22] Likewise, issues that are far from settled in the scholarly conversation are glossed over. For example, the article states without citation that the first two chapters of Galatians are Paul's defense of his apostleship. While for many scholars this is true, for an increasing number Paul tells his story as part of his direct argument to the Galatians.[23]

The situation is far worse if we look at the little article on 2 Corinthians. There we find a short, but quite good, discussion of the various letters Paul wrote to the Corinthians that are not found in the New Testament and a short outline reconstructing Paul's visits to Corinth, based on the letter and the Acts narrative. However, there is but a single paragraph with the title "Content," which, in all of 201 words and a single citation, attempts to summarize the entire 13-chapter argument to the Corinthians. It is interesting to note in the "Talk" section of the 2 Corinthians article, one reader says "I don't know what's happened to this page but it has become a total mess."

These two examples are representative for the most part of the problems with Paul read through the lens of Wikipedia, though there are exceptions. The Romans article and the Colossians article, both among the most heavily edited of the Pauline letters on Wikipedia, are effective summaries of the contents of the respective letters with extensive references to the scholarly conversation about these texts. But overall, the treatment of Paul's letters on Wikipedia leaves much to be desired. We do not find the gross inaccuracies that scare many, but I do not find sources here that would be particularly helpful for those wanting to know about the letters of Paul and the conversations among their interpreters. The content included is disorganized and somewhat random, and major topics, like the reception history of each letter, is missing altogether. Compared with standard print reference works, there is little value on Wikipedia.
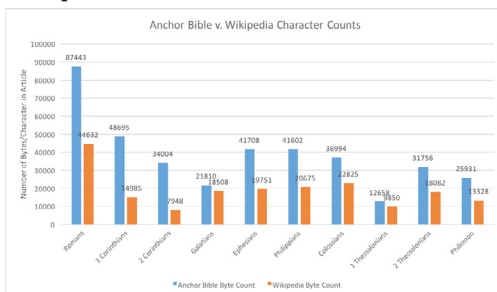
Figure 7

It is important, of course, for the sake of completeness, to show that these standard print reference works are not free from these types of problems as well. We often compare Wikipedia in our minds with the gold standard reference work, but rarely pause to consider if it may have its own problems. For a quick example, I took a look at similar entries in the Yale *Anchor Bible Dictionary*, a reference work I am quick to recommend to patrons.[24] A look at character counts of the articles on individual letters of Paul, shown below, reveals a similar unevenness, which may be surprising.[25] (See figure 7.)

As an example, consider Galatians, the article for which is far shorter than one might expect, and yet the article for 2 Corinthians is far longer. You can see this contrast through the ratio of Anchor Bible length to Wikipedia length, shown in the figure below. (See figure 8.)

These numbers provide some indication of the unevenness of treatment in this popular reference work. *The Anchor Bible Dictionary* defines its purpose as follows: "In short, the *ABD* provides the scholarly world and the general public with an up-to-date and comprehensive treatment of all biblical subjects and topics."[26] At least in the case of these two articles, Galatians and 2 Corinthians, the *ABD* falls short of this promise. For when we look at the Galatians article, we find that the reason it is so short is

because the author, Hans Dieter Betz, presents a very narrow read of the letter which reflects his idiosyncratic views on interpretation of it. Betz's rhetorical analysis is all one finds. Indeed almost 20% of the article, some 651 words, is labeled "literary analysis," but is really just Betz's application of his own, idiosyncratic rhetorical outline to this text. This seems odd, given that the section on the "literary influence" of Galatians gets only 223 words.
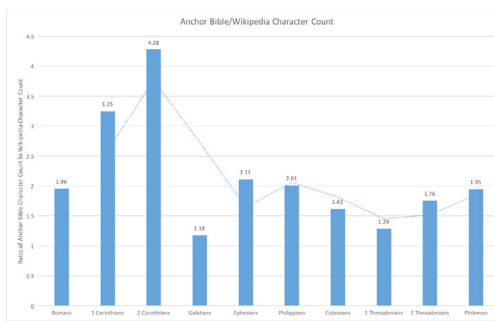
Figure 8

Likewise, when we look at 2 Corinthians, which also happens to be written by Betz, we see the idiosyncratic nature of that interpretation. Betz spends 2148 of the 5632 words (38%) examining various proposals for the division of 2 Corinthians into different letters, an important part of the story of the interpretation of the letter, but surely not representing more important a place than the "theological significance" of the letter, which gets a mere 395 words (7%).

My point here is not to impugn the work of Prof. Betz or the quality of the Yale Anchor Bible Dictionary, both of which I have learned a tremendous amount from. Rather, my point is that the comparison of the poor quality of Wikipedia to our "gold standard" of print reference works is in some sense a false one. Critics of Wikipedia like Gorman assume that editorial control by experts will take care of idiosyncrasies and problems, but any of us who have used print reference works know this is not necessarily the case.

But, as I have shown, there *are* some real problems with the Wikipedia entries on topics that we as theological librarians know something about. I have to admit that I myself, as a major proponent of Wikipedia, was a bit disappointed at what my Wikipedia brothers and sisters had created, or, better, had failed to create. It had been my hope to say "Ha! Wikipedia is better!" Sure, there are also some issues with the Yale *Anchor Bible Dictionary*, but we might say that those are not as significant of problems. Indeed, even though the *ABD* articles have issues, I would be much happier to recommend a student to read those than for the student to read only the Wikipedia entry.

AN OPPORTUNITY, NAY, A MANDATE

So, have I just established through this analysis of Wikipedia on Paul the very thesis I set out to tear down, that students shouldn't cite Wikipedia because it is full of unreliable sources that are edited by unknown, non-credentialed people? Has not this analysis shown that we are far better off trusting the editorial control of print reference sources? I hope to convince you that the answer is still "no." In fact, I hope to convince that the answer is even more of a "no." That is, the impetus to use Wikipedia has been heightened by the discovery of these problematic entries on Paul. If we are certain

that people are going to the site, and the numbers certainly suggest that they are (I am surmising that the Romans article in the *ABD* didn't get over 10,000 hits from May 15, 2015, to June 15, 2015), and we find the content on Wikipedia less than satisfying, then our opportunity to make a real mark is clear. Here we see our chance to drastically improve the information literacy of thousands of users, which I recall being somewhat close to the mission for which all of us librarians signed up.

If I return to that disturbing trend I mentioned before, the decrease in the number of editors on the site that coincides with the increase in the number of users, then this opportunity quickly turns into a mandate. We do a disservice when we sit and complain about Wikipedia's problems and yet are unwilling to do anything about it. That same user who decried the 2 Corinthians page as "becoming a total mess" says just a few lines later in her complaint, "it's in need of immediate attention that is beyond the scope of my humble editing abilities." We are trained in the theological disciplines, so we do not have that excuse. The beauty of the Wikipedia articles versus the *ABD* articles is that while I cannot change what Prof. Betz wrote and is sitting in libraries around the world, I can change what is up on the Wikipedia site for Galatians. Indeed, that is what I have done. I am happy to report that it is now a far better source of information on the letter, with far more citations. It is certainly not perfect, but it is better. Many of those issues that I, as a subject matter expert on Galatians, identified with the text, I corrected, with proper citation of reputable articles and monographs. No longer is it just assumed that Paul's autobiographical narrative is a defense of his apostleship. Instead, both sides of the debate are given voice, along with proper citation to arguments on each side. No longer is the fruit of the spirit placed in chapter 3; it has been moved to chapter 5 where it belongs.

As Thomas Mann has noted in his analysis of librarians' repeated problems accounting for the user's Principle of Least Effort, "Shifting the blame for the problem is not at all the same thing as providing a solution."[27] Wikipedia may have sub-par content; indeed I have just shown that in some pretty important articles, articles that are receiving multiple thousands of pageviews every month, there is unclear or inaccurate content. But why does that become reason for us, who have the subject matter expertise to identify and the technological capacity to fix these problems, to decry the system as a whole? After all, it is an *editable* encyclopedia.

A CALL FOR THE USE OF WIKIPEDIA

The problem, at least as I see it, is that librarians should be at the forefront of developing and promoting Wikipedia. Sadly, though, this is not the case. Katherine de la Peña McCook, in a 2014 article in *Progressive Librarian*, notes that only 270 editors of Wikipedia identify themselves as librarians.[28] As we have seen, the default mode of librarianship seems to be warning against the tool, rather than embracing the opportunities it provides. We, as librarians, should instead take it upon ourselves to make Wikipedia better where we have subject matter expertise. How can we sit around and decry the poor quality of information on Wikipedia while that edit button sits there, staring us in the face? Each of us has the opportunity, and I would argue the responsibility, to add what content we have to the tool that is so popular. This

means ending our battle against Wikipedia. It means stepping to the front as advocates of the improvement of Wikipedia and advocating for its use. As McCook ends her review of her work with Wikipedia, she offers a "challenge to teachers of librarians and to librarians as information literacy instructors. The challenge is that they engage in editing in Wikipedia — the world's most used reference source. If not us, who?"[29] We can answer this call in a number of ways.

First, I call on us all to edit Wikipedia. Thankfully, this task is easier than it has ever been. As I mentioned earlier, there has been a disturbing trend of a shrinking of the Wikipedia editing community. This has not gone unnoticed by Wikipedia, or rather advocates for Wikipedia, and they have been fighting back. One of the most important developments was the 2013 introduction of the Visual Editor, no longer labeled as a Beta Tool. This allows editors to edit in a WYSIWYG format more familiar from word processing applications and thereby avoid the Wikitext Markup Language that used to drive many of us away from editing properly Wikipedia pages.

Likewise, content standards and statements of proper Wikipedia behavior are readily available (if you want to learn, just do something improper). And so, as you consider taking up my call to arms to edit Wikipedia's content where your subject matter expertise allows, I encourage you to familiarize yourself with the tools that are now available, tools like the Sandbox and the Visual Editor, as well as the best practices of the community. You should look into the benefits of creating a user name, of posting to the discussion sections of pages, of practices of citation, etc. For all of this, I direct you to the Pitts Theology Library's Research Guide on Wikipedia (http://pitts. emory.edu/guides), as well as countless other sources. It is easy to edit, but it is more important to edit well, so get to know the tools.

However, my intention here is not to charge you to become a full-time editor of Wikipedia, as much as I do think we could quickly go a long way to improving the content on Wikipedia. All of us have other responsibilities, and so we cannot, like many do, spend our time editing Wikipedia (note there are an incredible amount of people for whom Wikipedia seems to be a full-time job — see user koavf with over 1.4MM edits). Rather, I speak to you as librarians who I hope will see Wikipedia as a tool to use in the classroom and in instructional sessions. After all, we place information literacy at the very center of our institutional and personal missions, and statistics show that "information" for many of our users starts with Wikipedia. I argue teaching with Wikipedia is perhaps the best way we can increase information literacy. So, what does this mean?

To return to McCook's question, "If not us, who?" let me supplement her answer (which was librarians) with another answer: our students and our patrons. Let me look quickly at a few ideas for incorporating Wikipedia into our information literacy programs.

WIKIPEDIA EDIT-A-THONS

The most obvious way to do this is to hold an edit-a-thon. These organized events, generally focused around topics, often underrepresented people or issues in Wikipedia, have tremendous potential for engaging patrons. You cannot read the news any given

day now and not see a Wikipedia edit-a-thon. These are catching fire, and the stories that the participants tell are inspiring. But you do not have to make such an event about advocacy; it can simply be about cleaning up the content. I often assign my students the task of supplementing their papers with a task of cleaning up the Wikipedia page for whatever topic they're working on. For example, if they are turning in a paper on Karl Barth and Rudolf Bultmann's argument about Paul's reference to Jesus' resurrection appearances in 1 Corinthians 15, I ask them to assess whether or how that topic is represented on Wikipedia. The result may be changes to the Barth, Bultmann, or 1 Corinthians pages. Sure, my students are not experts in the traditional sense, but they know enough to summarize the debate on Wikipedia, with proper citation, and I have the easy ability to "grade" their contributions by reading their editorial history. The benefits are multiple. Not only does the Wikipedia content improve, but the student must also work to assess a popular source on the topic, translate his or her specialized writing for a public audience, and get the empowering feeling of making a real contribution to the discourse, one we know will be consumed by thousands.

ASSESSING WIKIPEDIA: AN "OBJECTIVE" SET OF FACTS

Second, let me suggest instead of editing Wikipedia, we can also use Wikipedia as a conversation about a particular topic. Perhaps the most controversial of Wikipedia's 5 pillars by which it defines its mission is the second, the so-called neutral point of view pillar (NPOV). The 2nd pillar reads as follows:

> Wikipedia is written from a neutral point of view. We strive for articles that document and explain the major points of view, giving due weight with respect to their prominence in an impartial tone. We avoid advocacy and we characterize information and issues rather than debate them. In some areas there may be just one well-recognized point of view; in others, we describe multiple points of view, presenting each accurately and in context rather than as "the truth" or "the best view". All articles must strive for verifiable accuracy, citing reliable, authoritative sources, especially when the topic is controversial or is on living persons. Editors' personal experiences, interpretations, or opinions do not belong.[30]

Anyone who has spent any time studying history recently or is in the least bit familiar with conversations around hermeneutics will find this statement somewhat problematic. Neutral point of view? There is no objectivity in writing; everything is from the perspective of the author. When asked about this NPOV and how it is assured in an editor-free context, Wikipedia founder Jimmy Wales famously responded, "I am not all that interested in French philosophy. An article is neutral when people have stopped changing it."[31] One interesting exercise in the classroom is to look at the editorial history and conversation around a topic and try to assess where a NPOV can be found, if indeed such a thing is possible.

Let us consider as one example the entry of author Reza Aslan, the author of the prominent biography of Jesus from 2013: *Zealot*.[32] On the surface, the Wikipedia entry of Reza Aslan is fairly straightforward, a 1900-word biography focused on his

background, education, analysis of the war on terrorism, controversy over his religious work, and his personal life. The article includes a list of Aslan's publications and 44 references, mostly to popular news sites. It is, so far as I can tell, a fairly clear description of the author and his work.

The real story, though, exists behind this article. A quick glance at the history of the site reveals that the page has been edited some 888 times by 456 distinct users.[33] When looking at these edits, you see that several of them are removals of statements, and the reason for the removal is for a violation of the NPOV pillar. An interesting experiment is to follow through this editorial history and determine what would and would not fit the NPOV pillar. There are back and forths on the page about what kind of degree Aslan has and how one can properly verify what field he worked in. What constitutes evidence? Does knowing him at school matter? There is an argument about his use of profanity on Twitter, and on the Talk page there is an interesting conversation about what is a legitimate source with regard to this episode. Is Buzzfeed a news source? What about FoxNews?

What an amazing resource this would be for a class assignment. Why not assign students to mine the editorial history of particular topics and determine where the pressure points are? Or better, have them conduct an NPOV analysis of an article, trying to determine whether indeed there can be objective statements of fact. They may or may not edit the page, but they will go through the invaluable process of assessing evidence and following arguments. How often do we get to engage our students within the actual process of peer review? Sure, these commentators are unknown, and they are likely not credentialed, but we get to sit in and watch them argue, and there are all kinds of opportunity to learn from that. The point is, let us look to Wikipedia as offering us a different avenue for instruction. Sure, it is not the finished, polished product we think our print resources are, but there is a certain pedagogical advantage in witnessing that process of polish.

CITATIONS TEST

A third proposed assignment has to do with the last part of the second pillar — All articles must strive for verifiable accuracy, citing reliable, authoritative sources, especially when the topic is controversial or is on living persons. Wikipedia is an excellent place to teach the importance of citation. Let me offer you a personal example. In advance of a workshop I was giving on Wikipedia, I made a small change to the Galatians page, re-wording the section on the function of the first two chapters of the letter. I did not even get 45 minutes of editorial glory before the watchers of the page asked for citation to establish what it is that I had changed. What a lesson I learned: do not make a claim without citation! Wikipedia even allows editors to note where citations are needed in a work, giving you an incredible opportunity with students to hold a citation needed session. You can ask students to go into articles where items have been marked as "citation needed" and provide those citations. Not only do they improve the quality, but they get to practice with research and learn the importance and method of citation.

WIKIPEDIA AS COURSEWORK

A fourth example I would like to share comes from a powerful experience I had with a student this past semester. I directed an independent student with a Master of Theological Studies student in the Spring of 2015. The student was interested in reading the conversation about hermeneutics in the 19 and 20 century, and we chose a number of interpreters to study, including F. D. Schleiermacher, Wilhelm Dilthey, Martin Heidegger, Karl Barth, Rudolph Bultmann, Hans-Georg Gadamer, and Wolfgang Iser. To guide our reading, we chose a standard work in the field, Richard E. Palmer's excellent book *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. [34]

I suggested to the student that we use one other source to guide our reading of the primary sources: Wikipedia. Each week we used Wikipedia as part of our conversation. When we read Dilthey, for example, I asked him to assess how the material was presented on Wikipedia and to suggest changes he thought appropriate. As he became familiar with the material, read through the lens of Palmer, he was able to ask "what would others need to know that they're not learning from Wikipedia?" The quality of the articles was poor initially, particularly for such complex topics. But we saw that as an opportunity, and the insufficiencies of the Wikipedia entries provided a helpful heuristic for him to discover what he was learning, how to organize the complexities of these authors' contributions to hermeneutics, and how he would in turn teach this information to those with little training.

Most significantly, Wikipedia played a major role in the final project he created for this course. Instead of writing a standard research paper, I asked him to do three things related to our work with Wikipedia. First, I asked him to write an assessment of Wikipedia's treatment of these authors. He developed a mechanism to judge the quantity and quality of the coverage, comparing the introduction to these figures to that found in Palmer. Second, he made significant edits to the Wikipedia articles for three of the figures we discussed: Schleiermacher, Dilthey, and Iser. For each of these, the Wikipedia article was embarrassingly incomplete, and the student used his new knowledge, along with further research, to fill out the entries. Finally, I asked him to reflect in writing on this process, as a way of understanding the value of Wikipedia as a pedagogical tool.

The results of this experiment were remarkable. The student's edits were substantive and effective, and I was able to "grade" and supplement his contributions by reading the editorial history and making my own edits to the page. The result is far more robust coverage of the topics on Wikipedia. What is even more remarkable, though, is the impact of my student's work. It is one thing for me to read his edits and conclude that he accomplished our learning objectives for the semester. This is something that I could do with a standard research paper, which I might read, comment upon, and then place in a drawer. With the Wikipedia assignment, though, this student has made a real contribution to knowledge. The "Hermeneutics" section in the Schleiermacher article was transformed from 102 words (a travesty given this man's contributions) to a nuanced, several-page treatment of Schleiermacher's work, contributions, development,

and critics. In all, the student added over 6,000 characters to the entry, as well as dozens of citations to primary and secondary works. The impact the student has made is clear when one looks at the traffic generated by this article, pictured in the figure below. (See figure 9.)
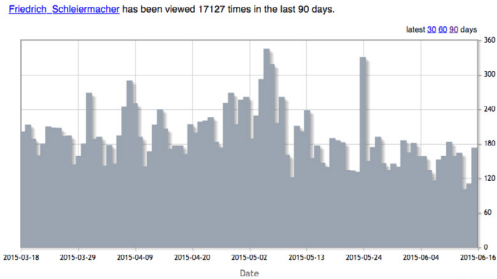
Figure 9: Source: Wikipedia

Between his edits on February 12, 2015, and the compilation of this graph on June 16, 2015, the article on Schleiermacher was viewed 23,312 times! I do not know if each of those views was on the "Hermeneutics" section, but I do know that thousands of people have received a much fuller view of Schleiermacher's contributions to the field than they were receiving before. The student made similarly significant changes to the articles on Dilthey and Iser, and again thousands of pageviews since suggest the kind of impact he has made.

It is one thing to focus your pedagogy on increasing the amount of knowledge a student possesses and enriching his or her educational experience. It is quite another to involve a student in the creation of knowledge for thousands of others. Wikipedia is a tool that allowed this student to do this. The pride one takes in creating learning opportunities for others and the responsibility one feels for creating work that will be read by countless strangers are emotions that we rarely are fortunate enough to give our students. Wikipedia presents an opportunity to engage students in knowledge creation. In this exercise, I learned that Wikipedia is an effective locus of conversation for classroom discussion and reading, but even more than that, I learned that students are empowered to do their best work when working with a tool that has the potential to disseminate their work to others. The student's summary comment to me, prompted by my sharing with him the impact of his work, make clear the pedagogical opportunity that is Wikipedia: "It's hard to imagine my work potentially being read by thousands of people, but that is, after all, why using an avenue like Wikipedia in this way is so helpful. Glad to know my want to leave something behind for people to learn from may already be having some kind of effect."[35]

AN OPTIMISTIC CONCLUSION

Let me conclude on a bit of an optimistic note. Despite the problems of a decreasing editorial base and an increasing user base, along with continued gaps in coverage and less-than-satisfactory content in key articles, we have started to see some real progress on this image makeover for Wikipedia. Dariusz Jemielniak, a professor of management in Poland, reports in the *Chronicle of Higher Education* with enthusiasm that the American Sociological Association and the American Psychological Association both have initiatives focused on encouraging students and researchers to continue to build and improve Wikipedia, and he shares an impassioned argument for why tools like Wikipedia are becoming more mainstream in the classroom.[36] The scholarly

conversation has turned in some sense. Frequently I read articles of people reporting their creative uses of the tool in the classrooms. The edit-a-thons are happening on an almost weekly basis, systematically improving the content of the site and expanding its coverage to topics previously missing. Data visualizations of Wikipedia are popping up all the time, giving us a view of what the internet users of the world think about particular topics, what they find interesting, controversial, or unimportant. But we still have work to do. The content, as we have seen, continues to be problematic, and the message that we send to our students is one of warning, not one of invitation.

Jeff Maehre says of the Middlebury College History Department's decision to ban Wikipedia and of the positive response from many news and academic organizations, "the glee from a policy that tells students what to do rather than attempting to teach them to think makes me very sad."[37] I have to admit, sadness is also the emotion that strikes me as I hear librarians and professors warn against the use of Wikipedia. It is a mourning of the loss of opportunities to engage students in the process of knowledge creation, and the loss of opportunity of using subject matter expertise to improve an open-source and readily available resource that is being accessed billions of times each month. If Wikipedia use shows us anything, it shows us that "researchers" around the world like using the tool. The question for us that no one seems to answer is why do we not make it better?

So let me return to the image with which I began: "Yale Cites Wikipedia." On the one hand, the reference librarian in me wants this to remain an insult. I do not want students citing Wikipedia, as a general rule. However, the instructional librarian in me wants this to become a compliment. I want my students to be encouraged to see Wikipedia as an alternative mode of scholarship. I am going to continue to use the site as an opportunity to teach them the ability to discern what to cite and what note to cite, based on the quality of the content rather than the credentials of the producer. In a way, I hope one day that students will hold a sign that reads "Emory cites Wikipedia," expressing their hope that their institution would encourage them to do likewise.

ENDNOTES

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[4] http://en.wikipedia.org/wiki/Wikipedia_biography_controversy, accessed June 15, 2015.

[5] Jim Giles, "Internet Encyclopaedias Go Head to Head," *Nature* 438, no. 7070 (December 15, 2005): 900–901.

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[7] Imogen Casebourne, et al., "Assessing the Accuracy and Quality of Wikipedia Entries Compared to Popular Online Encyclopaedias: A Preliminary Comparative Study across Disciplines in English, Spanish and Arabic," Epic: Brighton, UK, 2012. http://commons.wikimedia.org/wiki/File:EPIC_Oxford_report.pdf, accessed June 15, 2015.

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[15] All usage statistics taken from Alexa Traffic Statistics (http://www.alexa.com, accessed June 15, 2015).

[16] For a discussion of the principle of least effort, see Thomas Mann, *Library Research Models* (New York: Oxford University Press, 1993), 91-101.

[17] Tom Simonite, "The Decline of Wikipedia: Even As More People Than Ever Rely on It, Fewer People Create It," *MIT Technology Review*, October 22, 2013, http://www.technologyreview.com/featuredstory/520446/the-decline-of-wikipedia/, accessed June 15, 2015.

[18] A. Halfaker et al., "The Rise and Decline of an Open Collaboration System: How Wikipedia's Reaction to Popularity Is Causing Its Decline," *American Behavioral Scientist* 57 (2013): 664–88.

[19] Simonite, "Decline."

[20] These comments, of course, reflect the state of the particular articles as of mid June, 2015. The author has updated several of these. For a record of the updates, see the article history for individual articles.

[21] Again, changes have been made to the article, but one can see the state of the article before these changes by looking at the article history.

[22] Translations of the Bible are the work of this author, unless otherwise noted.

[23] For a sense of the debates over the function of this section of the letter, see John M. G. Barclay, "Paul's Story: Theology as Testimony," in *Narrative Dynamics in Paul* (Louisville London: Westminster John Knox, 2002), 133–56.

[24] David Noel Freedman, ed., *The Anchor Bible Dictionary*, 1st edition (New York: Doubleday, 1992).

[25] The Pastoral Epistles have been omitted from this comparison because *The Anchor Bible Dictionary* treats them in a single article.

[26] Freedman, *The Anchor Bible Dictionary*, 1.xxxviii.

[27] Mann, "Principle," 92.

[28] Kathleen de la Peña McCook, "Librarians as Wikipedians," *Progressive Librarian*, no. 42 (Summer 2014): 61–81.

[29] McCook, "Librarians," 76.

[30] "Wikipedia: Five Pillars" (https://en.wikipedia.org/wiki/Wikipedia:Five_pillars, accessed June 15, 2015).

[31] Quoted in David Weinberger, *Everything is Miscellaneous: The Power of the New Digital Disorder* (New York: Macmillan, 2008),136

[32] https://en.wikipedia.org/wiki/Reza_Aslan, accessed June 15, 2015.

[33] These numbers are current as of June 15, 2015.

[34] Richard E. Palmer, *Hermeneutics; Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer* (Evanston, IL: Northwestern University Press, 1969).

[35] Email correspondence with a student, June 17, 2015.

[36] Dariusz Jemielniak, "Wikipedia, a Professor's Best Friend," *The Chronicle of Higher Education*, October 13, 2014, http://chronicle.com/article/Wikipedia-a-Professors-Best/149337/, accessed June 15, 2015.

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Lights! Camera! Learn! Marketing Library Services & Training Library Users

by Sara Baron, Gumberg Library, Duquesne University; Melody Diehl Detar, Regent University Library

Trends in library marketing and training have become more dynamic and interactive as new technologies offer additional opportunities to reach students when and where they learn. This presentation demonstrated the Regent University Library experience with creating online videos for marketing and training.

Regent University in Virginia Beach, VA, was founded in 1978 and has the motto "Christian leadership to change the world." For 27 years, our focus was graduate education in professions pivotal to society — business, education, communication, government, divinity, law, etc. Then, 10 years ago, Regent started an undergraduate program. Today, it offers 80 degree programs — associate, bachelor's master's, and doctoral. Ninety percent of the programs are completely or predominantly online (some require an on-campus residency). The student body has 6,000 students and 61% take their courses online.

The University Library serves students in all those programs, including the Law School, which has its own library. There are 8 librarians, 17 staff, and a dozen student workers who help. The library has strategically shifted its focus from serving graduate-level on-campus students in the Library building to serving all students electronically, ensuring both online and on-campus students have the same access to resources and service. A deliberate decision was made to purchase more online materials and reach out via digital librarianship. Approximately 75% of the library resources budget is spent on electronic resources, and two years ago, the number of e-book holdings exceeded print books. For the last several years, we have been shifting traditional reference and instruction to online modalities.

TRAINING & MARKETING: OUR NEED & IDENTIFYING A VENDOR

As the University Library faculty assessed the need for more dynamic training and marketing, several key points emerged. First, reaching the online community was paramount and second, our resources needed to be available at students' point of need. Given the large numbers of online programs and students, we needed to do more online. Third, we needed to fill a gap in instruction. All graduate students (except Law) are required to take an online library research and resources course. There is no such requirement for undergraduate students, nor was there online training on topics presented outside the library course. Finally, we wanted to have training that also marketed the library, products and services. At the same time the library faculty were reviewing service and training models, the instruction librarian resigned. We needed to quickly find a way to offer more instructional opportunities online.

After reviewing several commercial vendors, we selected one that we felt was a good fit for our mission and goals. In addition, this vendor* has an established focus on information literacy, one of our priorities. They offered a spectrum of turn-key tools

Please note the vendor name has been anonymized for privacy.

that we could quickly access and highly customized projects developed specifically for our library. Regent University chose mostly customized projects because we wanted to have a strong brand identity in an effort to help students feel like a part of the Regent Community. Finally, we had worked with the vendor for other resources and were satisfied with this service, so expanding the scope of work to include training and marketing was an easy decision.

PRODUCT DEVELOPMENT: WHAT DO YOU WANT TO DO?

Once we signed a standard contract with the vendor, decisions had to be made about what products were needed to enhance online training and marketing. In addition to several immediate needs, such as updating video orientations for on-campus and distance students, the librarians brainstormed other topics. In the first year, we decided to produce the aforementioned orientations, a social media promotion campaign, a library instruction video targeted to faculty, an academic integrity module, a special collections highlights video, and a tutorial on submitting electronic theses and dissertations (ETDs). Development of several of these products ran into year two. In addition, year two products included videos on Interlibrary Loan (ILL), Integrating Library Resources into Blackboard, and Copyright for faculty, as well as a poster series promoting our Book Club.

An early lesson from the process relates to our expectations for their creative input. An initial project we requested was to have them develop a marketing campaign to promote our social media outlets, a project they claimed to have successfully prepared for other institutions. Once we met with them, we found their ideas were banal and non-specific to our library. The vendor representative failed to offer quality customized project ideas, so this project was dropped. Library staff questioned why we hired the vendor if they were not providing what they promised. We approached the vendor management with our concerns and were able to regroup with a new vendor representative. We were then able to more clearly define our expectations regarding quality of the production, communication turn-around, and responsibilities.

We had to approach the vendor on several occasions about the timeliness of their communication, as we could not count on prompt responses to our questions and concerns. We found that they would often wait weeks or months before replying to simple questions, and sometimes failed to respond to our needs at all. By the time we were renewing our contract for a second year, we insisted that they contractually agree to respond to emails within 24 hours. They adhered to this, but our concern became the turnaround time during the development phase. The average time for project completion was six months, a long period of time when your goal is to complete seven products in one year. The longest time for a project was twelve months and the shortest was three months. While the level of customization somewhat impacted completion time, we found that proactive communication with the vendor helped speed up all the projects.

PRODUCT DEVELOPMENT: HOW ARE YOU GOING TO DO IT?

Quickly into the process we learned that a focused team approach was the best way to achieve our goals with the vendor. Key library faculty and staff were identified to form a small committee to handle each product. Committees were charged with determining the audience for the project, goals, subject matter, and medium (tutorial, video, print, or combination). In addition, they determined the level of customization needed for the project. Due to the extent of customization required for many of our projects, we ended up having to create almost all the content and work with the vendor primarily on production issues.

The library committees met virtually with the vendor to convey our goals and go over ideas. At this point, we would send them any supporting documents that they would use to create a project. For example, one of our projects involved having them create a video based on a PowerPoint presentation demonstrating to faculty how to integrate library resources into Blackboard courses. We sent the vendor the full presentation, and a few weeks later, they provided us with a script outline for how they would transition the content to a video.

Once we had the script, we would work with the vendor to gather images and video shots to enhance the work. We had the option to use stock photos, but because we generally wanted our projects to be highly customized, we supplied much of this content. This involved contacting the Regent University marketing team for professional images, taking photos in the library and around campus, and pulling out a video recorder and mics to film people in the library. Modifications to the scripts and images occurred throughout the process. We tried to keep information specific but also timeless, so names of contacts were few, phone numbers were not listed, and any seemingly "transitory" information was minimized. We did not want to have to make small changes to these products because a staff member left or a phone number changed, although that is possible in the event it is needed.

After submitting all the material, we would wait several weeks for the vendor to prepare a first draft. Through our first year experiences, we learned that we needed to have the vendor provide us with a turnaround time for the draft as well as be proactive with communication about changes. For example, one of our projects was a video to promote our ILL services. The committee working on this project often found it challenging to get the vendor to respond to their change requests. One of their requests was to update the landing page of the video, which is the first image people see when they pull up the video on a LibGuide or in YouTube. The vendor defaulted to an unflattering image of our student worker, who did a wonderful job narrating the video. Even after the committee communicated that they preferred using our library homepage as the landing page, the vendor failed to make the change and continued to send drafts with this image. The committee had to resort to using a big red X to indicate "We do not want this as the first page" and a green "Yes" to show that the homepage is what we wanted. (see figures 1 and 2). We mention this example to encourage anyone using a service such as this to not doubt your intuition about what you want and to be persistent in having changes made.
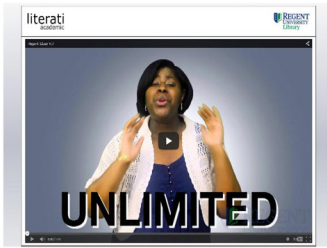
We do not want this as the first page.

Figure 1

First page please.

Figure 2

CONTRACT NEGOTIATION, COPYRIGHT & INTELLECTUAL PROPERTY

The first year was a learning experience for us, so we established stipulations before signing a contract for the second year. We shared our concerns regarding communication problems, turnaround time, quality control, and copyright issues in a conference call with several of their representatives, the Library Dean, and the vendor liaison in the library. As a result of this meeting, we were given one vendor representative who would be our direct contact for all projects. She made sure communication was timely and turn-around expectations of drafts were clear. Another concern was the quality of production for which we were depending on the vendor to provide. As mentioned in the ILL example above, seemingly simple production errors were present in nearly all the year one products and required ample back-and-forth before corrections were made. The vendor representatives assured us that those would cease. That meeting convinced the library faculty to continue for another year.

Prior to the decision to continue with the vendor, we were uncertain about our long-term access to content that was developed in year one. The vendor had supplemented many of our customized photos and videos with stock images. What would happen to those if we cancelled our contract? And who, ultimately, holds copyright on the products we developed, some of which were heavily customized? Regrettably, it was not until this point that copyright of the products was addressed, either by the vendor or by us. We contacted Regent University Counsel and they drafted a copyright and intellectual property agreement which we shared with the vendor. The agreement stated that all content was the property of Regent University and that we were contracting with the vendor in the production of said products. An appendix listed all the products and noted where stock videos or footage was used. The vendor signed off on this agreement, stipulating that we needed to contact the third-party vendors directly for rights to stock images when we cease working with them.

Our experience taught us that copyright should always be part of the initial contract negotiations. We felt much better prepared in the second year since we had established how we would permanently continue accessing materials.

HOW DID WE DO?

After two years, over $10,000, and countless hours of work on our part, the library has 10 products that have been developed in collaboration with the vendor. Of the 10 products, content in 8 of them was almost entirely created by our library staff, including the text and subject matter information, images, video clips, presentation, aesthetics, etc. In general, we were very pleased with the products and felt that had we been working without the vendor, we would not have the quality or quantity of products to share with the academic community. But what did they think?

In an effort to receive feedback on one of the projects, we surveyed other librarians. We were interested specifically in feedback on the ILL video. For this video, the library developed the talking points, provided photos of Regent and

This video makes me interested in using ILL services.
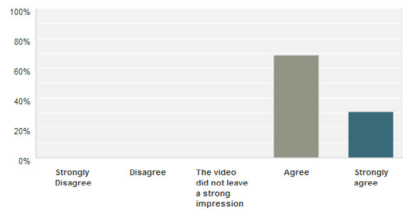
Table 1

The video provided enough information for me to confidently place an ILL request.

Table 2

sample search pages, recorded the steps on the website, and filmed our student worker, who served as the narrator. The vendor provided the background music, a supplementary handout based on the video content, and supplementary graphics, such as images of the world, jumper cables, background, and binoculars. A link to the video was shared with ILL librarians from our state consortium. They felt the video provided a positive impression of the service, were pleased with the narration and descriptions of the process, and found the video to be professional and engaging. More critically, they found the pace of the video was fast, particularly for the amount of content being presented, and commented on confusion that may arise from interchanging various terms, ILL, ILLIAD, and Interlibrary Loan. (See tables 1 and 2.)

As our second contract year was drawing to a close, we wanted to gather feedback from all the library faculty and staff who were involved in the creation processes. We asked about the time commitments, communication, the vendor's professionalism, and their opinions of the final products. Most respondents indicated that the projects required significant use of their time, that the vendor teams were often lacking creativity but brought technical skills and resources to make the videos possible, and that they were pleased overall with the final products. Ultimately, we needed to decide whether we would hire the vendor for a third year of projects. The overwhelming response was "no," at least for the time being. (See table 3.)

Should we renew our contract?

YES		0
NOT AT THIS TIME		3
NO		4

0   0.5   1   1.5   2   2.5   3   3.5   4   4.5

Table 3

LESSONS LEARNED

This experience involved over a dozen staff working together with the vendor to produce training and marketing videos. We learned many things working with this particular vendor that we think can be applied generally to other institutions considering hiring a vendor for this type of creative work. Lessons learned include:

- Clarity on the audience, purpose, and goals is essential to start well and stay on track.
- Confirm with the vendor dates of communication, drafts, and revisions.
- Be proactive about following-up, sticking to deadlines, and documenting communication.
- Be aware of your contract year and timelines for final projects.
- Copyright should be a part of your initial contract negotiations.

Making a huge investment with human and financial resources requires a high level of proactivity on the part of the library. We encourage libraries to remember three things. First, do not settle for content or production with which you are uncomfortable. You are the customer and it is fair to hold contracted vendors to the highest standards and expectations. Second, stay on top of all projects at all times. Do not let time slip away with an "out of sight, out of mind" mentality. A one-year contract flies by with these sorts of projects. Finally, do not be afraid to customize projects with your school colors, logos, and photographs. Small touches like this are not complicated and make the end-product much more exciting for your users.

CONCLUSION

Regent University Library now offers a host of online training and marketing products as a result of this experience. They are embedded in our required information literacy course, many LibGuides, and throughout the library website. They have been shared at university-wide faculty meetings, new student orientations, in course-related instruction sessions, and on social media. Print materials created to accompany several products have also been shared widely around campus. We are happy with all the products even though the process of creating them was not always easy. Hopefully, others will learn from our experiences and make the most of their opportunities to create excellent training and marketing materials with product development vendors. We invite you to review our projects at the library YouTube page (www.youtube.com/user/RegentULibrary) and contact us if you have any questions.

EBooks: Acquisition, Discovery, Delivery and Patron Support

by Jeff Siemon, Anderson University and School of Theology

In this conference session, I presented how Fuller Theological Seminary library in Pasadena, CA, offered eBooks to students, faculty and staff. Acquiring content in electronic format was a high priority for the David Allan Hubbard Library. Each eBook vendor/platform offered a different selection of eBook titles, with some overlap. The goal of the library was to acquire eBooks from whatever platform offered a particular title. Secondarily we wanted to compare concurrent use options on different platforms for titles we expected to be in high demand.

For acquisition of eBooks, Fuller used Yankee Book Publisher's GOBI website. GOBI had many advantages. A large number of eBooks are listed in GOBI including titles from most major platforms: EBSCO, JSTOR, eBrary, EBL-eBook library, Oxford, and other individual publishers. Within GOBI, eBooks could be ordered from all these platforms; one stop shopping you might say. GOBI offers functionality to separate selecting an eBook, from expending funds and purchasing the title; however, at Fuller one person did both. A disadvantage of using GOBI was that it often took one or two days for the eBook to be available to the library. Some patrons wanted faster turnaround time. For some individual publishers, some transactions took over a week until the eBook was available, and GOBI customer support occasionally needed to get involved for these delayed transactions. For when we needed quick access, Fuller would go directly to EBL, if EBL offered the title, because EBL provided access within a few minutes.

When a title was offered on more than one platform, Fuller used obvious criteria for deciding which platform. How fast is this title needed by the patron? How many concurrent users will Fuller want? What price are we willing to pay? Users were most experienced with the EBSCO platform and interface. JSTOR was trusted for library resource sharing options for book chapters, though other platforms are moving forward on resource sharing of portions of eBooks. EBL's non-linear lending option was attractive for titles with sporadic high demand; non-linear lending permits 360 concurrent days of lending a year; it works well for books recommended, but not required, by instructors. Some platforms offered discounts for purchasing titles directly from their site instead of through GOBI or another distributor. Some platforms retained the pagination of the print format, while other platforms reset the page layout, resulting in different pagination for the same content.

Fuller used one person for all eBook functions including receiving requests from students and faculty, selection, acquisitions, cataloging/knowledge-base, troubleshooting and patron support. This centralization helped with decision making regarding which platform to use for a particular title. The staff member learned patron use habits, faculty needs, and platform idiosyncrasies, and could weigh these factors as purchases were made.

Other advantages of using one person for most eBook functions were: the library was less likely to purchase duplicates unintentionally, because the person got to know

the eBook collection, and became an expert in discovery. Also, the person could improve discovery for eBooks that were requested, assuming those titles also would be useful to other patrons. (EBooks purchased in bulk [collections] often come with poor bibliographic records, making discovery more difficult. Knowing particular titles were requested helped triage which eBooks were more important to the Fuller community, and warranted the time to improve their bibliographic records.)

Over time this person noticed that some eBooks offered by platforms were later no longer available for purchase (though the titles were still accessible for libraries that had purchased those particular titles). In addition to individual eBook titles, Fuller also subscribed to eBook collections, such as EBSCO's eBook Academic Collection or Credo Reference eBooks. We became aware that the list of titles available through some eBook collection subscriptions changed from month to month, mid-subscription. This raised issues such as, if a popular title is available in a subscription, should we purchase it outright too? It might be dropped from the subscription, or might be no longer available for purchase in the future as an eBook. "Collection development" for eBooks has many variables to consider.

The gathered participants engaged in a discussion about eBook acquisition.

At this point in the presentation, I interjected an excursus on the place of eBooks in collection development and materials provision. Titles are provided at different distances from the patron: Local, regional/consortial, and national/global/public domain. Here is a description of these distances.

- Local provision includes
    - º owned print books and journals,
    - º owned/licensed digital (eBooks, e-Articles),
    - º archival collections, institutional and local history,
    - º digitization and repositories of born digital content.
- Consortial provision includes
    - º shared print,
    - º ILL agreements, scans for articles, courier services for print,
    - º visitor access to other libraries when patrons are off campus.
- Global / public domain provision includes
    - º General ILL
    - º some Google books & Hathi Trust; U.S. Govt. research,
    - º some open access scholarly journals, articles and sites,
    - º some pre-publications, university repositories.

Materials provision is linked to Discovery and Delivery. Discovery and Delivery can be tiered to fit different information needs such as ease of discovery and speed of delivery. Below is one way of thinking about these tiers.

- Curriculum support materials need to be backed by
    - º Easy discovery and immediate delivery.
- Focused research projects by students and faculty short-term projects may be adequately backed by
    - º Moderate work for discovery, and day or two delivery.
- Deep faculty and PhD student research projects may be backed by

- o Discovery via human colleague networks, WorldCat, Subject repositories, Archives searches, and sorting through information clutter,
- o Delivery may be longer, but that's usually acceptable when a project is longer and more complex,
- o "Delivery" may even require that the researcher travel to certain libraries or archives for high value, unusual resources.

Provision of materials at various distances has advantages-opportunities and disadvantages-risks. Below is a way of thinking about these advantages and disadvantages.

- Local provision may be best for curriculum related materials and local materials preservation.
  - o Pros: Print is "Browsable" – greater customization of discovery — immediate delivery — responsibility to preserve and disseminate my institution's research and local materials;
  - o Cons: Higher costs — changing curriculum needs (dropped majors, and new programs, and with new faculty) may make owned materials obsolete – eBook licenses limit sharing with other libraries.
- Consortial provision
  - o Pros: Shared costs = lower costs — Consortial might be a good source for print 1924 through approximately 1990 (1924-1990 is a period when materials often are under copyright protection, but not available as to be purchased as e-Resource);
  - o Cons: Higher demand or new materials may not be available — discovery less customizable = patrons may need research assistance — some delay in delivery — library staff need to stay active in consortium decision-making – eBook licenses may limit sharing with other libraries.
- Global / national / public domain provision
  - o Pros: Even lower shared costs – leveling of scholarship "playing field" — a justice or missions issue – life-long learning available for many people;
  - o Cons: Discovery cluttered/ information overload = patrons may need even more research assistance — evolving digital scholarship methods and "publishing" to keep up with — your institution's mission/administration may not be enthusiastic about using staff time to contribute free resources to others — are there hidden costs such as infrastructure?

The trend toward "shared print" is a logical extension of reciprocal borrowing agreements. Libraries need to be aware of the costs and risks involved in robust "shared print" cooperation. I'm aware of one college that deaccessioned half of its print collection, to make space for group study and support of student media projects. One criteria the library used for withdrawal of print titles was that the title was held by a nearby college. The next year that nearby college library changed leadership and left the reciprocal borrowing consortium. Delivery took longer for these now deaccessioned materials. This is a leson that shared print is different from reciprocal borrowing. It is dependent upon long-term good-will and trust of partner libraries, who are also experiencing rapid change. I recommend the long-term legal agreements

with consortial partner libraries and schools regarding staying in the shared print agreements for decades, libraries of record willing to receive unwanted "last copies" in the region, etc.

The gathered participants engaged in a discussion of levels of materials provision.

I next spoke about eBook Discovery and Delivery using OCLC WorldCat and the Knowledge Base (KB). Fuller simplified discovery of eBooks by using OCLC as its ILS. This was one reason Fuller migrated to OCLC WMS in 2011, and this hope began to be realized in 2013-2015. For patron discovery, when an eBook collection was added to the OCLC Knowledge Base (KB), Fuller's holdings were automatically added to WorldCat. Since Fuller used OCLC WMS, WorldCat is the "local catalog," so there was nothing more to do with this collection of eBooks. We were doing collection level cataloging, an activity that library visionaries forecast as the future of cataloging.

For libraries with other Integrated Library Systems, more steps are required. In general, the OCLC collection manager sends via FTP batches of customized OCLC MARC records for eBook collections to the library. The URL to the eBook is customized for the library with authorization information for the eBook vendor. The library may upload the records to their local ILS (additions, deletions and changes).

I showed screen captures of adding a JSTOR collection using OCLC Collection Manager (aka Knowledge Base). OCLC maintains the URLs. Vendor changes to a collection are immediately available to patrons when OCLC loads data changes from the vendor or improvements contributed by OCLC member libraries. I also demonstrated how individual titles may be selected in the Knowledge Base, when Fuller purchased only an individual title from a larger collection.

If a vendor is slow in providing OCLC with changes, individual libraries may make local or cooperative changes or create custom collections as temporary supplements to a collection. This is similar to cooperative cataloging using WorldCat, except it is on a collection scale. If individual bibliographic records need to be edited to improve discovery, Connexion or WMS record manager may be used to improve the bibliographic record. Direct links from Collection Manager jump to the individual bibliographic record in Record Manager.

If the vendor has not provided data to OCLC KB, new custom collections may be created by member libraries and shared cooperatively. Fuller created custom collections for
- Psychotherapy.net (233 streaming videos),
- Psychoanalytic Electronic Publications (152 eBooks; 51 journals),
- Digitalia Hispanica (6400 eBooks),
- Apabi Chinese eBooks (153 eBooks),
- Loeb Classical Library (512 eBooks),
- TREN (Fuller purchased local copies of these theses, with local URLs) (10,300 eBooks),
- Ministry Matters (Abingdon Press, 341 eBooks. Since Ministry Matters' primary audience is individual pastors, unfortunately, linking through a proxy server was unreliable).

Also Fuller created custom supplemental collections to keep vendor-provided metadata up-to-date. Vendors needing supplemental collections included Oxford, Credo, and EBSCO KB collections. The supplemental KB collections provided earlier access for patrons to available e-content. Some vendors took a month or two to supply OCLC with updates for new titles, and sometimes OCLC staff took several weeks to load the vendor-supplied updates. As the supply chain of metadata improves, the need for these supplemental collections may diminish.

I showed screen captures about how to create custom KB Collections, and how to share the custom collections with other OCLC member libraries. Broad steps included
- Obtain a Title/ISBN/URLs list from the vendor,
- Batch search ISBNs in Connexion Client,
- Use Batch report (or MarcEdit) to get a list of OCLC numbers,
- In Excel, line up OCLC numbers with Title/ISBN rows,
- Create a KBart file, and upload it to a new custom collection using WMS Collection Manager.

OCLC Knowledge Base made Demand Driven eBook Acquisition (DDA) easy. For DDA, OCLC KB sets up parallel collections; both collections are maintained by OCLC and the eBook vendor. One collection includes the DDA titles offered to patrons, but not owned. The other collection includes the titles purchased through DDA and owned by the library. Titles automatically move from one parallel collection to the other, when the use-threshold is reached and an eBook is purchased, the vendor notifies OCLC of the purchase. The list of eBook titles offered to patrons through DDA may be customized by subject area, and even title by title. Fuller picked titles in subject areas such as religion, history, culture, and psychology. Though Fuller offered thousands of titles via DDA, patrons read/viewed only a couple dozen titles a month, and thus demand "selected" only a small number. In other words, Fuller provided "discovery" for thousands of titles, but only had to "deliver" dozens of eBooks titles. This offered patrons a large list of titles at much lower cost than purchasing that many titles outright.

Next I briefly discussed assessment of eBooks in collection development and materials provision.

I emphasized that assessment is a human-centered activity. Human beings decide the goals for the services provided, and ways to measure and accomplish those goals. I believe that assessment is best when used, not merely to demonstrate "value," but more importantly used to improve services to patrons.

I listed some assessment options:
- Analysis that demonstrates the "value" of library services, including materials provision
    ◦ Old methods of counts of materials and service counts,
    ◦ Outcome measures such as
        ▪ Are students who use the library more successful, increased retention, graduation rates?
    ◦ ROI (Return on Investment)

- Syracuse University library showed that there was a $4.49 Return On Investment for every $1.00 the university spent on library. (Kingma & McClure. Lib-value. *College and Research Libraries*, Jan. 2015)
  - Broad satisfaction questionnaires or surveys.

These kinds of assessments may help maintain library funding. Library value studies done by other institutions can often be used to suggest to administrators and trustees the similar value of your library. I advocated for more functional, qualitative assessment and analysis that leads to action/planning, and suggest ways to improve library services.

Here are some examples of assessment that can lead to action/planning

- Use studies of local collection, ILL and Consortia borrowing, e-Resources use by subject area, publication date, etc.,
- Subject analysis comparisons with peer libraries, Oberlin group, ATLA peers, etc.,
- Read and code/tag planning documents from Academic Division, Department, and Programs — looking for library/academic commons tie in,
- Examine syllabi, looking for library research assignments — note/code/tag subject areas for potential purchases,
- Build focused working relationships with new faculty members, faculty who make significant use of the library, and faculty leaders; focus on the adequacy of library material provision,
- Student focus groups — use questions like "What problems do you have getting articles, books, and eBooks you'd like for courses or research assignments?"
- The group discussed how some of these assessment strategies could be used in their settings.

Finally I briefly discussed supporting patrons with eBook questions. With a large student body, spread over multiple campuses, Fuller-provided online guides, telephone and email support, and in person support at the Pasadena campus. Generally we tried to make the use of eBooks as straight forward as possible for students. Fuller included almost all eBooks in the same local catalog as print books. We customized the main library search box with a pre-limit check box for eBooks only. With the pre-limit, patrons could limit the search to eBooks from the start, if they were working from a distance and needed immediate access to the content. OCLC WorldCat discovery also includes a post-search facet which patrons could use to limit their results to only eBooks. With all eBooks discoverable through the same interface, students could often be self-sufficient for finding something that met their needs.

Regarding immediate delivery, reading online was usually easy. All vendors provided for some sort of online reading through a web browser. Some vendors also required Adobe Acrobat Reader. Most patrons had a compatible browser and Adobe Reader already installed on their computer.

Downloading an eBook to read while not connected to the internet was more complex. Digital Rights Management (DRM) requires patrons to go through many steps before downloading their first eBook. To support downloading eBooks, Fuller created a LibGuide. Instead of writing instructions for each eBook platform, in the

LibGuide we tried to link patrons to external support webpages from vendors, so that Fuller library staff did not need to "reinvent the wheel." The LibGuid is available at http://infoguides.fuller.edu/ebooks

Front desk staff learned quickly how to answer the most common questions about using eBooks. More difficult patron questions about eBooks were referred to me.

I hope that this presentation of how Fuller Theological Seminary library implemented eBooks for students, faculty, and staff was helpful. Offering eBook content was a high priority for Fuller library. We designed the workflow to accommodate a variety of vendor platforms. Fuller library could acquire an eBook title from whichever library vendor platform offered that particular title. Secondarily we wanted to compare simultaneous use options on different platforms for titles we expected to be in high demand. Students were able to discover eBooks through the same library catalog they used to discover print books and articles. Discovery could be improved by improving bibliographic records for purchased eBooks or selected by PDA eBooks. Students also had easy access to the eBook content (delivery) regardless of platform.

From OCLC to SkyRiver: A Case Study

by Denise M. Pakala, Covenant Theological Seminary Library

In July, 2014, at Covenant Theological Seminary Library, we made the somewhat momentous decision to switch our cataloguing utility from OCLC to SkyRiver. Now that we have been using SkyRiver for one year, this presentation was a look back at our decision-making, our implementation and our future plans.

SkyRiver is a bibliographic utility founded in 2009 by Jerry Kline, co-founder of Innovative Interfaces, Inc. (III). It is part of the suite of services offered by III. The original database was "seeded" by the full LC MARC and CONSER files, and has continued to be supplemented by metadata from SkyRiver customer libraries, and, in some cases, by III consortia catalogue records. For example, the bibliographic records from our statewide consortium union catalogue (MOBIUS) have been added to the SkyRiver database.

Our decision to try out SkyRiver was motivated by several factors. 1) Like many libraries, our budget has been under significant pressure to reduce costs; 2) We already use several of III's products (III Sierra platform for our Integrated Library System/ Library Service Platform (ILS/LSP), III Innopac for our webpac, Inn-Reach for our consortium union catalogue; 3) SkyRiver made a very favorable offer to our MOBIUS consortium; they agreed to give any MOBIUS library that tried out SkyRiver a 40% discount based on their previous year OCLC cataloging costs; 4) Our consortium has a very strong MOBIUS Central Office that would be able to help with any issues; 5) Various MOBIUS libraries have been pioneers ("guinea pig") for different new products, so that we can all learn from their experiences. It seemed like it was a good time for us to take our chance as pioneer.

In starting out, I had some positive expectations. One was the obvious savings in cataloging costs. The other was the expectation of much cleaner records, with less frustration with seriously deficient duplicate after duplicate records that we now find in OCLC. SkyRiver loads no minimal level records. (They include CIP records from LC.) Their stated goal is to have no duplicate records.

I also had some significant concerns before we began. Would implementation be difficult? What about learning a whole new program? Would I find a significantly lower hit rate, especially in areas such as special collections and materials in non-Latin scripts? Would I find that my savings would be eaten up by a major increase in original cataloguing? How would this affect our shared catalogue and interlibrary loan?

We implemented SkyRiver on July 1, 2014. This was the easiest implementation I have ever made. It is true that I am in a consortium and the MOBIUS Central Office did much of the work, but according to all of us, this is a very easy program to bring up. From my side, there was a SkyRiver client to download. The screen is set up such that any cataloguer familiar with OCLC Connexion Client should be able to find their way around with no training. I started cataloguing immediately, after a few hours setting up my constant data records, my save files, macros, etc.

What does SkyRiver look like? SkyRiver supports all the functions necessary to catalogue. It supports import and export of MARC records, deriving of records from existing ones, constant data, batch process, macros, local bib record files, authority files, Z39.50 search function, etc. Note that it is a bibliographic utility for cataloguing. It doesn't have an ILL component. I dropped my OCLC cataloguing subscription but still subscribe to OCLC WorldShare for ILL.

SkyRiver fully supports authority work, as one of three NACO Exchange Partners (the others are OCLC and the British Library). This means it is a full participant in NACO and authority records can be created and submitted just as in OCLC. SkyRiver is an active participant in the Program for Cooperative Cataloging (PCC) and also is certified as a BIBCO utility.

SkyRiver has all the record editing tools I would expect. I have extensively used its MARC import function to import record files for e-books we have purchased. Exporting records to my local system uses a 949 field just as it did in OCLC. Reference tools are readily available through SkyRiver. I can access the RDA Toolkit and the LC MARC 21 Format for Bibliographic Data. Editing fixed fields such as the 007, 006, etc. are easily done by clicking boxes in a dialogue box.

One of my original concerns was sharing OCLC records and SkyRiver records in the same catalogue, exacerbating the problem of duplicate records in our shared catalogue. III's Enhanced Matching Algorithm product de-dupes the records, so this has not been a problem.

So, after one year, does SkyRiver meet our expectations? Yes, unequivocally. The records are cleaner, with very few duplicates. The cost savings is wonderful and has been extended to us for a second year. I have had a higher hit rate than I expected, so have not had a gigantic increase in original cataloguing. Initially, I kept careful stats of the hit rate versus what was in OCLC WorldCat. It soon was obvious that the difference was too small to be worth the time it took to collect the statistics. There are some specialty publishers, such as P&R Publishing, that are mostly non-existent in SkyRiver, but I continue to be surprised by records I do find.

Interlibrary Loan is a sore point. SkyRiver libraries would be happy to pay a small fee to OCLC to load our holdings into WorldCat, as they do many publishers, foreign library catalogues, etc., but OCLC is not willing to accommodate us. So, our holdings in WorldCat are static and do not reflect our recent purchases. Hopefully, if SkyRiver continues to be successful the lack of the current holdings of all of us may lead OCLC to rethink its position. We are significant net lenders, so while I am not happy about our holdings not being up-to-date, I do feel that we are still contributing significantly.

So, what is the future of SkyRiver at Covenant? We subscribed for another year at the same cost as in 2014. In our consortium, we were one of four original pioneers, but several more MOBIUS libraries are joining this year, and others continue to discuss it. As long as the cost savings are significant, we will continue with SkyRiver.

Developing a Mutually Enriching Volunteer Program

by Rebekah Bedard, Pitts Theology Library

INTRODUCTION

As we seek to improve access to our collections and better serve our communities, we often find our time and resources limited. One promising solution is to call upon volunteers. Libraries interested in working with volunteers will find a rich supply of willing candidates. Indeed, the nineteenth-century French political thinker Alexis de Tocqueville is famous for calling Americans "a peculiar people because of their overwhelming willingness to volunteer."[1] Volunteers can be an immense help to libraries in providing and expanding services,[2] but when we consider working with library volunteers, what resources are there to help us?

Past research on library volunteers can be divided into two categories. The first is a discussion of how to develop volunteer programs[3] — a discussion that has been "centered on their use in public libraries."[4] The second is an ongoing debate on the costs and benefits of library volunteer programs.[5] In their article "Volunteers in Libraries," Nicol and Johnson note that "[a]n exploration of what makes volunteer programs successful could be a great benefit to libraries."[6] There is a need for research on how academic, and especially theological, libraries can develop volunteer programs that will benefit both libraries and volunteers.

This presentation will begin to address that gap by exploring the growth of a volunteer and docent program at Pitts Theology Library. To enhance access to its collections and reach out to its community, Pitts Theology Library has developed a volunteer program that has had great benefits for both the library and its volunteers. Using Pitts Theology Library's volunteer program as a case study, we will outline the steps a theological library, large or small, can take to develop a mutually enriching volunteer program, and then analyze the benefits of volunteer programs for theological libraries.

STEPS

We will start by looking at five major steps for creating a mutually enriching volunteer program: (1) planning, (2) recruiting, (3) supervising, (4) motivating, and (5) evaluating.

1. PLANNING

The first step is careful planning. It is helpful to have one person at the library who coordinates the volunteer program. At Pitts Theology Library, I do volunteer coordination as part of my work as Reference Librarian and Outreach Coordinator. When I arrived in early 2014, the library had a number of dedicated volunteers working on projects both at the library and remotely, but we had a need for further volunteers to work on special collections projects and assist with new programs. In the summer of 2014, the library would also be moving into a new building and there was a need for volunteers to help lead tours. Before planning the expanded volunteer program, we

271

talked with volunteers and staff. I got to know our volunteers by going out for lunch and coffee with them, and I spoke with staff about their thoughts on working with volunteers.

The literature on library volunteer programs warns that staff members may have reservations about working with volunteers. They may be concerned that volunteers will threaten their positions or take up time and resources. To address these concerns proactively, I spoke with staff members in person and listened to their thoughts. Together, we outlined a plan to develop volunteer projects that would not require staff expertise and that would save staff time while still being exciting for volunteers. These initial conversations helped to open the lines of communication and generate some great ideas.

I then worked with staff to do a needs assessment, looking at areas where we could benefit from volunteer assistance. The director and I developed ideas for volunteer projects that would help with library operations and goals. I also surveyed staff about their needs with a short questionnaire, asking:
- What projects could use volunteer assistance?
- How many volunteers would be needed?
- What days and times would work best?

We found that we had an ongoing need for volunteers to create archival finding aids, write metadata for digitized woodcuts in our online Digital Image Archive, and assist with the book sale. We also had new needs for volunteers to search for woodcuts in rare books to be scanned for the Digital Image Archive, shelf-read books in special collections, transcribe a large collection of audio sermons by Howard Thurman, lead tours of the new library and exhibits, and assist with a program called Thursday Honors, a weekly Friends event at which we honor members of the community and serve free coffee, tea, and refreshments to students, faculty, and other community members.

Our next step in planning was to do research. First, I read books and articles on volunteer programs. There are many helpful resources out there. Driggers and Dumas and Holt and Holt offer helpful how-to guides.[7] There are some great studies on particular projects and on the benefits of working with volunteers as well. I also did research on technologies for coordinating volunteers. This year we simply placed a registration form on the website, included a button for volunteers on the sign-in system at the front desk, and managed volunteers' schedules using spreadsheets and LibStaffer. There are helpful reviews of volunteer management software in Leslie and Glen Holt's book *Success with Library Volunteers*. One promising system is Volgistics, a comprehensive volunteer management system with tools for recruiting and tracking as well as an online portal that volunteers can access.

In doing research, we also found it helpful to talk to volunteer service managers from libraries and other fields. After deciding that we wanted to have volunteer docents to lead tours, we consulted with one of our volunteers who is also a docent at Emory's Carlos Museum. She brought in representatives from docent programs at the Carlos Museum and the Carter Center, who talked about how their docent programs were set up and gave us ideas for ours. These conversations were invaluable as we set up our program. We learned that the Carter Center brings in docents on set days to lead tours

and work on projects; this way, if there are no attendees for tours, there are still projects for the docents to complete. We decided to build our docent program on this model and have docents come in two Fridays a month to lead tours and work on projects in special collections.

After conducting a needs assessment and carrying out research, we defined volunteer roles and wrote job descriptions. At Pitts, we decided on three roles: (1) archives volunteers, (2) Thursday Honors volunteers, and (3) docents. We decided that we would need to recruit six Thursday Honors volunteers and ten docents. After deciding on roles, we wrote job descriptions, using our staff job descriptions as examples. We found job descriptions helpful for advertising and interviewing and getting "better, more organized results."[8] After planning, we were ready to begin recruitment.

2. RECRUITING

In recruiting volunteers, we looked at three major groups: (1) students, (2) professionals, and (3) retirees. Students can be excellent volunteers, especially during quieter times in the school year. There are also a number of professionals who may want to volunteer so that they will have a chance to do something different from their everyday jobs.[9] We have found retirees to be a particularly fruitful group of volunteer candidates. There are many retirees interested in volunteering. Graham and Presutti note that "[b]ecause the average life expectancy has almost doubled in the last century, and because people remain active and capable of making substantial contributions to society well into their retirement years, there are more potential volunteers than ever before."[10] In addition, "[o]lder volunteers have been shown to give more time over longer periods than younger volunteers and so represent a very good investment for the time spent recruiting and training them."[11]

To get the word out to these groups, we used general advertisements, targeted advertisements, and word of mouth. First, we placed some general advertisements on our website, Facebook page, and Friends newsletter. These advertisements were helpful for communicating with Friends and patrons, but they did not bring in any new recruits.

We found targeted advertisements to be more helpful. A few years ago, for example, our archivist and our director wanted to recruit volunteers to transcribe Catholic sermons by Cardinals Newman and Manning. They placed an advertisement in Emory University's Aquinas Center newsletter and were overwhelmed by the interest. Two of the volunteers have stayed, and faithfully come in each Wednesday to do work in the Archives. Last summer, at an event with the German Goethe Institute, we also announced opportunities to write metadata for images from German rare books. A volunteer immediately stepped up to work on the project.

Our most successful recruitment approach, though, has been word of mouth. Current staff and volunteers tend to know people who would be a good fit. This year, for example, when we were looking for student volunteers to lead tours at orientation, my colleague Bo Adams recruited three students whom he had taught. In addition, our director, Pat Graham, recruited one of our most dedicated volunteers a few year ago: a Dutch woman named Josephine. She was leading a tour at Emory University's Carlos

Museum and he told her about opportunities to work with our Dutch rare books. She came to the library to see the materials and has been volunteering faithfully for 15-20 hours a week ever since.

Our volunteers have taken on recruitment work as well. Driggers and Dumas note that "a volunteer who enjoys working at the library will talk about the experience with friends and family" and will be quite convincing.[12] When our celebrated volunteer Josephine heard that we were looking for docents, she began spreading the word with other docents she knew and before long we had five candidates at our door. These new recruits later began recruiting others. When one of our new volunteers was at a local book sale, she told the head of the book sale about our program and he came to volunteer with us as well. In total this year, we recruited 11 prospective volunteers.

We had each prospective volunteer complete an application form on our website and come in for an interview. The application forms included their contact information, work experience, education, availability, skills, areas of interest, and references. After reviewing applications, I met with candidates for an informal interview. I started each interview with a brief tour of the library and the exhibit gallery and introduced volunteers to the staff with whom they would be working. After sitting down with the volunteer candidates in the conference room and providing a brief introduction to the volunteer program and current opportunities, I asked the candidate questions about their background, interest in the position, related skills, and schedule. The interviews were very helpful both for us and for the prospective volunteers. Volunteers got to learn more about the library and, in turn, we got a sense of their interests, personalities, and skills. One candidate had an interest in book-making, a few had been teachers, one was a retired minister, some had PhDs in various fields, and one had a marketing background. Many had no background in theology, but were interested in rare books, history, art, and work with students and the community.

The interviews helped us to select qualified volunteers and "identify a mutually beneficial role."[13] We sought to assign meaningful work that would provide opportunities for growth and learning, and to match volunteers to projects based on their personalities, skills, backgrounds, and interests.[14] In the end, we had all of the volunteers we needed for the year: five archives volunteers, six Thursday Honors volunteers, and 12 docents.

3. SUPERVISING

After recruiting volunteers, we were ready to begin scheduling them, and training and supervising them for their projects. I created all schedules at the beginning of the year, assigning volunteers to specific projects and outlining who their staff supervisors would be. I assigned two volunteers to each week of Thursday Honors and scheduled all of the docents to work two Friday afternoons a month, with one volunteer doing a tour and the others working on projects in special collections. I asked volunteers to arrange their own replacements and let me know about the switch.

The first thing we scheduled were orientation sessions. We provided a behind-the-scenes tour of the library, which included information on the library's history, mission, policies, and services, an overview of the building and its art, introductions to staff,

and places for volunteers to work and keep their belongings. We also gave volunteers a brief handbook that provided an overview of the volunteer program, job descriptions, schedules, benefits, and key contacts. Over the course of the year, we learned that it would be helpful to include a map of the library, an overview of library history, and a glossary of library terms; we will be including that information next year. The orientation helped new volunteers to get to know staff and "understand how their efforts fit in with the mission of the library."[15] The session also energized the volunteers and "reaffirmed that agreeing to be a library volunteer was a good decision."[16]

After this initial orientation session, we were ready to train the volunteers and get them working on their projects. For our weekly Thursday Honors program, I walked the volunteers through the process of set up and clean up on their first shift. I also placed a checklist in the kitchen for them to refer to each week. The volunteers do a wonderful job of setting up the coffee, tea, and refreshments for the event each week. They particularly enjoy visiting with students, faculty, weekly honorees, and other attendees. The volunteers enjoy the feeling that they are making a difference in students' lives. And indeed they are. One student commented that while much of his time at the university is solitary, Thursday Honors is an opportunity to find community. The Thursday Honors program has become the highlight of the week for many students, faculty, and community members, and it would not be possible without our volunteers.

For our Friday afternoon projects in special collections, we provided training documents to volunteers and posted checklists on a clipboard at the entrance to special collections. On the first week, a staff member who was an expert in the project walked volunteers through the process. Volunteers worked on six special collections projects, in groups of two or three. Some searched for woodcuts in rare books and others did shelf-reading in special collections to ensure that the books were in order. A few volunteers processed archival prints, unrolling them and placing them in boxes for our archivist. Others transcribed audio sermons by Howard Thurman to make them more readily accessible online. These volunteers enjoyed doing transcription so much that they now do this work from home on their own time as well.

For the exhibit tours, the docents read the exhibit catalogs and went on a tour with the curator. After studying the exhibits, docents took me on a practice tour and I provided feedback. They also came in on their own time to take each other on tours and give feedback. The docents have been leading tours on Friday afternoons and at events, and the tours have been very well received.

Beyond their weekly activities, the volunteers assisted with a number of special events this year. One highlight was Homeschool Day. For this event, we partnered with Emory's Carlos Museum, which hosts annual tours for homeschooled children and their parents. The theme this year was Genesis. One of our docents picked kids up at the Carlos Museum and walked them over the library. At the library, we divided the kids into groups and each docent took to group. The docents showed the kids woodcuts related to Genesis in our rare books and then had them do a book-making activity with woodcuts from the 1536 Zurich Bible. We received great feedback from the parents, kids, and volunteers, and enjoyed the opportunity to reach out to the community. In April, the volunteers also carried out the annual book sale. We had a few volunteers

with backgrounds in theology sort the books in advance. On the day of the sale, we had volunteers in morning and afternoon shifts, with some selling and some sorting tables. The volunteers did a wonderful job and we sold over 90% of the books.

4. MOTIVATING

Recognition and appreciation are invaluable for volunteer satisfaction and retention. We have found three practices particularly helpful for motivating volunteers: (1) words of thanks, (2) perks, and (3) celebrations.

Informal recognition is "one of the strongest forms of recognition."[17] We thank volunteers in person during each shift and in all email communication with them. We also have tea and coffee for volunteers twice a month at the end of their shifts. This is a great time to chat, build friendships with and among volunteers, and thank volunteers for the work they've done that day. When thanking volunteers, we aim to be specific, explaining why their work is important and how it contributes to the overall work of the library. We also acknowledge volunteers' work publicly on our Facebook page, in newsletters, and at meetings and events, and we praise them when introducing them to others (e.g., before tours). We also thank our staff consistently for their work with volunteers, praising their work both in person and at staff meetings. Volunteers often praise staff to me and I pass these words along as well.

Perks can also help to motivate volunteers.[18] We offer three major perks to volunteers: (1) affiliate borrowing privileges, (2) parking passes, and (3) the ability to audit courses at the Candler School of Theology.

We also thank volunteers by celebrating special occasions. We have staff and volunteers sign cards for each other's birthdays. We also celebrated the volunteers' great work at the book sale by honoring them with a book plate in a new volume. At the end of the year, our director and his wife also hosted a wonderful dinner for volunteers at their home. Volunteers found the event quite meaningful. The time was also enjoyable and lively. We had volunteers write down two or three fun facts about themselves on pieces of paper. We then pulled these pieces of paper out of a jar, read the facts, got people to guess who it was, and called that person up to give them a certificate for their work over the past year. The volunteers enjoyed the time, felt very appreciated, and were excited for the next year of volunteer work.

5. EVALUATING

The final step in creating a mutually beneficial volunteer program is evaluation. In their book on library volunteers, Holt and Holt rightly note: "How will you know if your volunteers are successful? You will know because of the same evidence staff and users will see: Your volunteers have brought about improvements."[19] It is helpful to conduct both qualitative and quantitative evaluation.

I carry out qualitative evaluation of the volunteer program on an ongoing basis by communicating with patrons, staff, and volunteers. I collect "data from conversations with customers, notes, letters, and e-mail from volunteers, staff comments, … and the like. These written comments also lend support to the value of volunteers."[20] I collect both positive and negative feedback and make changes as needed. I keep track of

all comments that patrons make about the services volunteers provide. These are all "useful documents that demonstrate the qualitative level of satisfaction for specific programs."[21]

I also check in with staff each week to solicit their feedback on projects and to make any necessary changes. One of our staff had an idea on how to improve the volunteers' process of searching for woodcuts, which was very helpful. Staff frequently express deep appreciation for the work volunteers are doing.

In addition to checking in with staff, I evaluate volunteers' performance week to week, observing their work and providing feedback. This practice allows me to see the work that volunteers are doing and move them to another project if there is ever a problem. For example, one volunteer had difficulty with shelf-reading, but was great at transcription. I also get volunteers' feedback on the program by checking in with them during and after their shifts and holding monthly meetings. These meetings give them the opportunity to share ideas on how the program could be improved. I asked volunteers for feedback on Thursday Honors, for example, and they had helpful ideas on how to improve the set up.

We also evaluate the program using quantitative information. I keep track of results, such as the number of people who attended docent-led tours and the number of hours each volunteer has worked. We have volunteers sign in at the library, which makes this data collection easy. At the end of the year, volunteers also send me the number of hours they have worked from home. Records of volunteer hours are helpful for recognizing volunteers, crediting supervisors, and justifying the program to staff and administrators.[22] We also determine the financial value of volunteer program by multiplying the hours worked by the hourly worth of volunteer work.[23] We then subtract the program's costs, including supplies and training time, to come up with the financial value of the program.

Finally, we include these qualitative and quantitative evaluations in our annual reports. This information gives us, "the volunteers, and the administration a sense of the overall impact the volunteers program has on the library."[24]

BENEFITS TO THE LIBRARY

We have found that the volunteer program has major benefits for both the library and for volunteers. Volunteers benefit the library in eight major ways:

1. ENRICHED SERVICES

First, volunteers allow us to offer enriched services, while saving time and money. We usually have more work to do than there are people to do it. With the help of our volunteers, we are able to complete projects that we would not have had time or money for otherwise. With their work in transcription, scanning, searching for woodcuts, and shelf-reading, volunteers help to make collections more accessible. Volunteers also enable us to offer "value-added programs."[25] With the help of volunteers we have been able to offer tours of exhibits to over 300 people and serve 2,150 patrons at the Thursday Honors program. Indeed, gate counts show a dramatic increase in usage during the hour of Thursday Honors each week. The volunteers' work helps to advance the library's mission.

2. STAFF PROJECTS

Volunteer assistance also allows staff to gain supervisory experience and time for complex projects. Volunteers can "enhance the performance of paid staff" and give staff members who may not have had the opportunity to supervise an opportunity to do so.[26] In addition, "the use of volunteers frees professional staff to concentrate on alternative duties and projects.[27] Because the docents do the more tedious work of searching for woodcuts, our Scanning Technician has more time for scanning and image manipulation. In addition, because docents do shelving and shelf-reading, our Special Collections Reference Assistant has more time to respond to reference questions and write archival descriptions. Both staff members frequently note how much they appreciate all of the work that the volunteers do.

3. COMMUNITY ENGAGEMENT

Volunteers help us better to engage the communities we serve. In their essay on volunteer programs, Nicol and Johnson note that: "The library belongs to our community and everyone in it. The chance for people to contribute their time and interest as volunteers is a way the library acknowledges that this is the community's library."[28] Volunteers are often members of our local communities. At Pitts, our volunteers include alumni, parents of our theology students, and retired faculty members. As such, they "provide an essential connection to the local community"[29] and "are well placed to assist with outreach."[30]

4. LIBRARY PROFILE

Volunteers can also raise the profile of the library. In their book *Success with Library Volunteers*, Holt and Holt note that: "The best advice about volunteers is to consider the help – and the increased visibility – they may bring to your institution. Never neglect the use of volunteers as one of your principal tools to build use and relationships for your library."[31] This spring, for example, a medieval and renaissance scholar noted how impressed he was with a docent's exhibit tour, and observed that the presentation was without peer. The dean is also impressed by the volunteers and shares their work with others at the university and beyond.

Volunteers also advocate for libraries and, in doing so, they often receive more attention than staff.[32] Driggers and Dumas note that "[w]hen people are pleased with their library experience, they generally share these feelings with others, thereby encouraging positive community perceptions of the library."[33] This spring, our docents took docents from the Carlos Museum on a tour of Pitts Theology Library and its special collections. The Carlos docents thoroughly enjoyed the tour, and many have come back with friends. The volunteers are also "community liaison[s] par excellence."[34] This spring, when we had an exhibit on Thomas Merton, one of our docents heard from a friend that a large local church was holding an adult education course on Merton. She gave me the contact information for the instructor and suggested that I reach out to him. I did and he brought his group for a tour. They were deeply enthusiastic. The instructor wrote a blog post about the exhibit and the attendees on the tour were interested in volunteering.

5. LEARNING

Volunteers also help the library to learn, by offering outside knowledge and skills.[35] For example, one of our volunteers knows Dutch and has translated seventeenth-century Dutch poems for our online Digital Image Archive. Volunteers can also bring fresh ideas to the library. They may have suggestions on ways to improve the library's programming, services, and effectiveness, and can enhance decision-making by helping us to consider alternative perspectives.[36] For example, one of our volunteers, who has been running book sales at a local public library for many years, had great ideas on how to organize the tables at our sale to make them more attractive. Another volunteer has a background in marketing and shared ideas for promoting our exhibits.

6. SUPPORT

Volunteers also benefit the library by becoming Friends or supporting the library in other ways. As library volunteers become aware of "the importance of the library, knowledge of the staff, and … richness of the library collection,"[37] they often take on additional tasks. For example, one of our volunteers offered to make cookies for our student assistant party. Volunteers can also help to find funding and build the Friends group. Graham and Presutti posit a natural sequence: "libraries solicit volunteers, allow them to engage the work and mission of the library, and then allow them to decide whether financial contributions are in order."[38] We have found this to be the case in a number of instances. One volunteer sponsored a Thursday Honors event and another volunteered with our incunables and later donated his rich research collections to the library.

7. ENRICHMENT

Working with volunteers is a lot of fun. They are enthusiastic, energetic, and appreciative of the library's work. We enjoy working with them and look forward to it each week. At the end of the year, one of our staff noted that "The atmosphere [at the library] fosters excellent service from volunteers who can work on meaningful projects. Their enthusiasm is very encouraging and I'm happy to be involved with it."

BENEFITS TO VOLUNTEERS

The program also has benefits for library volunteers.

1. CONTRIBUTING TALENTS TO THE LIBRARY

First, volunteers enjoy the "opportunities to share their skills" in various areas.[39] One of our volunteers has great leadership skills and enjoyed helping us to plan the docent program. Another volunteer finds intrinsic motivation from sharing his organizational skills sorting books for the book sale. A number of our volunteers who used to be teachers like leading tours and working with students at Thursday Honors events. One of our volunteers was a history professor and used to do transcription during his career. He says that his work in volunteer transcription is a natural fit for him now that he is retired. One of our volunteers worked as a book maker and enjoys preservation and caring for rare books, and another worked in marketing for

Delta for years and loves helping to promote the book sale. Volunteers gain a sense of purpose from contributing to the library.[40]

2. BEING RESPECTED AND APPRECIATED

The volunteers also benefit from the respect and appreciation that they receive from staff, patrons, and each other. Driggers and Dumas argue that "[t]he most important and enduring recognition is respect and consideration for a job well done."[41] We have certainly found this to be the case. For example, one of our volunteers works 15-20 hours a week from home and is touched when we commend her dedicated work. Volunteers also appreciate it when we consult with them in their areas of expertise, such as leading tours, and they really enjoy mentoring new volunteer recruits.[42] One of our volunteers has a great deal of expertise in giving tours and was very touched to hear that another volunteer enjoyed learning from her. Our volunteers frequently express their gratitude for our appreciation. In the spring, one volunteer sent an email saying: "I'm so happy with the time I've spent volunteering at the Pitts Library. You have assembled amazing (and very appreciative) staff members." At the end of the year, the volunteers wrote a thank you card saying: "You have given us leadership, guidance, support, encouragement. We feel valued and appreciated by you and the Pitts' staff for our work."

3. LEARNING

Volunteers also enjoy learning through their work at the library. One mentioned to me that she appreciated the way the volunteers' jobs "really need doing and give us an interesting insight into the work of the library," and they find the challenges and new experiences personally enriching. They seem to particularly love learning about the collections, various aspects of history, and different figures. Our volunteers who transcribe Howard Thurman's sermons love listening to the sermons and describe the experience as almost spiritual. They are enthusiastic and inspired. In preparing to lead tours for the Merton exhibit, for example, they were eager to learn more. They watched a Merton video as a group and then checked it out and re-watched it on their own, and read a biography by Jim Forest, recommended by our curator, Denise Hanusek.

4. TIME AWAY

The program also offers structure for volunteers, which is particularly helpful for those who are retired. The work becomes part of their weekly or monthly routine, and many volunteers structure their time around library activities. Many enjoy the chance to get out of the house. Retirees particularly enjoy this time away, and their spouses tell me that they enjoy it too. Many volunteers also enjoy the "ambiance of the library."[43] One volunteer mentioned to us that "spending time in such a beautiful facility is very rewarding."

5. SENSE OF COMMUNITY

One of the most significant things for volunteers is the sense of community that their work provides. Holt and Holt note that "working with friendly staff and other volunteers who share a new volunteer's interest … is a great way to meet new people"[44]

and provides an intrinsic reward to volunteers. Volunteers at Pitts enjoy getting to know library staff and feeling welcomed by them. Some just enjoy working on their own and having interaction with staff. Some really enjoy connections with students and the public. We also discovered early in the program that many volunteers enjoy working with one another in pairs or small groups. The Friday docents work in pairs and come together as a large group at the end of each shift. In this way, they build social connections and friendships. At the end of the year, a number of the volunteers talked about how much they enjoyed working together and learning about the range of interests and personalities in the group.

6. HEALTH

Volunteering also benefits volunteers' health. Holt and Holt note that "[i]t is increasingly clear that seniors, for example, are healthier mentally and physically when they experience greater interaction with other people. The reality is that breaking social isolation to help others not only makes many happy; it also in many cases leads to good health."[45] Last year, Dr. Frank Brown, a geriatric psychiatrist at Emory, gave a lecture at the library on the cognitive benefits of volunteering. He argued that volunteering keeps you sharp. There are also physical benefits to activities like shelving and shelf-reading.

7. FUN AND SATISFYING WORK

Finally, volunteers frequently note how fun they find the work. They enjoy doing work that is productive and meaningful and like to keep track of their projects. Volunteers enjoy the satisfaction of doing a job well and contributing to the library's success.

CONCLUSION

We have thoroughly enjoyed developing our volunteer program at Pitts Theology Library this past year and have found that it has great benefits both for the library and its volunteers. I hope this presentation has given you some tools to help you if you work with volunteers or are considering doing so. And if you work with volunteers, there is plenty of further research to be done. Nicol and Johnson rightly note that "[a]necdotes and informal reports about library volunteer programs and their successes and failures are fairly common, but studies on these programs are few and far between."[46] As we work with volunteers in theological libraries, we have much to contribute to this research. Our experiences at Pitts Theology Library have affirmed that volunteer programs can be a great benefit to libraries, volunteers, students, and the broader community. Volunteers can truly enrich lives.

ENDNOTES

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NACO Listen and Learn Session

by Judy Knop, ATLA

Participants at this year's NACO Listen and Learn session heard about several impending changes to the way data is entered. Phase 3B of the conversion of the authority file from AACR2 to RDA will be done as a "slam," meaning that all records will be updated at once, rather than in weekly installments over the next year. To accomplish this, the National Authority File will be read only for at least a week, and OCLC will probably delete all authority records found in NACO participant's online save files. Changes to be included in this phase will be the reformatting of the 046 field to incorporate the requirements of the EDTF standard, the changing of subfields s and t in corporate/conference/geographic records to subfields f and g in order to allow subfields s and t to be redefined as activity dates, to be consistent with their use in personal name authority records. Information was also provided about newly defined fields and subfields, such as fields 672 and 673 for titles associated, or not associated, with the entity and the availability of the 368 field subfield d for Titles of persons. The use of other fields were clarified and encouraged. In addition, the documents, Best Practices for Authority Records in the Field of Religion, and Thesaurus of Religious Occupational Terms (TROT) were introduced and discussed. A lively discussion ensued, with several suggestions proposed for additions and changes to the documents.

OpenRefine: A Power Tool for Messy Data

by Karl Stutzman, Anabaptist Mennonite Biblical Seminary

OpenRefine bills itself as a "power tool for messy data." As librarians, we would like to think we do not have messy data. In reality, though, we have plenty of disparate data that need to be tamed if we want to do things with it. Because it has been so helpful to me, I wanted to share information about OpenRefine with my ATLA colleagues. OpenRefine is an open source project that originally started out as "Google Refine" — one of the many creative projects that Google started but decided it could no longer support.

In addition to practical sharing about OpenRefine, I also want to invite thinking more deeply about our library data and how we might use it for creative purposes to enhance our library missions. Libraries are storehouses of data. Our library resources are data points that link to other data points. Our library systems and services rely on data about the data, and even generate data about use of the data about the data.

Let's think more closely about the types of data we generate in the library. These are different types of data you might want to crunch with a tool like OpenRefine. Some examples include metadata, circulation data, acquisition data, electronic usage data, space usage data, and reference statistics. It would not take long to generate more examples of library data points. Most libraries I am familiar with keep these data in a variety of formats in disparate systems. These data have various levels of reliability and consistency. Many different critical library projects — whether it's enhancing reference, doing assessment, improving bibliographic access, or developing and managing collections — come down to effective use of library data.

Too often, we are unable to use the data we generate because they are mismatched or somewhat inaccurate. We lack software and time to deal with these data problems. OpenRefine is a tool that can help us overcome these obstacles — well, not the time obstacle – to "do stuff" with library data.

I began using OpenRefine during our recent library systems migration. In 2013-14, Private Academic Library Network of Indiana (PALNI), of which Anabaptist Mennonite Biblical Seminary (AMBS) is a member, migrated from Ex Libris Aleph to OCLC WorldShare Management Services. I have a part-time coordinator assignment for the PALNI consortium, so I was charged with migrating the circulation and item history data for all 23 libraries in PALNI. I used OpenRefine to refactor the circulation and item history data I got out of Aleph into the required format for loading in WMS. Since then, I have continued to find uses for OpenRefine. I have developed reports from multiple data sets, looked for outliers and problem data, and worked with knowledge base data files.

Microsoft Excel and Access could be substituted for some of the applications for OpenRefine. Excel and Access are familiar and fairly powerful. Unlike Excel and Access, however, OpenRefine is free and open source. There are limitations to what Excel can do with larger data sets — for example, it will only include 10,000 possibilities in a filter, limiting your ability to look for outlier data in a large set. I have also found that

OpenRefine's capabilities for regular expressions and automated data transformations are much more powerful than Excel/Access without additional scripting.

There is a bit of a learning curve to getting started with OpenRefine, but there are resources to help with that process. The website for OpenRefine (http://openrefine.org/) contains links to videos, a Google group e-mail list, free downloads, and most importantly, the GitHub wiki containing a considerable amount of documentation. I've subscribed to the Google group e-mail list and found that there are a number of developers who monitor the list carefully and offer help to those posting questions.

Installing version 2.6, even though it is still labeled as a beta, is regularly recommended by users. OpenRefine is supposed to be compatible with Windows, Mac, and Linux, but I only have experience using it on my Windows laptop. You will need a web browser and Java. OpenRefine actually opens up in your web browser, but it is not on the Internet — it is going to a "local host." For working with large data sets, I needed to follow the instructions on OpenRefine's GitHub wiki for allocating additional memory. When working with a big data set, I also close all other programs on my computer to improve performance.

You can bring a variety of spreadsheet-type data into OpenRefine. This includes Excel (.xls) spreadsheets, but you can also bring in other delimited data, such as tab-delimited text files, comma-separated values files (.csv), etc. You can parse data by patterns, so a file with fixed-width fields can be interpreted into columns. Do some testing with your data to make sure they import correctly. There are a variety of options for how to parse the data on import to OpenRefine. One sign you are not parsing your data correctly is that you do not have the number of rows you might have expected. You should also be aware of two modes in OpenRefine: "rows" and "records." Records mode allows you to have multiple rows be part of one record. Sometimes OpenRefine accidentally interprets data as records when you only want to see than in rows.

It is very useful to learn the OpenRefine expression language, known as GREL. That sounds harder than it is, because there are a lot of examples on the wiki that you can simply copy and modify slightly to fit your purposes. In other words, you should try to use the expression language even if you don't become fluent. If you get stuck with expressions, you can ask questions on the Google group, and the folks who are truly fluent will usually be able to help you out.

Facets and filters are extremely powerful in OpenRefine. You can facet your data to discover problematic patterns or quickly identify a subset. There are pre-defined facets for blank data and other common issues. You can also use expressions to create custom facets and filters. I like to iterate through my data with multiple facets and filters to find patterns and highlight subsets of data or problem data. Once you have identified problematic data or data you would like to change, you can apply changes to all the rows you have filtered out. When you have a subset of data you would like to preserve, I recommend exporting it to save and re-importing to do the next step.

Another powerful feature in OpenRefine is the history. It is in .json format, and you can save history files and apply the same operations to similar data sets. You can go back through the history and repeat or undo operations you performed earlier.

The session included demonstrations of OpenRefine using the videos available on YouTube and the OpenRefine website. Viewing the videos together yielded helpful discussion about the many possibilities in OpenRefine for working with library data sets. Participants identified potential projects of their own where OpenRefine would be helpful, and we briefly discussed strategy for approaching some of them.

Participants in the session discussed possible ways that ATLA could network around OpenRefine in the future. OpenRefine is a good companion with MarcEdit for those doing metadata work. Participants suggested one way forward would be Technical Services Interest Group sessions at future ATLA conferences to learn more about OpenRefine and ways to apply it in theological libraries.

The Role of the Theological Librarian in Formational Theological Education

by Wesley D. Custer, Asbury Theological Seminary; Susan Ebertz, Wartburg Theological Seminary

CHRISTIAN FORMATION, EDUCATION, AND THE THEOLOGICAL LIBRARIAN

by Wesley D. Custer

In the world of theological librarianship I have heard many opinions as to whether or not the profession is a ministry or calling. Regardless of one's position on that topic, the theological librarian is a part of a much larger system of Christian formation that embraces every aspect of life.

Why is it that I have heard many say that their seminary experience was the darkest spiritual time of their life? At the same time, why have I heard many say that it was possibly the most spiritually formative time of their life? Regardless of how someone answers those two questions, theological librarians can and should play a part in the formative journey of theological education. What might that role be? What would that kind of role look like?

The role of the theological librarian is wrapped up in the work of patron research, information provision, and information seeking. Suppose that the activity of research and the development of information literacy is a formative process with potential connections into many areas of personal formation and theological education.

The goal of theological education in a seminary context is to develop the Christian formation of the student. Theological research is, in some ways, the application of simple research methods to theological topics. However, the student's research methods must develop beyond these basic skills to thorough methods engaging the information that they are studying. Bloom's Taxonomy suggests a six-area system through which the learner moves with many subcategories that go into significant detail for the various components of the learning process.[1]

The sections of Bloom's Taxonomy are Remembering, Understanding, Applying, Analyzing, Evaluating, and Creating.[2] While the basic hierarchy is logical, the practice of education and observations of graduate students seems to suggest that these "steps" are not as linear as might be thought. They seem to resemble more of a web when observed in practice. Graduate education, particularly theological education, needs to be concerned about guiding students through the entirety of these six zones possibly in rapid succession throughout the course of a semester.

Similarly, consider also the process of spiritual formation or Christian discipleship. This process can be described using conceptually corollary language. The process of Christian discipleship can be expressed in six areas of development: One can describe Christian discipleship in six zones of development, like information literacy/research methods, and the educational process that all can be overlapped and correlated to have conceptual similarities and even interchangeable skill sets.

Likewise the development of information literacy as suggested by the Association of College & Research Libraries (ACRL) framework comprises six areas that express an integrative system providing language to assist us with the integration of information services, education, and formative processes.[3]

Surveying institutional mission statements of schools in the Association of Theological Schools shows that many have a type of formation inherent in their mission/vision/core values. Take Asbury Seminary's mission statement as an example "Asbury Seminary is *a community called* to prepare theologically educated, sanctified, Spirit-filled men and women to evangelize and to spread scriptural holiness throughout the world through the love of Jesus Christ, in the power of the Holy Spirit and to the glory of God the Father."[4] This kind of a statement has formational intentions throughout, particularly in the language of "preparing theologically education, sanctified, Spirit-filled" students. Perhaps any given institution is not this heavy on formation but the task of theologically educating people presupposes that the students are going to be formed into educated people in theological disciplines and theological disciplines presuppose personal formation.

If in fact theological education, particularly in seminary contexts, is a formational journey and a significant component of the continuing Christian discipleship of the students, the library is most likely the "hall of maps" for this portion of the journey. The theological librarian is an integrative agent in the educational processes of the student. Each professor plays a particular role regarding their area of specialization, and the student services world may work to keep the students grounded during the journey. However, the librarians and library staff need to engage in such a way as to recognize when the very foundations of a person's faith may be shaking or crumbling because of the new information that the student is being required to engage.

Consider that the mental work of the academy is an integral part of the Christian formation of anyone seeking a robust faith. We have all heard Anselm's "faith seeking understanding," but the student could find himself or herself with a great deal of understanding that is now seeking faith. That journey can be much more difficult to handle and in many ways the theological librarian can engage that journey and enrich it by framing the work and interactions of theological librarianship in the light of the overarching Christian formative educational process.

No single person or entity can accept full responsibility for a student's formation. The whole of the institution or, more accurately, the whole of God's people, bear the responsibility for Godly formation. However, there are ways that the librarian can engage the student during their formative walk through the academy that can help the student find the right next step. It may be that the best thing a theological librarian can do is to frame their entire workday in light of prayer. Start and end the day with prayer and repeatedly return to the attitude of prayer. Prayer can open the door to God's work in a person's life as well as those with which he or she comes into contact. Perhaps the best thing that can be done is to reframe the reference interview with integrative and formative questions that guide the student into deeper realms of inquiry. Maybe the web guides and overall design of the library website can in some way guide the user to

a larger vantage point than simply finishing this last paper. *It just might be that the skill you are teaching that student has a world-impacting purpose that only God knows.*

ATS STANDARDS

by Susan Ebertz

I would like to talk about two other bases for understanding the theological librarian's role in spiritual formation of our students. First I would like to look at the ATS standards. Wes talked about our institution's mission statement. Accreditation is a very real motivator for many of us. So let us look at the ATS standards. The standards do not say that the library or the library staff should be involved in spiritual formation.

In Standard 3 The Theological Curriculum: Learning, Teaching, and Research, we see the following:

> A theological school is a community of faith and learning that cultivates habits of theological reflection, nurtures wise and skilled ministerial practice, and contributes to the formation of spiritual awareness and moral sensitivity. Within this context, the task of the theological curriculum is central. It includes the interrelated activities of learning, teaching, and research. The theological curriculum is the means by which learning, teaching, and research are formally ordered to educational goals.

We see here that the school "is a community of faith and learning that … contributes to the formation of spiritual awareness."

Community of faith and learning: I see this as the entire community of faculty, staff and students. We as librarians are involved in this community.

Contributes to the formation of spiritual awareness: we are involved in the formation of spiritual formation if we are a part of that community.

Standards 3.1 (Goals of the theological curriculum) mentions spiritual awareness and spiritual formation in 3.1.1 and 3.1.2. Standard 3.2.1 (Learning) and 31.3 talks about spiritual maturity.

The Library and Information Resources standard which is Standard 4 says in the opening paragraph the general purpose of the library. It says as follows:

> The library is a central resource for theological scholarship and education. It is integral to the purpose of the school through its contribution to teaching, learning, and research, and it functions collaboratively in curriculum development and implementation. The library's educational effectiveness depends on the quality of its information resources, staff and administrative vision. To accomplish its mission the library requires appropriate financial, technological, and physical resources, as well as a sufficient number of personnel. Its mission and complement of resources should align with the school's mission and be congruent with the character and composition of the student body.

We notice that it mentions that the library is involved with teaching, learning, and research which is mentioned in Standard 3 about the theological curriculum. If then

contributing to spiritual awareness is considered as a part of Standard 3 then we can infer that it may be a part of Standard 4. The part of Standard 4 just quoted also talks about functioning "collaboratively in curriculum development and implementation." If the curriculum includes spiritual formation, then we can see that spiritual formation may be a part of the curriculum implementation.

The Educational Standards that are applicable to all degree programs mention that spiritual integrity, spiritual qualities, and spiritual formation are elements in the degree programs for the Master of Divinity, Master of Arts in specialized ministry, Master of Church Music, Doctor of Ministry, and Doctor of area of specialization. So then spirituality of some sort is important in the degree programs that involve ministry.

How then can the theological librarian provide the support for spiritual awareness, spiritual integrity, spiritual qualities, and spiritual formation? Some see the support via information resources. If we see our lives as an information resource, how can we provide that support?

I would like to now turn to examining two Bible passages which I see as supportive of a theological librarian's involvement in spiritual formation.

The first is one I use when teaching about what the study of theology is during a team-taught prolog week for first-year students. When asked what the greatest commandment is, Jesus answers in Matthew 22:37-39 (NRSV).

> He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love our neighbor as yourself.'"

We often think of loving God as an emotional expression, with all of our heart. But Jesus reminds us that we love God with our mind, our thinking part. To me that is what theology is, loving God with all of my mind. So perhaps the study of theology is learning to love God with our mind. And spiritual formation of the mind would then be teaching students how to love God in this way. I get excited thinking about ways in which I can develop spiritual practices which will teach us ways to love God with our mind or to use our mind in spiritual practices. One way of looking at it could be that in learning biblical studies, church history, systematic theology, etc. we are learning to love God more.

The other Bible passage I would like to look at is Romans 12:1-2 (NRSV).

> I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect.

Wow! Be transformed by the renewing of your mind. So our study of theology will help us to be transformed and renew our minds so that we can discern what God wants. This is not only a call for theological librarians to be transformed but also to help our students to be transformed by the renewing of their minds.

DISTANCE EDUCATION

One of the emergent challenges in theological education is the distance or hybrid student. Regarding formation in theological education these students pose a unique concern. They are not on campus enough to be engaged in the typical formational strategies of a residential campus. They are learning ever deepening and widening things about Scripture, theology, church history, and cultural engagement that their local context may or may not be equipped to support their ongoing growth in these areas. From the standpoint of a library, we see these students most often in an email question regarding how to access something or cite something. However, the opportunities for a robust engagement with these students are greatly limited and may involve new means of creativity hither to unknown.

by Wesley Custer

One strategy that Wesley Custer was involved in at Asbury Seminary was the development of an online Sabbath initiative. The initiative was developed with Matthew Sleeth and his company, Blessed Earth, and was focused on his book, *24/6*.[5] The strategy was to develop a Moodle classroom in which he placed the contents of a study DVD, with permission of Matthew Sleeth, for the purposes of allowing our distance students the opportunity to develop a small group around the book and DVDs. There were meal vouchers donated so that the groups could share a meal together while discussing the topic of observing Sabbath in this world of 24/7 work. Wesley was involved in the online setup and delivery of the material and then the work of managing the experience was handled through other staff on the Florida Dunnam Campus of Asbury Seminary.

Reflecting on this venture, Wesley could have taken an embedded librarian role in the online system and provided additional resources for further study and reflection. He could have also worked to provide learning objects around search strategies to engage in a study of Sabbath that might go beyond the study of a book. The library staff can certainly always find ways of engaging in these kind of formational efforts. For example, one of my colleagues, Rev. Michael Shaw, has been leading morning and evening prayer occasionally when our hybrid students are on campus with the hope of engaging them in the services of prayer in the Anglican tradition.

From an information services perspective the library staff should be a part of the formational ventures of the seminary or educational community. There are numerous ways in which the personal engagement in formational activities will naturally prepare the staff for formative assistance with students' information needs. If the staff is involved in formational activities in their own spiritual traditions they will be naturally equipped to respond to reflective, integrative, and formational needs expressed through the student's educational journey. I have witnessed and been involved in interactions that take place in our physical library and through phone or email communication that have benefitted from keeping a prayerful attitude in the moment, bearing in mind the place of the student, asking questions regarding their place in the educational process, and many relational elements that are far less quantifiable. Do not be afraid to engage

in the personal journey of the student. That relationship can make their educational experience and their (and your) spiritual journey much richer.

by Susan Ebertz

All first-year students must meet with me for a library orientation when they are on campus during our prolog week class, the first class they take. They then meet again with me in January when they are on campus for their intensive. The January meeting is for a short research workshop. As you can probably guess, the themes of Matthew 22 and Romans 12 are sprinkled through our times together. I see being a theological librarian as ministry. I am involved in forming them as whole persons who will minister in God's name. What this means is that our conversations about research method or databases is not separated from the joy of finding out more about our God so that they can learn to love God with their minds.

ENDNOTES

[1] Soumendra Narain Bagchi and Rajeev Sharma. "Hierarchy in Bloom's Taxonomy: An Empirical Case-Based Exploration Using MBA Students." *Journal Of Case Research* 5, no. 2 (2014): 57-79.

[2] Ibid.

[3] Association of College & Research Libraries. *ACRL Information Literacy Framework For Higher Education*. Chicago: Association of College & Research Libraries, 2015. Retrieved from: http://acrl.ala.org/ilstandards/wp-content/uploads/2015/01/Framework-MW15-Board-Docs.pdf.

[4] Asbury Theological Seminary,. 'Our Mission — Asbury Theological Seminary'. *Asbury Theological Seminary*. N.p., 2015. Retrieved from: http://asburyseminary.edu/about/our-theological-orientation/our-mission/.

[5] J. Matthew Sleeth. *24/6*. Carol Stream, Ill: Tyndale House Publishers, 2012.

Toward Embodied Library Instruction: Leading Students through the "Liturgy" of Theological Research

by Jacob Gucker, Baptist Missionary Association Theological Seminary;
Matt Ostercamp, North Park University

This panel presentation is a follow up on the paper I (Matt) gave in New Orleans at ATLA's 2014 conference called "(Library) Education of Desire: Applying the Pedagogical Principles of James K. A. Smith in the Theological Library."[1] Where that paper was highly theoretical, this year we wanted to give an update on the practical applications that resulted from the paper. After a brief recap of the main ideas in Library Education of Desire, Jacob Gucker from Baptist Missionary Association Theological Seminary will share how he initiated an event called Paperpalooza. Then I will share about how a concern for embodied instruction has informed our work at North Park.

The inspiration for this project was James K. A. Smith's Cultural Liturgies series which so far includes two titles: *Desiring the Kingdom* and *Imagining the Kingdom*.[2] In these books Smith challenges educators to ask not just how to teach students to know the right things but to go further and teach students to love the right things. The goal is to inform and inspire a response or specific behavior from our students, not simply to impart knowledge.

The underlying insight here is that what we know to be good and what we desire can easily be at odds. Typically in these cases our (unreflective) actions will be towards the object of desire. Smith illustrates this with a humorous anecdote of how his growing conviction of the importance of food culture led him to read with delight the works of Wendell Berry. On one occasion he paused and put down his Berry paperback to observe the irony that he was sitting in a Costco food court. As persuasive as he judged Berry's arguments to be, his desire for the convenient, cheap, and familiar were still dictating his actions. Underscoring this is the truth that if we really want to change our students' behavior we need to change what they desire.

Smith argues that our desire is driven by our imagination. He suggests we have an aesthetic attraction to a particular image of the good life. A largely pre-conscious pull towards certain ends and away from others is evidenced when we judge certain things to be cool or lame. So to shape our students' desires we must engage their imaginations.

Our image of the good life is formed as we participate in communal practices. The physical routines encouraged by the communities we belong to are necessary to navigate the world and incorporate in us images of what it means to live well. We participate in this practical formation as we learn to brush our teeth, say our prayers before bed, and go shopping at the mall.

In my 2014 paper, I suggested that Smith's description of transformative learning presents a challenge to us as librarians. Can we harness the power of meaningful practices to capture the imagination of our students and incorporate in them a desire for doing good research? Smith offers the traditional liturgy of Christian worship as a paradigm of educational practice that engages our imagination and bodies to reshape

our desires. I suggested that theological librarians could borrow from our experiences with worship to build an embodied library instruction program that would inculcate not only the knowledge of good research practices but a desire to research well.

BAPTIST MISSIONARY ASSOCIATION THEOLOGICAL SEMINARY

The Baptist Missionary Association Theological Seminary is a free-standing seminary affiliated with the Baptist Missionary Association of America located in Jacksonville, Texas. I (Jacob) am the Assistant Library Director of the Gerald D. Kellar Memorial Library. BMATS has an FTE of about 80 and offers undergraduate and graduate degrees. I was inspired by Matt's paper in 2014 to put his theory into practice, and what I came up with on the way home from New Orleans is Paperpalooza.

Paperpalooza is a library instruction event held each semester at BMATS. It is based upon Smith's education of desire concept and Ostercamp's theoretical applications of it to library instruction. Students, librarians, and professors come together to celebrate the good work that God has given them to do in research and writing projects. Its purpose is to inspire students to imagine a vision of "the good life" which unites the patterns and practices of life in the Kingdom of God with the patterns and practices of theological scholarship. Librarians and faculty shepherd students through a "liturgy" of theological research while also engaging with them in activities that recall the patterns of the Christian life such as corporate worship, prayer, and sharing a common meal.

Four intended outcomes for Paperpalooza are (1) To inspire students to pursue a vision of life as ministers in God's Kingdom which includes excellence in theological scholarship. (2) Students will engage in the patterns and practices of theological research in community with their fellow students. (3) Students will make meaningful progress on their research projects by developing an initial bibliography of relevant sources. (4) Students will celebrate together the good work that God has given them to do.

EXPLAINING PAPERPALOOZA

Explaining Paperpalooza to faculty and students was somewhat difficult due to the event's philosophical underpinnings. On the surface Paperpalooza is a seven-hour research and writing workshop beginning with worship and including lunch. For faculty and students this implies an event with presentations and a certain amount of hands-on activity. There is a lot more going on "under the hood," however.

We knew that the faculty might not have read Smith's writings, but we wanted them to appreciate the distinction between Paperpalooza and other library instruction endeavors, so we opted to use familiar terminology. For instance, Smith uses the word "liturgy" quite a bit, but faculty and students are not familiar with the importance of "cultural liturgies" in Smith's thinking. Furthermore, the word "liturgy" is not used often among Baptists in the south. Thus, when "pitching" Paperpalooza we opted to speak in terms of "patterns and practices" to refer both to worship liturgy and Christian practices outside of worship. We also opted to identify the event as a "research and writing workshop."

The traditional pedagogical model is to help students know the right things, rather than to help them desire the right things. Thus, there were a number of assumptions about Paperpalooza, and we had to defend the design. For instance, faculty members were immediately requesting an "online version," as if it were a matter of simply posting the PowerPoint slides to our online course management system. Enthusiasm for library instruction is great, but we already have websites with presentations of information and a way for connecting our distance students with that information. Thus, we had to reply, "There is no online version," and reiterate the unique characteristics of Paperpalooza. Furthermore, students who were interested in attending but were unable due to scheduling conflicts requested that we give them the information, as if Paperpalooza were available for "carry-out." We defended Paperpalooza by suggesting that these students make plans to attend next semester. We also reminded them that they can make an appointment with a librarian for research assistance and that information about research and writing is always available on our library website. This is not to say that there could not be an event or course adapting these ideas for distance learners, but Paperpalooza is not that thing.

PREPARATION

Preparation for each semester's Paperpalooza begins promptly as soon as course syllabi are available. We go over each syllabus, determining which courses have a research paper or project. Book reports, reflection papers, and essays are not applicable. This can be confusing to new students who often think that Paperpalooza is about the mechanics of putting words on paper for writing assignments, but this misunderstanding can be sorted out when students RSVP for the event. Some of our associate level courses have simple research assignments requiring no more than a few sources. Yet, Paperpalooza is designed to help students with even the smallest research report. We think that these students have the most to gain from Paperpalooza as it is still early in their academic careers. These students who come to Paperpalooza will likely spend more time finding and selecting the best sources for their small research project at the event than they would on their own, and will receive more guidance in selecting those sources.

Preparations continue as soon as student enrollment information is available. We develop a spreadsheet containing all enrolled students using data from our registration system and indicate which students are in a course with a research paper. We place a personal invitation in student mailboxes, while distance students receive an email invitation. Some of our distance students are local, or may wish to make arrangements to travel for Paperpalooza and stay on campus in commuter housing.

Students must RSVP, as we use that information to determine which subject areas we will need to focus on, and how attendees can be divided into work groups on the day of the event. Knowing which subject areas to focus on allows us to invite one or two faculty members whose professional subject areas are represented by the majority of students and allows us to pull the most relevant bibliographic resources in our collection for use at the event. Of course, it also helps us prepare for other logistical

concerns, such as food and supplies. With these and other practical concerns taken care of, we are ready for the big day.

MOMENT BY MOMENT AT PAPERPALOOZA

What happens at Paperpalooza? What follows is a description of activities according to the day's schedule.

WORSHIP

The purpose of the worship service is to tap into students' teleological desires by grounding theological research in their sense of vocation. Students generally attend BMA seminary in order to fulfill the call of God on their lives to serve as ministers in His Kingdom. Whether as professional or lay ministers, seminary students are striving toward the goal of service to God as preachers and teachers, counselors and missionaries. As Matt said in his paper, "If we understand the call our students respond to when they come to seminary, the picture that is already directing their desire, we will be able in many cases to show that good research is a part of that call"[3] In other words, we worship God first at Paperpalooza to remind the students, faculty, and librarians in attendance what theological research is ultimately all about.

A librarian leads students in a liturgically familiar worship service in order to help students see the librarian as a minister, and to raise their affections for God with familiar patterns of Christian worship. Thus, the worship service is patterned after our twice-weekly chapel services with prayer, scripture readings, congregational hymn singing, responsive readings and a sermon. The primary scripture passage was Hebrews 11:1-12:2 and the theme of the service and title of the sermon was "Racing Toward the Good Life." Students were encouraged to race toward "the good life" like the saints of old who looked for life in the city with foundations whose designer and builder is God. They were also encouraged to look to Christ, who raced toward His future reign at the right hand of God.

INTRODUCTION AND OVERVIEW

After moving from the chapel to the library we begin our work with an introduction and overview in the form of a brief "what is research?" presentation. It is rather typical of such introductions, but it emphasizes the intentional practices of scholars and how they form the habits of "good research." Furthermore, it invites students to join "the conversation" that is theological research. We invite students to imagine themselves as participants in the scholarly community and affirm that they really are now a part of it as they engage in the good work of theological scholarship.

At this point we break students into subject area groups and give them an overview of what they will be doing. The subject area groups are never going to be perfectly even. Most students are working on projects in biblical studies and theology while a few students may be working on projects for Christian education and counseling. We make an effort to keep an eye on any student who has fewer peers to lean on due to the nature of his or her project, acknowledging the uniqueness of the research journeys that some of our students are undertaking.

The last thing we do before proceeding into our "liturgy" of theological research is point each group toward relevant bibliographic resources for their subject area. We pull these resources from the stacks ahead of time so that students can get right to them.

A LITURGY OF THEOLOGICAL RESEARCH

Our liturgy of theological research consists of research exercises or "practices." For Smith, practices have two defining characteristics. First, they are communal and "have an institutional base."[4] Second, they "orient one toward some end or telos."[5] According to Smith these practices exist throughout life and make up "cultural liturgies." Take, for instance, the practice of school children saying the Pledge of Allegiance to the U.S. Flag each morning. The community is the class, institution is the United States of America, and the telos is the American Dream or being a good citizen. Christian liturgy consists of communal practices within the institution of the church with the end being life in the Kingdom of God.

In a liturgy of research the institution is perhaps "the scholarly community," while "the seminary" or "the (Christian) university" is the institutional base for theological scholarship, specifically. The telos for research in general might be "knowledge creation" while the telos for theological research is perhaps "furthering the knowledge of God." A liturgy of theological research will consist of practices which orient students toward these expressions of the telos.

The practices of our liturgy of theological research might be compared to the drills an athlete engages in to "get a feel for the game."[6] We refer to one of Smith's sources, French anthropologist Pierre Bourdieu, who describes how such drills help the soccer player anticipate and act, as if by instinct.[7] He was not born with this ability, but acquired it through years of practice. However, he did not learn soccer by reading some rulebook. He learned by doing the drills handed down to him by his coaches.

ORDER AND NARRATIVE

Christian liturgy has order, and the liturgies of various denominations share elements occurring in roughly the same order. There is confession followed by forgiveness or assurance of pardon. There is the ministry of the word before the ministry of the table. The scripture lessons proceed logically from Old Testament to Epistles and all are brought together in the Gospel reading as the pinnacle of God's revelation to humankind. The benediction is a word of blessing urging the people to depart in peace to love and serve the Lord.

A liturgy of theological research should also have a logical order, and two principles of order shaped the Paperpalooza liturgy. The first principle is that reading precedes writing. Despite its name, Paperpalooza does not include any exercises in which students begin to write their papers. Many students see a research paper as a task to be completed by putting words on a page (and getting the required number of pages), but every scholar knows that the paper is the product of much reading. Therefore, this liturgy of theological research begins with gathering sources and reading them.

The second principle is that bibliography precedes information retrieval. Beginning with bibliography allows students to more quickly acquire relevant scholarly sources

and to see the relationship between sources in a particular subject area. This is easy in the context of a theological seminary because the range of subjects is relatively narrow. Bibliographic resources also have a priestly or pastoral quality to them. In these sources a scholar is leading students into "the literature" surrounding their topic, interceding on behalf of them with the ongoing scholarly conversation, much as a priest or pastor leads Christian worshipers in right paths before God.

Christian liturgy has order, and it also tells a story. All at once, liturgy is the story of Israel, the story of the Church, the story of a local congregation, and the story of individual worshipers. This is most obvious when looking at the Christian calendar, but individual services recapitulate that story as well. In the same way, one can see the story of theological research, the story of the scholarly community, and the story of the individual researcher in Paperpalooza's liturgy. This occurs primarily in the movement from bibliography to information retrieval where one can see story threads such as the impact of technology on research and the development of scholarly communication. Paperpalooza introduces students to information retrieval in the context of searching for scholarly journal articles. Scholarly journals emerged as a way to speed up scholarly communication, and they reflect recent scholarship where books tend to reflect established thinking. Paperpalooza's liturgy is meant to echo these narrative threads when possible.

RESEARCH EXERCISE 1: FIND A CURRENT, RELEVANT SOURCE.

The first research exercise in the liturgy is to use a bibliographic source to find a single current, relevant source. As mentioned, these bibliographic sources are available for each of the subject areas from the start of the event. One of these sources is so helpful in the study of theology at BMATS that it functions as a sort of "bibliographic icon." One good bibliographic source can serve as a symbol for them all. The faculty at BMATS have recommended John Glynn's *Commentary and Reference Survey: A Comprehensive Guide to Biblical and Theological Resources* to students for years because it is extremely useful in the core classes of our curriculum.[8] Librarians have also relied upon Glynn in reference interviews with students. With repeated (liturgical) exposure a student can develop an impulse to "go to Glynn" when he or she needs to find a biblical commentary because "everyone knows it's good to go to Glynn." The hope is that the "go to Glynn" impulse matures into an impulse to locate and use a bibliographic resource to locate relevant sources. Where the study of theology is concerned, this is arguably preferable to the "go to Google" impulse.

RESEARCH EXERCISE 2: EVALUATE THE SOURCE.

After finding their first source students will discuss their selections together, evaluating each source using the well-known "CRAAP test." As a reminder: C stands for currency. R stands for relevance. A stands for authority, and the other A stands for accuracy. P stands for purpose. Students ask questions about the quality of their source in these areas. The CRAAP test has a lot of baked-in liturgical potential because it is well-known, memorable, and funny. It also sets "good researchers," their practices, and the sources that they use apart from "crappy" ones. Here, students are catching the idea

that poor researchers use poor information sources. It is undesirable and definitely not cool to be a "crappy" researcher in the scholarly community!

Since the students are using a source selected from relevant bibliographies, their evaluations are practically unnecessary. However, this fact serves the pedagogical purpose of helping students to see what genuine scholarly sources look like. As in the familiar anecdote about federal agents training to spot counterfeit currency by looking at genuine bills, students at Paperpalooza learn to evaluate sources by evaluating scholarly sources.

RESEARCH EXERCISE 3: READ AND EXPLORE THE SOURCE

Students begin reading and exploring their source using the START method. The START method is another handy acronym we developed to help students strategically explore a source. Students take in the structure of the work by looking through the table of contents. Students then look for a thesis for the work or the section of the work they are most interested in. In this they are asking the question "What is the author proving?" Next, they search for elements of argument. In this they are asking "What is the author doing?" Next, students try to discover how the source relates to other sources on their topic. In this they are asking "How does it fit?" Finally, students track citations to the original source. In this they are asking "Where does it come from?"

There are many reading strategies out there containing several of these elements, but the last task of tracking citations to other sources is very important to this liturgy of theological research. Following ideas from current scholarship to older literature helps students discover the ongoing scholarly conversation related to their topic which is an important theme at Paperpalooza.

DISCOVERING "THE CONVERSATION"

At Paperpalooza we are continuously reinforcing the idea that, by doing theological research, students are participating in "the conversation" of theological research. Listening is important to conversation, and scholars are tuning in to conversations that have been going on for centuries. Moreover, the library stacks serve as a physical manifestation of "the conversation" that is theological scholarship. We point to the stacks and tell students that the books they see and read are evidence that a great conversation about God and faith is taking place and that they have the privilege to join in that conversation as theological scholars.

We see in this fact a wonderful comparison to the "great cloud of witnesses" from Hebrews 12:1. Students are surrounded by the communion of theological scholars who have gone before and testify to the value of this conversation. Though they certainly disagree on critical ideas, they all affirm that the conversation is worth having. Christian liturgy is often done with the understanding that the people are performing their work of worship before God and heaven, including those saints and martyrs who make up the company of heaven. One sees this clearly in the preface to the Sanctus in those churches where it is sung. At Paperpalooza we promote the idea that students are not isolated in the typically isolating work of research and writing. They have their fellow students with whom they share their assignments, and they have those who have gone

before. By approaching research with this understanding we hope to train student desire to be a part of something grand.

RESEARCH EXERCISE 4: USE THE FIRST SOURCE TO FIND OTHER SOURCES.

It is very important for students at Paperpalooza to select a relatively current source as their first source because they will use it to locate other sources. By doing this they can trace scholarly communication on their topic over time, discovering the development of ideas surrounding it. This process is not always smooth. Lacunae in the collection can make it especially difficult. Furthermore, it can seem to be a waste of time when the student could simply use the online catalog to find all the books the library does have on his or her topic. However, the purpose of these exercises is to offer "seemingly insignificant steps to complete that nonetheless instill an instinctive and rich understanding of the information ecosystem."[9] This deliberate use of citations to find other sources is meant to garner in students an understanding of the importance of footnotes and references. Perhaps it will help change the "imagined picture of what it means to read a book and make [them] desire an end to the endnote."[10] Although this journey can be more difficult for some topics than others, the librarians at Paperpalooza endeavor to help students understand their research journey by narrating it for them. They do this by celebrating the little victories, by offering encouragement despite struggles, and by helping students see value in the process of research even when it seems relatively fruitless.

RESEARCH EXERCISE 5: FIND ONE SOURCE FOR INTER-LIBRARY LOAN

When students are using bibliography to find resources they are going to come across sources they would like to acquire, but which are not in the collection. This is a great opportunity for students to become acquainted with Inter-library loan (ILL). Few students at BMATS depend upon ILL. There are so few requests that librarians ordinarily just purchase the requested items when possible. We suspect that ILL is rarely used for several reasons. One reason is that students rarely allow enough time to acquire sources through ILL. Engrained in imaginations of students in higher education is the impression that there's something normal or even "cool" about procrastination when it comes to tackling a big research paper. It's as if struggling through a paper the last few days before it is due or "pulling an all-nighter" is a rite of passage. Paperpalooza happens early enough in the semester that time is not a problem.

Another reason students do not use ILL at BMATS is lack of promotion for the privilege itself. Students have to believe in ILL to be inclined to use it. They need the experience of requesting a book or article and have it delivered to them in order to ever come to rely on it. We want it to be cool to ILL and we want students to have the experience of following through for the sake of a tantalizing reference. Good researchers use ILL, and we want students to catch that impression. We try to facilitate this by requiring students to find at least one source for ILL. The privilege becomes real for students as they go through the motions of requesting a source for ILL.

"LET US KEEP THE FEAST"

The act of sharing a common meal is an important part of the human experience and many would say that the Eucharist or Lord's Supper is the pinnacle of Christian worship. Modern readers of the Bible can easily miss the fact that festive eating and drinking is an important part of the sacrificial system outlined in the Hebrew Scriptures. Eating and drinking has always been a part of the worship of God's people whether under the Old Covenant or the New.

Students at Paperpalooza share a meal because it echoes the eating and drinking of worship, but it has more to do with the patterns of church and family life. Potluck dinners at church and traditional holiday meals are the inspiration for Paperpalooza's festive meal, which always consists of homemade pizza and salad. The meal is served family style, with students, librarians, and faculty gathering around a table set with genuine tableware. The event certainly does not have an astronomical budget, but we want attendees to feel special. That would not be possible without the staff and volunteers who prepare both the meal and the space used for enjoying it.

A spirit of celebration pervades the scene, and in order to maintain the feeling that everyone is celebrating the good work of theological research and writing, faculty and librarians lead students to "talk shop," around the table. They lead by asking questions such as "What topic are you researching?" and "What are you learning about your topic?" and "How do you feel about the sources you are finding?" This is an opportunity for students to share their experiences, their concerns and their findings related to their research projects. It allows students to engage their colleagues in a way analogous to the way that scholars do.

RESEARCH EXERCISE 6: BUILDING A SEARCH VOCABULARY

After lunch we give an instructional presentation on information retrieval which leads into the next research exercise to build a search vocabulary. The presentation is fairly typical, touching on the nature of various kinds of databases and the search protocols used to mine them for relevant sources. Based upon the well-known "building block" approach to information retrieval, the exercise has students using keywords from their reading and pairing them to LC subject terms to create a list of words for use in searches.[11] Students break their topic into several facets and then craft searches using Boolean operators to find relevant sources. Students are primarily searching for journal articles in electronic databases, so this serves as an opportunity to talk to them about the journal articles and their role in scholarly communication.

FINISHING OUT THE DAY

At this point students continue to do research with librarians and faculty answering their questions and helping them as needed. We encourage them to read their sources, to fill out their initial bibliography of sources with books and journal articles, and to put in their requests for ILL.

Paperpalooza ends with a final presentation on "life hacks" for budding theological scholars. This presentation includes tips, tricks, and tools for doing theological research. Some of this information is related to research and citation tools like Zotero, websites

such as WorldCat.org, and other bits of practical advice. However, it also emphasizes the behaviors and dispositions of the "good researcher." For instance, good researchers embrace the task of research and start their projects early, so one of the tips is to set up a project calendar, setting aside days to visit the library, days to read, and days to write, with enough space in between to allow for reflection and for the other concerns of life.

The presentation also suggests establishing personal rituals for research and writing. For instance, one can plan to enjoy ritual treats such as a favorite snack or the purchase of new music to listen to while working. Or, a researcher can plan to treat oneself to a special meal upon the completion of a project. Another thing that a student can do is to dress for office casual work even when working from home. Dressing and grooming oneself to be at work can have a great impact on one's ability to do work. Cleaning or rearranging one's work space can provide a fresh launching pad for commencing a project.

The final exhortation in this presentation caps off the day with a "sending" of sorts. We encouraged students to help others in their research and writing tasks. Discipleship and evangelism are a major theme at BMATS, and we incorporate this theme by encouraging students to be "evangelists" of good research practices. Sharing knowledge with others increases one's own desire to do the work of theological research. Furthermore, researchers who are helping others with their research are incorporating the work of hospitality into their academic work and building up the scholarly community of the future. The students whom we have shepherded at Paperpalooza we encourage to go and do likewise for others.

EVALUATION OF PAPERPALOOZA

INDIRECT MEASUREMENT

Statement	1	2	3	4	5
More excited about library research				10	3
Possesses greater confidence in ability to do research			1	7	5
Made substantial progress on current assignment			2	7	4
Worship service was a valuable part of Paperpalooza			3	3	7
Feel inspired to help other students with research and writing tasks			2	8	3
Key: 5. Strongly Agree 4. Agree 3. No Strong Feelings 2. Disagree 1. Strongly Disagree					

Table 1

Indirect measurement for the effectiveness of Paperpalooza includes the results of a student questionnaire given at the end of the event. There were 13 respondents. Only the most relevant questions are included in the following table.

Student written responses

"The paperpalooza was worth attending. It was well-organized and presented."
It was very obvious this was a joint effort."

"It was great. Thanks."
"It was a good seminar. Worth my Saturday."
"The pizza was great. Loved it. Very helpful."
"Thank you. You had good, helpful info."
"Learned a lot, thank you!"
"Great presentation. Learned a lot!"

DIRECT MEASUREMENT

For a direct measurement we asked faculty with students who attended Paperpalooza to supply a list of grades for the research assignment given in their class. The grades for those who attended Paperpalooza (P) can be seen alongside those who did not.

It appears that students who did attend Paperpalooza did benefit from their attendance, especially on the undergraduate level (RE314). Even though the student

OT 511 – Old Testament Introduction and Survey I
87
83
80 (P) – Student Scored 71 on equivalent research assignment for OT 512, Spring 2014
68
Grade with "(P)" by student who attended Paperpalooza.

Table 2

RE 314 – Composition Skills for the Seminary Student
99 (P)
80 (P)
75
47
30
Grade with "(P)" by student who attended Paperpalooza.

Table 3

RE 631 – Christian Education: Foundational Issues
98(P)
97
Grade with "(P)"by student who attended Paperpalooza.

Table 4

NT 511c (Online) – New Testament Introduction and Survey I	
99	87
99	87
97(P)	87
97	84
96	83(P)
93	83
93	83
93	77
92(P)	75
92	75
91(P)	67
Grade with "(P)" by student who attended Paperpalooza.	

Table 5

in OT 511 who attended Paperpalooza scored toward the bottom, that student posted a score that was a full letter grade higher than his previous score on the equivalent assignment in the other OT Survey class. Every student scored at least a B or higher.

REFLECTION

Reflecting on Paperpalooza, I (Jacob) ask myself, "How did it feel?" If we are attempting to teach our students to not only know the right things, but to love the right things, I think that my own feelings are worth mentioning. Paperpalooza was both exhilarating and exhausting. Leading a worship service, preaching a sermon, and then doing what amounted to a six-hour research consultation with multiple students at once was tiring, but getting to lead them as they gathered resources and enjoyed the "aha" moments of theological research was worth every minute.

I also ask, "Did we achieve our goals?" Our goals were difficult to measure. How does one assess the shaping of imagination by walking students through the practices of theological research? The indirect and direct measurements we did take show improvement in the work of individuals who attended, and they demonstrate at least a temporary effect upon dispositions in that the students were excited after the day was done. Are students at BMATS forever changed because they came to Paperpalooza? They probably are not if imagination is shaped by practice and the students are not engaging in these practices on a regular basis. Nevertheless, Paperpalooza is an intentional and thoughtful foray into embodied library instruction designed specifically to inspire a vision of human flourishing that includes theological research and writing.

LIMITATIONS

One limitation is the number of students we could serve at one time. We anticipated that we would be unable to serve more than twenty-five with our facilities and personnel. We plan to solve this problem when it arises by having Paperpalooza on more than one day. This could also help students work out scheduling conflicts that might prevent them from attending, as it is difficult to find that ideal Saturday when everyone can attend.

That brings up another limitation. How effective is one day in shaping the disposition of students toward theological research? We knew from the beginning that a single event is limited in its ability to educate the desire of our students. In churches liturgy happens every week. Sporting events happen every week. People go to the mall or out to eat multiple times a month. This is why I want to consider Paperpalooza a "Red Letter Day." The first days of Christmas and Easter come once a year but the liturgies of those days, whether in the church or in the home, are powerful. Paperpalooza will never be as powerful as Christmas, but perhaps it can be an important part of a culture of theological research at BMATS.

IN OTHER CONTEXTS

How could theological librarians conceive similar endeavors in other contexts, whether larger seminaries or colleges and universities? An event like Paperpalooza would work well for individual classes or cohorts. By targeting a core class in the curriculum such as New Testament survey or systematic theology, librarians can offer

focused instruction events to every student at an optimal place in the curriculum. Institutions with mandatory research and writing courses have the advantage of being able to rehearse the "liturgy" of theological research over an entire semester. In a cohort of students working on original research projects and theses instructors will need to focus on other aspects of the research process. Topic selection was not a major focus of Paperpalooza because a majority of our students are dealing with rather focused research assignments, but topic selection and thesis development is an extremely important part of the process for students working on theses. Such a project can be a lonely journey, but by framing research as a community event and spiritual discipline, librarians can help students see their work as a contribution to the Kingdom of God, rather than another academic hurdle to leap in order to reach their personal academic goals.

THE ULTIMATE PAPERPALOOZA

I love what Matt had to say about library spaces toward the end of his paper. He said, "We also show that the library is important and desirable by making the library's real and virtual spaces as pleasing as possible. The education of desire paradigm calls for educators to take bodies as seriously as minds. Making sure that we create an atmosphere that is pleasing to physically be in and imparts to those in it a feeling of dignity and importance can go a long way in communicating the importance of the library to our precognitive imaginative faculty."[12]

I can imagine the ultimate Paperpalooza as a multi-day theological research retreat to a beautiful theological library. Take Lanier Library in Houston, for example.[13] I can imagine starting the day with worship in the Byzantine-style stone chapel. I can imagine shepherding students through the liturgy of theological research in this truly elegant space. Patrons are not able to check out resources at Lanier, but why would they want to leave? My students could probably do a lot of good reading and note taking over several days in a space like that. I know I could! I hope this gives you food for your imagination and educates your own desire as theological librarians.

NORTH PARK UNIVERSITY

North Park University is a liberal arts university in Chicago that includes North Park Theological Seminary and is affiliated with the Evangelical Covenant Church. The Brandel Library where I (Matt) am library director serves the entire university population (about 2,500 FTE of which about 200 are seminary students). This last year has seen a number of personnel changes in our library and so we are still in the beginning stages of our journey towards a more embodied library instruction but I want to share some steps I've taken this past year.

First, we needed to change how we assess library instruction. I believe that there is a strong connection between what we measure and what we value. Our traditional practices of counting the number of one-shot instructions we offered and collecting students' content knowledge at the end of those sessions provided little insight into how our instruction impacted student behavior. We overhauled our assessment program to measure the library's impact on student success. We want to know if they actually

engage in the practices of a confident and skilled researcher. In order to assess this we developed a plan to gather quantitative data as well as qualitative data from students and faculty using a variety of tools including research diaries, targeted surveys, and focus groups for both students and faculty. Defining the outcomes we expected and developing tools to help us measure them has taken a lot of time but I think this work is essential if we really want to make substantive and sustainable change.

While the assessment change is ongoing and I don't have results to report back, I've made several changes to the instruction sessions I lead informed by my research into a library education of desire. At a minimum, embodied library instruction needs to acknowledge our bodies as an important part of the research process. I have found it helpful to talk with students about the affective side of research using Kuhlthau's models of the emotional highs and lows of research.[14] I let students know that they can expect to feel disoriented and overwhelmed as they move from picking a topic to forming a thesis and we talk about how to combat these feelings. I also share personal stories of how these emotional swings play out in my research. This discussion of the research process departs from the more technical instruction I used to give and I've been pleased with how students are responding.

As we explore the way one experiences research, I've found opportunities to reframe the educational goal from knowledge transfer to formation. In the classroom I now will typically talk about research as something we practice like the guitar or basketball. I intend for this to nudge students past the complacent assumption that they already know how to research but I also use this as a prompt to talk about the character traits that research can build (persistence, creativity, discipline, etc.) and how those traits will be transferable to life beyond the academy. While having coffee with one upperclassman, it was satisfying to actually witness that "aha" moment when this student saw that school was more than simply learning facts. That he didn't simply know more than his freshman self but was actually a different person than he had been as a freshman. He found this personally liberating. I think we cannot emphasize enough to students reared on a steady diet of high-stakes standardized tests that education goes beyond the acquisition of cognitive knowledge.

In addition to acknowledging the affective aspect of research and its ability to form our character, I was anxious to make information literacy literally a more embodied experience. This also scared me. I have begun asking students to complete paper worksheets as part of our information literacy sessions. They write down search terms and copy citation information from the screen. To my surprise the students have not (yet?) pushed back at what I feared would be perceived as busy work. I've even had students come up to me after class and ask for more blank worksheets to use as they research on their own. The hope is that writing down the information they are finding as they search will help them be more mindful of their research process and help them develop the disciplined habits of a skilled researcher. It is also a reminder that research is work, but, like all work, when done attentively and skillfully it can be satisfying.

While I think that these steps to change my one-shot instruction sessions have had value, I think that a more radical change is needed in our understanding and delivery of

library instruction to truly capture the imagination of the majority of our students. I'm excited by what Jacob has been able to do at BMATS for offering an example of a radical new approach. At North Park we've been carefully tracking the roll-out of the new ACRL Framework for Information Literacy. This document's discussion of practices and dispositions has helped us articulate information literacy outcomes that go beyond cognitive knowledge or acquiring a specific skill set. At the ACRL 2015 conference this spring there was some discussion of the shortcomings of the one-shot model as a means to achieve the threshold-crossing outcomes envisioned in the framework. In our library we are piloting an embedded librarian program that provides a persistent librarian presence in the course management system to try and overcome the limitations of the one-shot model. We are hopeful that as we use the new framework to assess and promote library instruction we will be able to find more faculty members willing to experiment with us on creative ways to deliver a more robust, embodied, library instruction curriculum.

ENDNOTES

[1] Matthew Ostercamp, "(Library) Education of Desire: Applying the Pedagogical Principles of James K. A. Smith in the Theological Library," in *Summary of Proceedings* (presented at the Sixty-Eighth Annual Conference of the American Theological Library Association, New Orleans, Lousiana: American Theological Library Association, 2014), 63–75.

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[3] Ostercamp, "(Library) Education of Desire," 71.

[4] James K. A Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 62.

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[11] Stephen P. Harter, *Online Information Retrieval: Concepts, Principles, and Techniques* (Orlando: Academic Press, 1986), 170-179.

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Library Video Tutorials and the Tree-Falling-In-The-Forest Syndrome, Is Anyone Watching? Video Tutorials Best Practices

by Brad Ost, Robert W. Woodruff Library, Atlanta University Center

The idea for this presentation had its genesis in a presentation given by Nicole A. Martin and Ross Martin of Seminole State College of Florida, at the 16th Distance Library Services Conference 2014, Denver, CO. In a rare moment of serendipity the practicality of the presentation met with a library's need to implement such practicality. Robert W. Woodruff Library – AUC was about to go live with a new website. By doing this the library would immediately sunset all their video tutorials that in any fashion incorporated the old interface. The Seminole State presentation on best practices in video tutorials gave the library a foundation upon which they could develop a new generation of tutorials.

This paper will present five elements that are important in the creation of an effective video tutorial. Each of these elements will be examined with a view to the issues surrounding it, the best practices related to it, and how the Woodruff Library has implemented it (or not) over the past year of video tutorial creation.

REASONABLE BEST PRACTICES

There are many practices that go into building a better video tutorial: actually, too many to focus on in a single presentation. And in all honesty probably too many to implement for each video you create. Focusing on length, audio, location, compatibility, and accessibility alone will give the reader a chance to create effective videos with a minimum outlay of time and money.

WHERE WAS WOODRUFF LIBRARY IN JUNE 2014?

When the Distance Library Services conference ended in June of 2014 Woodruff had over 100 tutorials hosted by YouTube. The length of these tutorials varied widely from 44 seconds to over 10 minutes. The ten videos with the most viewership averaged 2 minutes and 42 seconds (2:42) in length. A look at YouTube Analytics revealed that, on average, only 23 percent of viewers watched the videos till the very end. The remaining 77 percent watched, on average, only 48 percent of any given video.

These videos were somewhat haphazardly placed. While some were housed on research guides, others were only available on the library's YouTube channel. And of those scattered videos many were out-of-date even before the change to the new website. The good news was that the library was on the cusp of a move that would naturally allow it to begin to recreate, with best practices, a new video tutorial library.

LENGTH

HOW LONG IS IT?

In what seems to be a counterintuitive finding for academia (where a lengthier, more involved explanation would always seem to be an improvement over a shorter

one), studies show videos over 2 to 3 minutes in length are too long, and less likely to be viewed to the end. Additionally, introductory material is largely ignored (Bowles-Terry, Hensley, & Hinchliffe 2010, 22-23), (Keba, Segno, & Schofield 2015, 24). This seems to be not so much a reflection of a viewer's desire to learn but rather of their video viewing habits. The length of a video has been tied to a viewer's perception of its aesthetics and difficulty of content. Shorter videos are considered more aesthetically pleasing and easier to understand (Pomales-Garcia & Liu 2010, 172-173). The Seminole State study, evaluated in the presentation that led to this one, showed that, on average, only 35 percent of viewers watched a complete tutorial video. The other 65 percent only watched, on average, 54 percent of videos (Martin & Martin 2014, 8). The numbers are very close to the ones revealed by the YouTube Analytics for the Woodruff Library. So this problem is not isolated to a single library.

BEST PRACTICES

The way to counteract the pitfalls revealed above seems obvious; keep videos short and to the point (Anderson and Mitchell, 2012, 4). Many studies agree that the best time frame comes within a 2 to 3 minute range (Bowles-Terry, Hensley, and Hinchliffe 2010, 26). However, this time frame creates a problem when trying to explain processes or concepts that seem to sprawl across different but related topics. Professor Richard Mayer, considered a leading light in multimedia studies, developed something he calls the Segmenting Principle. Since viewers are better able to absorb smaller bits of information, videos should be broken up into their smallest possible component (O'Donoghue 2014, 110). Hence, a video on borrowing books from the library should not include instructions on how to find the book in the catalogue, where the LOC numbers are located in the stacks, and how to actually check out the book if we implement Mayer's theory that one video would be broken into three smaller ones. A related concept, the Inverted Pyramid, should be worked into Mayer's segmented video. The inverted pyramid principle states that even in a shortened video the most pertinent information should be placed at the beginning (Martin & Martin 2014, 8). The final best practice in the length segment is to be ruthless with introductory material. The viewers want their information immediately.

WHERE ARE WE NOW?

Woodruff Library is still a work in progress. We've turned off all the old videos that incorporated the old website. And while we didn't yet have a best practices document the word had gone out, less than 3 minutes if possible. We also strongly urged the front-loading of important information when possible

In the past year we have created 31 videos. Twenty-eight of them are under 3 minutes in length. The longest is 4 minutes and 30 seconds (4:30) long. The top ten videos according to viewership average 2 minutes and 4 seconds (2:04) in length. Since June of 2014 we have had 377 views. The top ten in viewership have an average of 26 percent of viewers watching till the end of the video. For all 31 of the new videos an average of 36 percent of each video was viewed. Those numbers look similar to the numbers we had with our old videos. The conclusion to this presentation will reveal how we need to look at these numbers differently.

AUDIO

WHAT DID YOU SAY?

Studies have found that viewers are quite sensitive to audio issues. Videos were rated average or poor when the narrator spoke too quickly or too slowly (Morain & Swarts 2012, 10). And viewers struggle with learning when narration is separated from recorded action by even a few seconds (Clark & Mayer 2008, 87-88). Additional bits of "noise" can also affect learning. Background music, especially playing while narration is occurring, may distract viewers from the message (Goodfellow, Sich, & Torabi 2013, 3). This is explained by the Coherence Principle that suggests that viewers learn more without the distraction of extraneous elements (Mayer & O'Neil 2008, 12).

BEST PRACTICES

A partial cure for audio woes can be found in the Goldilocks Principle: Not too fast, not too slow, polite, direct, empathetic, clear, conversational and enthusiastic (Morain & Swarts 2012, 14). Additionally, the use of pauses will allow users time to process information. This "Goldilocks" narration may increase the sense that the material is more "personable." And that sense of personal contact enhances the learning experience (Yu et al. 2009, 27).

Besides narration the creator should minimize the use of background music. It should only be used when it adds something to the message. However, short introductory audio does direct listeners' attention to the auditory channel and prepares them to listen to the presentation (Scales, Nicol, & Johnson 2014, 245).

WHERE ARE WE NOW?

We are taking steps toward improving our auditory footprint at Woodruff. We are using USB microphones for truer sound and on most videos the music is limited to short introductory and concluding clips. And narration is being done in a professional yet personable timbre. Hopefully Goldilocks would be pleased.

LOCATION

DID YOU FIND IT?

In his book *Ambient Findability* Peter Morville writes, "Findability is at the center of a quiet revolution in how we define authority, allocate trust, and make decisions" (Morville 2005, 15). He precedes this statement with one explaining that findability precedes usability. The thrust seems to be that a creator can have the best video ever conceived but it won't do a bit of good if the user cannot find it. As real estate agents always remind us, it is all about location, location, location (Ergood, Padron, & Rebar 2012, 104). The "3-Click Rule," the adage telling us that a user will stop looking for a site if they cannot find it within three clicks, is another roadblock for librarians who have little control over their websites. Added to this struggle to make videos findable is the finding that students are not browsing library tutorial pages (Hess 2013, 337). How then do we make our videos more findable?

BEST PRACTICES

The angst over the "3-Click Rule" seems to be unnecessary. New studies suggest that clicks are secondary. What is more important is developing a good "scent." Predators never give up the hunt as long as they have a good scent. So too users are willing to continue to "hunt" if the "scent" remains strong. The "scent" involves a focus on textual and graphical clues that answer the questions, where am I?, where can I go?, how can I get there?, should I click on this link?, and where have I visited before? (Thurow 2014, 4).

Along with a good scent video creators need to place the videos where the students are. The days of making the student come to our single silo location are gone (Hess 2014, 90).

And for students digitally born into a Google search box world a familiar search box (e.g., one that just searches video tutorials) is more useful than a list of resources (Hess 2013, 337). Marketing that publicizes these locations is essential (Ergood, Padron, & Rebar 2012, 104).

WHERE ARE WE NOW?

At Woodruff we have made an effort to meet the students at their point of need. Our Practice Presentation rooms have a Technology Design Suite (TDS) Videos folder on the rooms' desktops that link users to the necessary videos. Additionally there is signage (including a QR Code) directing them to the TDS Research Guide that contains the video tutorials helpful in using the rooms.

As well, all our student computer browsers, over 200 of them, open with two tabs. The open one is the Library's homepage, and the second one, titled TRENDING VIDEOS, is the home page for our Tutorials Research Guide. (All our tutorials, wherever they are hosted, may also be found on our Tutorials Research Guide.)

We have also embedded 9 of our video tutorials on our seminary's Moodle CMS. When the users at the seminary look at their homepage they find those 9 videos, directly related to their research efforts as seminarians, waiting for them. We are looking into the CMS's of the other three schools we serve to see if we can do the same sort of embedding.

ACCESSIBILITY

CAN I USE IT?

When talk turns to accessibility libraries must turn to the amended Rehabilitation Act of 1973, most specifically section 508 dealing with the accessibility of information in the technology realm. All organizations receiving federal funds (which Woodruff schools do at the very least with federal student loans) must make their information accessible across the board. Persons with disabilities should be able to access the information, or at the very least be provided with alternatives that are of "equal or greater access" than the original (Wakimoto and Soules 2010, 123). While that is the requirement there are some who say this is still a "separate but equal" policy rather than a hoped-for parallelism (Wentz, Jaeger, & Lazar 2011).

Among the disabilities to consider would be low vision, blindness, color blindness, hearing impairment, and cognitive or learning disabilities (Oud 2011, 131). And this is just a partial list. It is unlikely libraries will be able to produce universal accessibility to the many physical, cognitive and cultural barriers. And in attempting to meet the needs of some, libraries may cancel out efforts made in other areas of disability (Clossen 2014, 29).

(LIMITED) BEST PRACTICES

The first places to look for help would be the Web Content Accessibility Guidelines (WCAG http://www.w3.org/TR/WCAG20/) 2.0 and the Voluntary Product Accessibility Template (VPAT http://www.state.gov/m/irm/impact/126343.htm). Both are based upon 508 standards and are very helpful.

Some immediate and relatively easy changes a library can make include explaining on-screen locations and images in more than one way. Instead of talking about the "yellow box" the narrator could identify "the yellow rectangular box at the top of the webpage." Captioning, closed or open, also helps by giving disabled viewers more options. Captioning can cause cognitive overload for some so it's best to start with closed captioning that is off to begin with but can be turned on by the viewer (Oud 2011, 135-136). (Clossen 2014, 32) (YouTube has captioning capabilities, while Vimeo has captioning ability through a third party company named Amara). Even with captioning, scripts should also be provided (Martin and Martin 2014, 7).

Additionally, for the visually impaired, consider keystrokes for video manipulation rather than mouse movement and clicks. (Clossen 2014, 31).

WHERE ARE WE NOW?

While Woodruff considers providing access for those with disabilities a top priority we have not yet made all the accommodations we want. Part of the reason for our slow adoption is that we are moving soon to our own streaming server and have yet to figure out what capabilities we'll have in this new environment. However, many of our videos produced this year use language that provides alternative understanding of images or directions.

We have yet to caption our videos or provide alternative scripts along with the video. Once again the move to a new environment will dictate how we move forward in this very important area.

COMPATIBILITY

HOW ABOUT YOUR IPAD?

Considering whether your video tutorials will be compatible with various devices and video platforms is another item to take into consideration.

Pew research reveals that 64 percent of American adults own smartphones. The same research shows that fifteen percent of adults 18-29 are heavily dependent on a smartphone for online access (Smith 2015). It would seem that the latter percentage is much higher at Woodruff. Anecdotally it appears that the percentage for Woodruff Library students is much closer to 100 percent!

While heavy cell phone reliance is important to consider as you create video tutorials, librarians also need to think about the platforms that are going to support those videos. Flash and HTML 5 are languages and software used for structuring and presenting content on the Web. YouTube officially supports the HTML5 platform for delivery, having recently rejected Adobe Flash. Android cell phones can only use Adobe Flash if an add-on is purchased, and even then there is no official support from Adobe. Apple's iPhone doesn't support Adobe Flash at all (YouTube Blog 2015) (Stella 2014).

This concern for which platform supports your video should be a concern to librarians because a non-supported or poorly supported platform can cause delays. A recent study revealed that 57 percent of consumers would only wait 3 seconds before abandoning a site. And 65% of 18-24 year old adults will abandon a site if it doesn't load in 2 seconds or less. Can academic users be far behind? (Yang 2010).

BEST PRACTICES

The creation of video tutorials must start with a mobile first design. Librarians must design with the mobile phone foremost in their mind. That means librarians must start thinking about the aspect ratio of their videos. The aspect ratio is the ratio of the width to the height of the image on a television screen or device. What will fit a laptop and a cell phone? Sixteen to nine (16:9) is the ratio most often used now. This allows for good viewing across devices. It is also the aspect ratio most often used with High Definition for sharper resolution (Martin and Martin 2014, 7). YouTube automatically uses the 16:9 aspect ratio.

In the area of video platform it is useful to know that Camtasia automatically adjusts between HTML5 and Flash. Captivate, an Adobe product, is also HTML5 compliant. You should always check the software package you are using to see if it is adaptable to HTML5.

Finally, it is important for your platforms (Research Guide, CMS, etc.) to adhere to a flat design. This means your platform should be graphics and multimedia lite. Nothing should interfere with or cause delays in the viewing or downloading of your video. The platform should have a simple color scheme and substantial white space on a flat plane without depth. This type of construction minimizes bounce-rate, which is the number of visitors who enter a site then leave rather than continue (Keba, Segno, & Schofield 2015, 25).

WHERE ARE WE NOW?

Woodruff is mobile first in its design strategy. All new videos correspond to the 16:9 aspect ratio. And we have tried to make our Moodle space and Research Guides as flat in design as possible.

We use Camtasia for all our screen casts and Final Cut Pro X for live video. Both these options produce HTML5-compliant work.

CONCLUSIONS

As was mentioned at the beginning, there is much that couldn't be covered due to time and space constraints. We didn't focus on the different types of purchased or

free software to be used in creating a video (e.g., Camtasia, Captivate, Jing, PowToon, etc.). This paper didn't review the advantages and disadvantages in using screencast vs. animation vs. live action. There was no discussion concerning content, and how a librarian's approach might change between concept and resource-focused videos. Left out as well were discussions about assessment, workflow, and staff training. These are all important issues that should be addressed.

ARE WE BETTER OFF NOW?

As was mentioned earlier, the viewing times and percentages for the recent 31 videos made in the last year at Woodruff look very similar to the old numbers. On the surface it might appear that nothing has changed. However, that conclusion would not be taking into account the totality of changes that have been made.

The average video is much shorter than the old ones at just over 2 minutes long. And contrary to our old method, Woodruff has placed videos in strategic locations including a central Tutorial Research Guide. Additionally, we've gone to where the students are, their CMS, a pop-up tab when they use the library computers, and links and embeds on the Distance Learning Students' Research Guide. Plus, Woodruff has greatly reduced the introduction time for the majority of videos, and has been utilizing the inverted pyramid principle by moving the most important information close to the beginning of the video.

While Woodruff has done no formal assessment yet, anecdotal evidence seems to validate the changes the literature has recommended.

Brad Ost's Prezi, which was presented at the 2015 ATLA Conference in Denver, CO, is available at https://prezi.com/alaigzjzexmi/video-tutorials-best-practices/.

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WRIG Session:
Prison as Monastery, Prison as Channel Ground

by Gary Allen, RATNA Peace Initiative

There's a spiritual idea that prison can be used as a monastic experience because it's already monastery-like: there's a rigid schedule you just follow; you're given a place to sleep, food to eat, work to do so that you don't have to struggle with these issues; there's a single gender housed together, which implies celibacy; everyone dresses the same; there's a minimization of activities that undercuts sensory entertainment and encourages simplicity. One is cut off from the elaborate complications and seductions of the world at large, encouraging a bare existence focused on introspection.

In fact, this was the original intention of the modern prison developed by the Quakers who sought to relieve criminals of corporal punishment and instead put them into a context where they could examine their actions, come to understand what they had done wrong, and repent or become penitent — hence the name "penitentiary." The Quakers saw doing time in a positive, spiritual light, as a way to stop and examine one's life in an atmosphere free of the usual distractions, to purify one's sins, and to come into harmony with the Holy Spirit.

The Buddhist teachers who have come to this country, when questioned about prisons, often echo this kind of idea. They emphasize the value in using this kind of time to turn inward, to develop a sitting meditation practice, to spend time studying the teachings, and focusing on transforming one's conduct into something that's disciplined and compassionate. The lack of luxury and the support of having one's basic needs taken care of leaves a lot of mental room for working with one's mind. You can renounce all those things that have held people so tightly in their thrall: wanting lots of money, hot sex partners, fancy cars and houses, fame, respect, on and on. Free of such things, one can focus exclusively on spiritual development.

But it doesn't take too much time in an American prison to recognize how much of it in no way resembles a monastery: there aren't the sounds of religious practice but 24-hour noise; the people occupying the prison aren't interested in spiritual development for the most part, but are very involved in whatever sensual entertainments they can eke out with sex, drugs, gambling, or whatever else can be scrounged up for distraction; there isn't an atmosphere of gentle discipline but of aggression, mind-games, and power trips; there might be some self-examination going on, but it's drowned out by constant complaints and bitter blame aimed at the world; and in a lot of situations, there's the very real threat of violence and death.

This then bears little resemblance to the average monastery. What it does resemble is another place of Buddhist practice: the charnel ground.

Charnel grounds in ancient India were places where corpses were brought to be cremated (for rich people who could afford the wood) or, more often, left to rot and be consumed by wild animals. They were off beyond the edge of town where otherwise no one went. Places of horrific smells, crumbling body parts, vultures, hyenas, and ghosts,

they were frequented only by outlaws who could hide there or yogis who came to contemplate the impermanence of all phenomena.

The beauty of the charnel ground, from the yogi's point of view, was that it faced one with the facts of life. All birth ended here, all material gain, all sensual enjoyment, all fame, and all pleasure had its final result in the charnel ground. The charnel ground showed how these things were mere illusions that would inevitably decay pungently into nothing. For the tantric Buddhist yogis, the charnel ground offered something further than just the contemplation of impermanence. It was an open gateway into realizing the empty, vivid nature of appearances. Monasteries were too tame to make progress quickly. In a charnel ground, you could practice meditation like your life depended on it. There was nothing there to cling to — no sensual distractions — but also an extremely direct relationship with the physical world could be made. It wasn't a place that supported pretense or facade or hollow philosophizing.

Gazing directly upon the transitory, ungraspable nature of phenomena encouraged the yogi to see his or her own mind in the same light. Recognizing the nature of mind liberated the yogi from the cycle of birth and death. Far from avoiding the ugly truth of the world, the yogi went to sit in the midst of it and right there on that spot discovered the unconditional at the heart of the transitory.

In the vajrayana Buddhist tradition, the charnel ground came to have a symbolic meaning as the nature of life on its most raw, basic, existential terms; that is to say, it's the fundamental ground we live on whether we're in prison or in the suburbs. But there are daily situations we could be thrust into that suddenly reveal this reality to us nakedly. Judith Simmer-Brown, in *Dakini's Warm Breath*, discusses this:

> In contemporary Western society, the charnel ground might be a prison, a homeless shelter, the welfare roll, or a factory assembly line. The key to its successful support of practice is its desperate, hopeless, or terrifying quality. For that matter, there are environments that appear prosperous and privileged to others but are charnel grounds for their inhabitants — Hollywood, Madison Avenue, Wall Street, Washington, D.C. These are worlds in which extreme competitiveness, speed, and power rule, and the actors in their dramas experience intense emotion, ambition, and fear. The intensity of their dynamics makes all of these situations ripe for the Vajrayana practice of the charnel ground.

The Digital Learning Object as Co-Teacher

by Rebecca (Butler) Mendelson, Valparaiso University

ABSTRACT FROM CONFERENCE PROGRAM

Digital Learning Objects have the potential to radically change the way information literacy instruction is provided. When used as a "co-teacher" prior to or as part of IL instruction, DLO's provide students with valuable information presented in smaller, more digestible chunks. A variety of software and programs can be used to create innovative and even entertaining DLO's that will increase student understanding of the given subject matter. Additionally, the use of DLO's prior to an instruction session can free up time in the session for more in-depth instruction. This session will provide an overview of Digital Learning Objects and discussion on how they can be used specifically for theological library instruction sessions. Examples of successful DLO's will be shared and various software and programs will be reviewed. Participants will leave the session with a list of already completed DLO's that can be used in the classroom as well as the basic information needed to create new DLO's for a variety of instruction need.

The Prezi for this presentation is available at: http://prezi.com/xq72bbebtegd/?utm_campaign=share&utm_medium=copy&rc=ex0share

INTRODUCTION

This presentation came about because I began using DLO's as part of my IL instruction at Valparaiso University where I was (until June 30, 2015) a Library Fellow and Visiting Assistant Professor. As a librarian at an undergraduate institution where students are required to take two theology classes before graduation, I was faced with students who had very little prior knowledge of theological research (or any research for that matter) and who were relatively uninterested in the concept. All students at Valparaiso University are required to take Theo 200, which is an introduction to the Christian Tradition, and most take it in their sophomore year. This is often their first research-based course outside of their freshman seminars, and thus they need additional instruction in research techniques and concepts. To better reach these students and provide better follow up in the 300 level courses, I began adding Digital Learning Objects to my teaching repertoire. The lessons I learned in teaching these courses can inform everyone who teaches information literacy to theology students of any level. In today's session we will discuss the basic definitions of DLO's, the pedagogical implications of using them in the classroom, techniques and tools for building your own, and websites and repositories where you can find DLO's to reuse in your own institutions.

A definition of a DLO is actually pretty hard to come by, and Metros and Bennett found that "one of the greatest barriers to the adoption of learning object initiatives is the inability of participating institutions to agree on what constitutes a learning object."[1] The most basic definition is "any digital resource that can be reused to support learning."[2] Additionally, DLO's are "modular, flexible, portable, transferable and accessible. Learning objects may be used to teach a particular skill or concept, or to provide stimulating thinking and learning experiences for the teacher or student."[3] DLO's are usually digital and web-based and are used to support a diverse range of learning.[4] It is important to note that these objects have a pedagogical strategy — that is, they attempt to teach.[5] For the purposes of this presentation, we will use Wiley's definition — that is, any digital resource that can be reused to support learning.

In order for a DLO to be able to be reused to support learning, it needs to have a few key components — these are not content-related components, they are more mechanical concerns.

The important components of DLO's are interoperability, accessibility, reusability and granularity.[6] DLO's should be able to interact fully with each other, regardless of platform, developer, or learning management system. There should be no special software or systems required to view a DLO; while they may be located within proprietary software such as a learning management system, the DLO itself should be able to operate outside of such systems. A DLO developed in Wideo or Camtasia, for example, can also be played on YouTube or embedded in a LibGuide. Ensuring interoperability will also increase accessibility — which ensures learning objects are available anywhere or anytime and that they can be discovered and reused across networks.[7] Again, users should be able to access DLO's without any special software and without limits on simultaneous use. If a student wants to learn more about Biblical commentaries at 4 am the day the paper is due, they should be able to access a DLO while wearing pajamas and gulping down copious amounts of coffee. In addition to being used and reused by students themselves, DLO's should also be able to be reused across various courses. Beyond that, they must have a level of granularity — that is, they must be "small but pedagogically complete segments of instructional content that can be assembled as needed to create larger units of instruction, such as lessons, modules and courses."[8] A common understanding of this concept is the Lego™ analogy, which notes that DLO's can be assembled into

> literally any shape, size, and function. Some people may find the most value in taking a pre-assembled unit and pitting it to direct use. Others will want to assemble their own, possibly from scratch, but more likely from sub-assemblies. Some will want instructions and guidance on how to assemble the blocks, while others will want to determine their own results. However they may be used and applied, the empowerment of literally every single individual by such a world full of learning objects is staggering.[9]

These components help define DLO's to a greater degree, but it is also important to realize that there are different types of objects as well. According to Clyde Shepherd, there are 3 types of learning objects: integrated, informational, and practice.[10] At

the most basic level, the integrated DLO is incorporated into the larger course and becomes a fundamental part of the course itself. These type of DLO's might include mini-tutorials, case studies, and simulations. More common is the informational DLO. These objects enhance the course material, but operate more as a sidebar or as supplementary material. Examples of informational DLO's would include: summaries, definitions, descriptions, demonstrations, models, examples, cases, stories, overviews. A third type of DLO is one that provides practice. These are also supplementary in nature but include an evaluation component assessing the student's understanding of a topic. Practice-problems, case studies, simulations, drills, review exercises, and assessments are included in this category. Every DLO needs to be at least one of these, but cannot be all at once. It is important to know what type of object you are looking for or creating, and it is valuable to understand its role in the course.

Ultimately, anything can be a DLO. It isn't about the format of the object as much as its contribution to the learning objectives of the lesson at hand.

Common examples:[11]
- Instructional modules
- Tutorials
- Instructional games
- Blogs
- Research guides
- Narrated PowerPoint (or other slide-based technology) presentations
- Podcasts
- Photos
- Images
- Surveys
- Videos
- Can also include: recorded lectures, lecture handouts, tests and quizzes, interactive assignments, images, slides, cases, models, virtual experiments, simulations and reference materials[12]

Now that we understand what is and isn't a digital learning object, we can begin to understand their usefulness in the classroom. First, it is important to recognize that the millennial generation of students is already accustomed to video tutorials. In their survey of 221 undergraduates at the University of Maryland, Buzetto-More and Pinhey found that 98% had used YouTube for various reasons, including the use of how-to and informational videos. [13] This is not a new concept to this generation of students — from learning to tie a bowtie to learning how to frost cookies, a quick internet search will reveal hundreds of online tutorials. According to the Pew Research Center, "Some 55% of adult internet users have looked for 'how-to,' 'do-it-yourself' or repair information online and roughly 1 in 20 internet users — about 7 million people — search for help on a typical day."[14] And since 80% of millennials have watched at least one online video tutorial in their lifetimes, this is not a new concept for them.[15]

Beyond comfort with the idea of video/online tutorials, however, is the value of point-of-need instruction. Digital learning objects allow librarians to provide point-of-need instruction to students without relying on the course instructor to relinquish

class time.[16] And because millennials prefer to get their information by gathering knowledge in bits and pieces,[17]using short videos and tutorials either before or during a library instruction period can be an effective technique.[18] Providing digital learning objects prior to an instruction session can provide pre-exposure to ideas outside of the classroom[19] and can also help reach students working beyond the physical reach of the campus or those students with different learning style needs.[20] Using DLO's can provide a review of materials covered during an instruction session for students who need more time with the information or who didn't get it the first time.

But, DLO's are NOT a substitute for quality library instruction. They are best used to fill in gaps in knowledge rather than replacing instruction. Using these materials can augment what an instructor is already doing, without sacrificing valuable classroom time. However, these objects cannot and should not stand alone in the classroom. There must be a connection to the material itself, but it cannot be provided in the learning object. This is the job of the instructor.[21] To that end, "web-based library tutorials should mirror the best practices of in-person instruction,"[22] and should meet the immediate information need of the students, helping them "continue their research, whether they are working in the library or elsewhere"[23]

The most effective pedagogical use of digital learning objects will keep in mind that there are different levels of understanding and activities that will benefit student learning. The most useful way to understand this is by trying to place a DLO within Bloom's taxonomy.[24] Bloom's Taxonomy of Educational Objectives is a tiered scale that helps express a "level of expertise required to achieve each measurable student outcome."[25] While it used to be depicted more like stairsteps or a triangle, this model with concentric circles provides a clearer understanding of how the various levels of the taxonomy are related to one another.

Bloom's Taxonomy (Revised)

Level	Question	Verbs
Creating	Can the student create a new product or point of view?	assemble, construct, create, design, develop, formulate, write
Evaluating	Can the student justify a stand or decision?	appraise, argue, defend, judge, select, support, value, evaluate
Analyzing	Can the student distinguish between different parts?	appraise, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, experiment, question, test
Applying	Can the student use information in a new way?	choose, demonstrate, dramatize, employ, illustrate, interpret, operate, schedule, sketch, solve, use, write
Understanding	Can the student explain ideas or concepts?	classify, describe, discuss, explain, identify, locate, recognize, report, select, translate, paraphrase
Remembering	Can the student recall or remember the information?	define, duplicate, list, memorize, recall, repeat, state

See Endnotes[26]

The most basic outcome is remembering or recall. In previous understandings of the Taxonomy, this would have been "knowledge." At this level students should be able to complete skills that demonstrate the recalling of information. They should be able to recognize terms and ideas, define, list, or even repeat concepts. Understanding takes these concepts one step further: students should then be able to explain and discuss what they have learned. They might be asked to report on a concept, paraphrase a definition, or identify the parts of an object. Once a student understands a concept, application allows them to demonstrate their knowledge on a basic level. They might discuss an idea, interpret the author's point, or illustrate an example. This is about as far within the taxonomy that a digital learning object can truly go. Using DLO's students can remember, understand, and apply information, but beyond that the instructor has to be involved. In the classroom setting, students can then analyze and evaluate the concepts they have learned. Students might begin differentiating between different parts of a resources — examine a concept further, or begin to test a theory. At this point the student can move into the evaluation level — they might select the most appropriate resource for their paper, defend the use of a source, or begin constructing an argument. Once they have done all of these things, students can move to the "create" level and complete their assignment with greater ease. It is important to note that while these levels indeed build on each other, they can operate independently. However, higher levels of expertise require more work in the classroom and with an instructor[27] and cannot be left to a DLO alone.

For example, if students need to use a commentary as part of their paper, they must know what a commentary is and where to find it on the shelf, understand what kind of information is in a commentary and recognize the various component pieces, and then use a commentary to find information on their chosen passage. All three of these activities could be done prior to class by using a video tutorial such as Valparaiso University's Wideo on Commentaries.[28] Once students get to class, you can then help them analyze and evaluate commentaries for their assignment, rather than taking time to go over the basics. Students could use this time to look at the commentary entry and identify the different parts, discuss the author, contrast to a different commentary series, and look for connections to their thesis. Then, they can work to determine if the commentary a good resource to use, examine for bias, or decide if other commentaries are needed. Once the students are ready to write, they can develop an argument using the resource they have found, analyzed, and evaluated.

It is important to emphasize again that these learning objects cannot and should not take the place of instruction. While the objects themselves can and should stand alone, it is in the "assembly of learning objects into an instructional sequence that gives context to the instruction itself."[29] This learning context could be presented remotely — either through the use of a LibGuide or a slide presentation. However, whenever possible a librarian should provide the critical connections between learning object and learning objectives. Ultimately, the key to using DLO's in the classroom is to determine what part of the lesson can be augmented by their use.

Knowing all of this, then, it is clear that DLO's can have a place in the classroom (and prior to classroom instruction). But how do we find them? How do we create them? Which ones do we use?

Finding DLO's that are reusable, thus not reinventing the proverbial wheel, is a valuable enterprise, and a 2012 Survey by Graham and Secker revealed that most librarians search for existing resources before trying to find their own.[30] That being said, there are not many readily available theology-specific DLO's available at this time. Many vendors offer video tutorials of their products, and these can be extremely helpful — especially in cases such as the ATLA database. Very often, however, the librarian will have to create new material or heavily edit existing objects. We will talk about the useful tools for creation and the best websites for finding already created DLO's in a moment, but before we get to that, there are some best practices to consider.

From a student perspective, there are some important considerations to keep in mind. Because students are familiar with video tutorials, they have expectations regarding delivery. Students want streamlined, quality content that delivers information in small bites they can access on their own terms. For the most part, students are uninterested in introductory material.[31] They don't want the theory behind the concept, they want the concept itself and they want it quickly. To that end, they prefer videos broken into short segments so they can "view just the parts relevant to their information needs."[32] A good rule of thumb is to keep things as simple as possible, as students prefer streamlined videos without a lot of flashy graphics or "entertainment value."[33] Students "view library tutorials in a utilitarian light and want to get the necessary information and move forward with the information-seeking process."[34] They are not looking for a theater-quality movie trailer or a catchy re-working of a popular song, but rather a quick, well thought out, capsule of information.

There are best practices for creating these learning objects from scratch, and there are many opinions about what constitutes a best practice for the creation of these materials. These best practices fall under the following categories: planning, content, look and feel, pace and timing, and other considerations. By adhering to these best practices, the tutorials created will have an improved effect on the intended audience.[35]

Before creating a DLO of any kind, a plan must be created. It is imperative to understand the goals and objectives of the object before beginning its creation. This may require an assessment of student needs and desired competencies.[36] While student focus groups may be one way to assess needs, another method would be direct conversations with classroom faculty. It was this kind of conversation that gave rise to the "commentaries" tutorial discussed earlier. At the heart of the matter is the question "What do you want students to learn?" The activities and content presented in the object must align with these objectives.[37] Another helpful question might be "What level of Bloom's taxonomy are you working with?[38] Of the three "DLO ready" areas of the taxonomy discussed earlier, remembering, understanding, and applying, what is it that you want students to be able to do after using the learning object? Using the language of the taxonomy will help create solid learning objectives for the object. On a more basic level, the planning level also includes the question of talent. Who will be the "talent"? Do you need voiceovers? Actors? Anyone with special skills?[39] And of course, although students may be your intended audience, what do you know about them? Is this their first library session or their fifth? For undergrads, are they theology majors or satisfying a general education requirement? For graduate level, are

they working towards ordination? These questions and answers will shape the way content is delivered in the DLO.

Of course, the content itself is the most important consideration in DLO creation. The content should be focused on the learning objectives, and having a map or a storyboard will ensure that the desired content gets delivered in a way that makes sense.[40] This content should be carefully scripted and that script evaluated for bias, errors, and logical sequence.[41] Students prefer that the most important information is presented up front, much like the "inverted pyramid" model from journalism.[42] By frontloading the information and then following it with additional context, examples, and explanations, creators allow students a greater level of flexibility, thus allowing the viewer to get leave the tutorial once she has determined that her informational needs have been met.[43] Once all of these considerations have been met, then it is important to evaluate the content again. Does it present valid concepts, models, and skills?[44] Has the content been sufficiently researched and is the most current and complete information being shared? And finally, does the content meet the learning objective — is it what is needed to best meet the goal at hand?[45] By focusing closely on content, DLO creators can ensure that they present cohesive and concise items that best meet the desired learning objectives.

There are aesthetic considerations as well; the look and feel of the object DOES matter. Students generally view learning objects "in a utilitarian light and want to get the necessary information and move forward with the information seeking process."[46] They are not concerned with bells and whistles, and in fact eschew objects that seem to contain more flash than substance.[47] This is not about enteratainment value,[48] and flashy music and animations aren't necessary.[49] Because students prefer these objects to be simple and straightforward,[50] graphics should be clean and professional looking[51] and words and graphics should be easy to see and read.[52] Some students prefer text only, so captioning or providing a full script can also help.[53] The rule of "keep it simple" applies — give the students the information in the most clear and concise manner possible.

One of the most important considerations in DLO creation is that of pace and timing. The speaker in any video should speak only slightly more slowly than in regular conversation,[54] as speaking too slowly leads to disinterest, and speaking too quickly makes it difficult for some students to understand the content.[55] If the DLO is graphics or slides only, they should move at the same pace as someone who was reading the content. This can be tricky, and many times takes usability testing and editing. As a general rule, videos should be 90 seconds or less if possible,[56] and most students prefer 30-second to one-minute lengths.[57] If at all possible, break up into 1-minute or 30-second segments listed on a table of contents for students to choose the needed segments.[58] The quicker and easier it is for a student to use a DLO, the more likely they are to return to it and use it again. In retrospect, the ATLA database DLO I created[59] is much too long and covers too many topics within the database. It needs to be further broken down into the various functions so that students don't have to watch the whole video in order to see how to use folders or how to narrow a search.

There are a number of other considerations when creating these learning objects. It may be appropriate to include an evaluation component[60] in the DLO — this could either evaluate the DLO itself or it could evaluate a student's understanding of the information presented. One-question surveys, small quizzes, or Google forms could be used to help evaluate the objects and content. Again, it is important to focus on one single concept per tutorial[61] and to ensure that the content teaches the concept. It is also useful to evaluate how using an object will improve the teaching and learning of materials.[62] It is never appropriate to use a DLO just for the sake of using one or to schedule a "bathroom break" for the instructor. If the object doesn't add help meeting the learning objective, it doesn't need to be used. The concepts of reusability and granularity are central to the definition of a DLO, so it is important that any new created objects also be reusable.[63] These objects take a great deal of time to develop, so it would be inefficient to create them for one-time use. It is also vital to ensure that the DLO can both stand alone and be used in conjunction with others;[64] it needs to truly function as a building block. Finally, it is becoming increasingly important to tag DLO's with relevant metadata and share them publicly, but it is also important to place them on LibGuides or course management systems, or on websites at the most likely point of need.

WEBSITES TRICKS AND TOOLS

Before you create a brand new tutorial, it is useful to search for others on the same topic. You may find one that you can use. The best places to look include:

- Digital Learning Objects - California State University http://infoguides.sdsu.edu/ict/all.php
  General Library tutorials including Search Strategies, Research 101, Writing and Citing

- Jorum | The UK's Largest Repository for Discovering and Sharing Open Educational Resources for HE, FE and Skills http://www.jorum.ac.uk/
  Includes various subject areas including Religious Studies as well as general Information Literacy

- Learning Objects - University of Illinois Library at University of Illinois at Urbana-Champaign http://uiuc.libguides.com/content.php?pid=64638&sid=477559
  A comprehensive LibGuide of tools, websites, and DLO's.

- Learning Objects - University of New Mexico http://libguides.unm.edu/LearningObjects
  A small but useful repository of library and information literacy learning objects.

- MERLOT II - Home http://www.merlot.org/merlot/index.htm
  MERLOT is a curated collection of free and open online teaching, learning, and faculty development services contributed and used by an international

education community. This is the largest online collection of DLO's. It is searchable and very user friendly.

- PRIMO http://primodb.org/
  The Peer-Reviewed Instructional Materials Online Database is a means to promote and share peer-reviewed instructional materials created by librarians to teach people about discovering, accessing, and evaluating information in networked environments.

- Slide Share http://www.slideshare.net/
  Slideshare allows users to easily upload and share presentations, infographics, documents, videos, PDFs, and webinars. It is searchable and user friendly.

- Tutorials | UNC Chapel Hill Libraries http://library.unc.edu/instruct/tutorials/
  Primarily library and information literacy DLO's.

- University of Houston Library Help Videos https://www.youtube.com/playlist?list=PL215DAD63FE5A37AD
  Library in Information literacy DLO's many are UH specific, but others are very useful.

- ValpoLibrary - YouTube https://www.youtube.com/user/ValpoLibrary
  DLO's and other videos from the VU library and librarians.

- Wisc-Online OER https://www.wisc-online.com/
  Wisc-Online offers an ever-growing library of learning objects freely available to students and learners at any level, teachers, parents, and anyone else anywhere on the globe. The digital library of objects has been developed primarily by subject matter experts from the Wisconsin Technical College System (WTCS) and produced by a team of instructional designers, technical editors, and multimedia developers from Fox Valley Technical College's Learning Innovations team.

If you want to make your own DLO, you may want to make sure you have some or all of the following equipment:[65]

- HDV Camera
- Green screen and frame
- Video lights
- Microphone
- Audio mixer board
- Editing software
- Cue cards or story boards

The easiest tools to use include:

- Articulate Studio '13 https://www.articulate.com/products/studio.php
  Purchasable software that creates online courses using PowerPoint. Can build quizzes and other content. Considered very useful, but is expensive.

- Audacity http://sourceforge.net/projects/audacity/
  A free multi-track audio editor and recorder. Easy to use and helps make quality audio for your DLO's.

- Camtasia https://www.techsmith.com/camtasia.html.
  Another not-free resource. It is a video creation tool that allows you to capture what is on your screen. You can import video, music, and pictures as well. There is similar software that is free: Ezvid, Jing, Screencast-O-Matic, Go View, BB Flashback Express, Krut computer recorder.

- Captivate http://www.adobe.com/products/captivate.html
  Not free, but an Adobe product and might be available as an add-on. Screen captures and video creation that can be used to create software demonstrations, software simulations, branched scenarios, and randomized quizzes.

- Prezi https://prezi.com/
  Free presentation software that can be more interactive than PowerPoint. It is cloud based and searchable. You can also completely narrate a Prezi and turn it into a standalone video. Extremely user friendly.

- Tagul - Word Cloud Art https://tagul.com/
  Creates word art based on text you enter. Other similar products include Wordle, WorditOut, TagCloud, and Word Mosaic.

- Tiki-Toki http://www.tiki-toki.com/
  Creates beautiful, interactive timelines. Free to use, but often costs extra to upload or do extra fancy things. Searchable.

- Wideo http://wideo.co/
  Animated online video creation platform that allows you to create, edit, and share videos online for free.

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Librarian in a Hard Hat: The Library Director as Project Manager

by Karla Grafton, Westminster Theological Seminary; James Humble, Saint Charles Borromeo Seminary; Matthew Thiesen, William Jessup University

When a director recognizes that the library space is in need of serious renovation, three attributes will enable him/her to get the project off the ground and to see it through: confidence, commitment, and the ability to communicate.

CONFIDENCE: MAKE YOUR VISION A REALITY! WRITE A NEEDS ASSESSMENT AND MARKET IT.

Needs assessment is the genesis of just about any project. Without needs assessment, a project will be based simply on guesswork. A proper needs assessment process will define the problem and establish the goals for solving the problem. Needs assessment supplies the data upon which the planning is based.

When it comes to a project as significant, complex, and expensive as a building project, needs assessment becomes that much more essential. For that matter, needs assessment begins by determining if the project should even take place! In a sense, needs assessment accomplishes its purpose even when the proposal is determined to not be worth the cost.

The following are a few principles or tips to keep in mind when planning a needs assessment for a building project:

- Determine and define the problem the project is supposed to overcome. However, don't let yourself/team be limited by current issues either. Needs assessment should take future needs into account as much as is possible.
- Brainstorm different solutions to the problem. Can an existing building be remodeled or expanded? Or is a new building, or perhaps even a new site needed? What is the best solution for your specific context?
- Review (and revise, if needed) the library's vision and goals. Project parameters should be defined and guided by the goals/vision of the library and its institution, so the needs assessment process should take this into account as well.
- Define who your stakeholders are. What groups of people will be impacted by the library? These people will all have unique insights as to the needs that the library is or should be meeting.
- Determine how you will "assess" or question your stakeholders, and develop questions that fit each unique group or demographic. Surveys, interviews, focus groups, etc., are all good options for gaining data from your stakeholders.

- Develop a strategy of how you will present and market your project, both to administration and to the community in general. Data gained from the needs assessment process should heavily inform and drive your request.
- Be consistent in your assessment and requests. Inconsistency in requests can signal to administrators that you are uncertain of your actual needs.

COMMITMENT: BE PRESENT THROUGHOUT THE ENTIRE PLANNING PROCESS

Once the needs assessment has been written, the director may feel as though the main part of his/her job has been done, but nothing can be further from the truth. The director cannot allow the development and completion of the project to rest merely on proofs and plans etched before the first stone is lifted. Contingencies of funding, hiring, and drafting dog the early going; decisions ranging from the mundane to the urgent, from the number of outlets to the color of the carpet, need to be made; sudden calamities arise to postpone the end date and necessitate the seeking of extra money.

Thus, the director cannot assume the project will hurtle forward on the same track, conducted by the various hands that inevitably are essential to the project. Instead, he/she must insist on being present during the choosing of the architect, contractor, electrician, decorator, etc. The librarian's knowledge of users' needs and of the building's condition will give him/her a leg up on the other administrators.

If the project starts with the director's awareness that changes need to be made and his/her vision of the ideal result, there is no reason why the director should not make every effort to ensure that all the project stakeholders that come on board thereafter share that vision, and that the vision is maintained throughout inevitable rounds of planning and drafting. A good way to make sure the items on the agenda get done is to get the stakeholders to see the necessity for action with their own eyes. For example, a library director who knows that members of the seminary administration are unlikely to sanction the proposed renovations might arrange to have the decisive meeting held in an unattractive area of the decrepit library. Seeing the conditions first-hand might move unwilling administrators to vote to move forward on the renovations.

Once the process starts, there are a number of "competing interests." A project manager is someone who keeps all of the moving pieces on target. Obviously a librarian cannot be expected to serve as project manager, but he/she can make suggestions based on his/her intimate knowledge of the library's workings. How, then, does the librarian stay involved?

- Get yourself out there! Introduce yourself to important figures; host weekly planning meetings in the library; invite key figures to celebrations marking important steps.
- Be persistent. Keep calling until you get yourself a seat at the table.
- Cultivate alliances in high places. It's always beneficial to count some members of the administration as your friends.
- Envision the effect each decision will have on the anticipated outcome. Comment, critique, and make suggestions when the plans under discussion seem to undermine or interfere with the mission of the library.

- Get your number on the call list for any unexpected emergencies. Insist on being notified at the occurrence of any disaster or setback.

The best way for the director to have a voice in the planning process is to participate in the planning meetings between the architects and contractors and administrators. His/her knowledge of the way libraries work, from simple daily procedures to patron usage patterns, will enable him/her to notice areas of neglect and direct them to the attention of those whose focus on the niceties of design or construction may prevent them from seeing.

The director also must apply his/her knowledge of the day-to-day business of the library to the decisions of design, arrangement of furniture, color of walls and carpet. Aware of the ways that patrons view and react to the stimuli the library offers them, he/she will look at the abstract architectural plans with a mind's eye geared to patron comfort and satisfaction. Familiar with the areas of the library that see the heaviest traffic, as well as those whose current arrangement precludes easy access to materials, he/she will have a sense of the best arrangements that make the library spacious and easy to navigate.

COMMUNICATION: ENSURE THAT ALL DECISIONS ARE PATRON-CENTERED

Although originally created to apply to website design, librarians Aaron Schmidt and Amanda Etches have found that user experience (UX) design has some interesting ideas to offer in the larger area of library design. However, we think you'll find that most of these ideas are not really new to the library world. UX Design is based upon the following principles:

- You are not your user. Keep your user in mind at all stages of the design process.
- The user is not broken. "If someone has to be taught how to do something, then it's the thing that is broken, not the user." This is clearly debatable. There are all sorts of things that we need to be learning every day to navigate our cultures and our world.
- Good UX Design requires research. Be sure to do both attitudinal and behavioral studies.
- Bring empathy into the process. We need to step into our patron shoes continually. Our processes and services are old hat for us. We designed them! Sometimes, it's easy to forget that our students may not have experienced them in the same way before. Visit lots of other libraries in order to help understand how new patrons experience yours!
- A good user experience must be easy before it can be interesting. However, making something easy should not be accomplished at the expense of the service it offers. How do we make the patron's experience straightforward without losing functionality?
- Good UX design is universal. This is really about accessibility for all. We are working to design a "social space which is inviting, easy-to-use and promotes independence."

- Good UX design must be intentional. It's not just going to happen. We need to plan and make it happen. This is why UX design integrates well with the building design process.
- Good UX design is holistic. It's about service, yes, but also about how being in the building makes the patron feel and whether or not it enables them to accomplish their goals.[1]

Elliot Felix, a design consultant and founder/director of Brightspots Strategy, promotes an integration of space and services. It is crucial to consider the services as the space is designed. Thus the design will emanate from the user perspective. If we consider the services as a system instead of individually, and look at the services holistically, we will be able to provide a positive environment and an enjoyable experience for our users.[2]

So, dust off your mission and vision statements and review them with your team. Develop a needs assessment and commit to carrying it though. Look at your service philosophy and put the user first! Then you will have the confidence to commit, communicate and create!

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Teaching Images by Everett Ferguson, Scholar of Early Christianity, Now Online

by Carisse Mickey Berryhill, Abilene Christian University

ACU Library presents the Everett Ferguson Photo Collection, a searchable collection of more than 9,500 color images by Everett Ferguson, author of the Encyclopedia of Early Christianity and Distinguished Scholar in Residence at Abilene Christian University in Abilene, Texas. The images have been digitized from 35mm slides and made available on ACU Library's Digital Commons for download for teaching and preaching free of charge under a Creative Commons Attribution-Share Alike 4.0 License. The URL is http://digitalcommons.acu.edu/ferguson_photos.

The slides depicting the art and objects of ancient civilizations and early Christianity were taken by Dr. Ferguson while on trips to study the antiquities of Europe, Israel, Turkey, Greece, and Egypt. The slides are primarily photographs of museum artifacts such as coins, sculptures, and portrait busts. Also included are slides of buildings and archaeological sites related to the history of these early civilizations and the beginnings and development of Christianity. The objects photographed are from exhibits at the British Museum, the Ashmolean Museum, the Louvre, and other prominent museums of Europe and the Mediterranean countries. Dr. Ferguson used the slides as visual aids to his lectures on ancient world history and religion and on the development, art, and symbolism of early Christianity through the Middle Ages. He asked ACU Library to make them freely available.

Dr. Everett Ferguson is former president of the North American Patristics Society and a member of the councils of the American Society of Church History and the Association Internationale D'Études Patristiques. *The Early Church in Its Context: Essays in Honor of Everett Ferguson*, ed. Abraham J. Malherbe, Frederick W. Norris, and James W. Thompson (Leiden: E.J. Brill), was published in 1998 to honor his work. He co-edited the *Journal of Early Christian Studies* and authored *Backgrounds of Early Christianity* (Eerdmans, 2nd ed. 1993); *Encyclopedia of Early Christianity*, ed. (Garland, 2nd ed. 1997); *Recent Studies in Early Christianity*, ed. (Garland, 1999); *The Church of Christ: A Biblical Ecclesiology for Today* (Eerdmans, 1996); and *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Eerdmans, 2009).

Anglican

by Alison Poage, Seminary of the Southwest

On Thursday, June 18 at 5:30 p.m., the Anglican Denominational Meeting took place in the Longs Peak room of the Denver Tech Center Marriott. Five librarians were in attendance, representing three seminaries: Seminary of the Southwest, Sewanee: The University of the South, and Virginia Theological Seminary. The members shared personal news with one another and welcomed new member Alison Poage to the group.

REPORTS FROM THE SEMINARIES

SEMINARY OF THE SOUTHWEST

Alison Poage, Interim Library Director of the Booher Library, was hired as the permanent Director in March. Alison revised and expanded the library's collection development policy in April.

Thanks to an anonymous donor, three new full-time Professor of Counseling Education positions have been created. Two of these positions have been hired and the search for the third will take place in the fall. The Booher Library continues to address the needs of this growing program by adding more resources in the health and social sciences.

Episcopal Health Foundation of Houston, Texas, made a significant gift to Seminary of the Southwest to establish the Harrison Fellows Program, a partnership that supports the training of graduates of the seminary's counseling program to meet the mental health needs of disadvantaged counties in East Texas.

SEWANEE: THE UNIVERSITY OF THE SOUTH

Jim Dunkly will retire on June 30, 2016. Joan Blocher will retire soon thereafter. Sewanee has an ATS visit in October 2015.

The School of Theology will move back to the center of campus, very near its pre-1983 location, as soon as new facilities can be constructed.

VIRGINIA THEOLOGICAL SEMINARY

Virginia Seminary's new chapel has been completed and will be dedicated on October 13, 2015. VTS has broken ground behind the library for the construction of married student apartments.

At Bishop Payne Library: In response to a student request, we purchased a treadmill desk for patrons on the lower level. It has been very popular with students for reading breaks or for reading and walking simultaneously. The public restrooms on the library main and top floors were completely renovated last summer/fall. They

are now much more inviting and meet standards for accommodation of disabilities. A new shifting project is underway to make space for collection growth and patron access.

The Estate of John F. Woolverton (VTS 1953; VTS Faculty 1958-1983) donated over eighteen linear feet of papers comprised of class and lecture notes, sermons, personal papers, and materials related to his editorship of the Journal of Anglican and Episcopal History to our archives.

A generous grant from the Historical Society of the Episcopal Church has funded travel grants for researchers to use the African American Episcopal Historical Collection (AAEHC). The three recipients in the first cohort conducted their research in summer 2014; four grants have been awarded for 2015.

As part of the VTS promotional video series, a library video, *I (heart) VTS – Bishop Payne Library*, was produced and is available on YouTube at https://www.youtube.com/watch?v=hbuMMMBFn9WE.

Baptist

by Donna J. Wells, Southeastern Baptist Theological Seminary

MEMBERS IN ATTENDANCE

- Baptist Seminary of Kentucky: Ryan Shrauner
- Bethel Seminary: Mary Lou Bradbury, Sandy Oslund
- Golden Gate BTS: Julie Hines, Jonathan McCormick, Bob Phillips, Barbara Russo, Ashley Sewell, Patsy Yang
- Midwestern BTS: Kenette Harder, Judy Howie
- New Orleans BTS: Eric Benoy
- Southeastern BTS: Jason Fowler, Terese Jerose, Dougald McLaurin, Donna Wells
- Southwestern BTS: Robert Burgess, Craig Kubic

REPORTS FROM THE BAPTIST SEMINARIES:

Baptist Seminary of Kentucky – Report given by Ryan Shrauner. Meets at Georgetown, KY; passed accreditation

Bethel Seminary – St. Paul, report by Mary Lou Bradbury: Staff changes; San Diego, report by Sandy Oslund: New dean

Golden Gate BTS – Report given by Bob Phillips. In the process of moving, hoping to be settled in the Ontario, CA, location by next summer. Patsy Yang is moving from the NW campus to the Ontario campus. The seminary name will be changed to Gateway Seminary of the Southern Baptist Convention. Arizona campus is celebrating its 20th anniversary. The Thiessens had a baby and moved from the Bay area, leaving two open positions in the library.

Midwestern BTS – Report given by Kenette Harder. Has a new director, Kenette Harder, and assistant director, Dr. Matt Milsap. Creating a new, museum-type center

for Spurgeon collection. Have instituted several new PhD programs. Hoping for a library renovation, their current building was built in 1959. They are currently weeding to free up space and sending their duplicates with a faculty member to Ethiopia.

New Orleans BTS – Report given by Eric Benoy. SACS and ATS in the spring. Will have an Angola prison extension center and a new campus in a Tampa prison. Sending their denominational minutes to SBHLA and loaning rare books to various organizations. Established an EdD program.

Southeastern BTS – Report given by Jason Fowler. Implementing EDS. New digital collections have doubled the size of the library collection. Introduced "Library Talks"— informational sessions presented by library staff and faculty on various topics such as the PhD program, writing, missions, and scholarship. The digitization of the print materials in the Francis Schaeffer collection has been completed.

Southwestern BTS – Report given by Craig Kubic. Added EDS as well as digital resources — databases and e-books. Have new staff members. Visited Houston and prison campuses, graduated first class from the prison population. Craig Kubic went on a mission trip to Haiti.

Campbell-Stone

by Carisse Mickey Berryhill, Abilene Christian University

The Campbell-Stone Denominational Group meeting was held at 5:30 p.m., Thursday, June 18, 2015, in Crestone Peak room at the Denver Marriott Tech Center in Denver, Colorado.

Attending were Sheila Owen and Bob Turner from Harding School of Theology in Memphis, Tennessee; Tamie Willis and Chris Rosser from Oklahoma Christian University in Edmond, Oklahoma; Dolores Yilibuw from Lexington Theological Seminary in Lexington, Kentucky; and S. Craig Churchill, John B. Weaver, and Carisse Mickey Berryhill from Abilene Christian University in Abilene, Texas.

In "The CHARIS Website as a Research Interface for Stone-Campbell Studies," John B. Weaver described the development of the CHARIS website, http://char.is, launched recently as a platform for contemporary conversations and historical research regarding the Churches of Christ. Since the site's customized search interface is designed to point to historical resources linked from multiple digital repositories, Bob Turner led a discussion of the potential of the site to assist session participants in providing targeted access to digitized Stone-Campbell resources. To that end, Bob has begun a shared Google doc for participating librarians to surface and report online resources related to our shared history.

Lutheran

by Bruce Eldevik, Luther Seminary Library

The Lutheran Librarians meeting was held Thursday, June 18, in the Humboldt Peak meeting room of the Denver Tech Center Marriott hotel. Fourteen librarians

representing seven ATLA libraries, a library school, and a Lutheran parish attended.

In addition to the usual reporting on changes and new developments at our respective institutions, our gathering also included discussion concerning the forthcoming recommendations of the ELCA Theological Education Advisory Council. It is anticipated that the recommendations will include an emphasis on increased cooperation across the board among ELCA seminaries. The question under consideration for this gathering and going forward dealt with steps we can take collaboratively now that will position our libraries well for the future.

Methodist Librarian's Fellowship

by [Linda Umoh](#), Southern Methodist University

The 2015 meeting was chaired by Beth M. Sheppard (Duke Divinity School). Linda Umoh served as secretary. Minutes of our meetings run a year in arrears since they are subject to vote and approval by the Fellowship at the subsequent annual meeting.

At the 2015 meeting, the minutes of the 2014 meeting were approved. They are included here as the formal record of our work together.

MINUTES OF THE 2014 MEETING

The Methodist Librarians' Fellowship meeting was called to order at 6:06 p.m. on Thurs. June 19, 2014 in Magnolia Room of the Intercontinental Hotel in New Orleans. The meeting was opened with prayer by Thad Horner.

Beth Sheppard (Duke Divinity School Library) is Vice President to become President at the next meeting in 2015. David Schmersal (Bridwell Library, Perkins School of Theology) was elected Vice President.

There were 30 people in attendance. Amy E. Limpitlaw (Boston University) Gareth Lloyd (John Rylands University), Bethany Spieth (student at Univ. of Illinois) and [someone from Australia whose name I didn't get] were first time attendees.

There was a discussion about use of ebooks within ATLA libraries — the need for ebooks and their availability. Commentaries seem to be the most requested by students, but they are not being published. Some of the best commentaries have rights with Logos, but that is not very library-friendly.

Discussion continued about all aspects of ebooks in libraries, including vendors, contracts, usage limits, inconsistent pricing, Kindle, reserve, ILL, and platforms. Discussion also included Project Muse and JSTOR.

The question came up about whether there is any money left with Internet Archives. Andy Keck will check to see if there is a balance.

Meeting adjourned at 6:45 p.m.

Presbyterian and Reformed Librarians

by <u>James C. Pakala</u>, Covenant Theological Seminary

We met Thursday, June 18, 2015, at 5:30 p.m. in the Denver Marriott Tech Center. Fourteen members attended and two sent messages. Jim Pakala led and took minutes. Present were Margaret Alkema, Toby Brown, Donna R. Campbell, Matthew Collins, Virginia Dearborn, Michael Farrell, Paul Fields, Steve Jamieson, Timothy D. Lincoln, Ken McMullen, Denise M. Pakala, Jim Pakala, Lugene L. Schemper, and Sharon Taylor. Joe Coalter and Christine Wenderoth sent messages in advance. Jim noted that owing to a glitch, the 2014 minutes were not in the Proceedings, but they are to appear in 2015. He noted that the ATLA site's list of those affiliated with the group has over 120 names to which he sent a meeting announcement. One person he knew to be deceased. Some messages bounced. A few responded that they would not be at the Conference, and one person wondered why he received the message but said he is Presbyterian/Reformed. Jim sent a response saying that probably when joining ATLA he had indicated interest. ATLA's Tawny Burgess stopped by the meeting to take photos. She confirmed our understanding about the 2014 minutes.

Joe Coalter of Union Presbyterian Seminary sent an email thanking Jim for the notification and saying: "Unfortunately, no one from Union will be attending ATLA this year. I am retiring in a few days and my replacement, Dr. Christopher Richardson, will not be starting early enough to attend ATLA. But I will urge him to do so in the future." Dr. Coalter added kind personal remarks and these words about our meetings: "It has been grand to have a chance to catch up with everyone in [our…] group each year." Christine Wenderoth sent a message saying that with the Lutherans meeting at the same time, she "probably [would] go to that meeting instead," owing to the JKM Library serving Lutheran as well as McCormick Seminary, which now has only about 10 percent of its students who are Presbyterian. The "Apostolic, Pentecostal, Baptist, AME Zion" and other south Chicago folks provide "an interesting shift to watch and respond to bibliographically!"

Matthew Collins reported that Louisville Presbyterian has been much helped by launching an effort to pay tuition of students of any denomination, despite ATS saying the effort would not help. In a few years rent-free housing is to follow. Applications have doubled and selectivity has been heightened. The aid is not need-based but provided as grants to the students. Enrollment is still 50 percent Presbyterian. Michael Farrell reported that he now directs the library at Reformed (FL), but his former position was not filled. John Muether is now dean of all of Reformed's campus libraries, and one challenge is getting library resources to the branches without libraries. Michael's library began outreach in such forms as special lectures, a story time for area children, a game night, and study break space. Sharon Taylor reported that she is looking for a position but may retire. Pittsburgh's new president began June 15 and was formerly McCormick's dean. Virginia Dearborn said Princeton's enrollment is up, ProQuest's Summon was launched, and Don Vorp is director. Margaret Alkema said Canadian Reformed admitted 5, graduated 5, and got Virtua as their ILS. Innovative, acquiring

VTLS last year, will support for 6 years. Ken McMullen's space crunch (RTS, Charlotte) was aided in a way when a new counseling M.A. was not geared toward state certification, though a grant added some titles. Donna R. Campbell reported Westminster had to let people go and though only student help was affected in the library, it is painful. Leading the new ATLA-oriented e-books lending project, Donna said she critiqued Odilo in meeting with their reps at the Conference. Lugene L. Schemper said that Calvin College is doing well with their still-new president in reducing debt. As theological librarian, Lugene serves both College and Seminary students but noticed humanities acquisitions are affected by the increase in business majors. He noted that Western Seminary [MI] is tearing down their tall library and rebuilding, because steel beams had not been treated during its construction. Paul Fields reported that he is 50-50 theological librarian and Meeter Center curator for Calvin. Work on endowment for Calvin's Centers is now required, but the president promised support of Meeter and also a grant from NEH may be awarded in July. Tim Lincoln reported that flooding did not reach Austin Presbyterian but the library discovered problems. Plans are to renovate half of the building and remove and rebuild half. Budget is flat but adequate, EBSCO Discovery is being implemented, and 3-4 professors are replacing retirees. Toby Brown said he is a Texas pastor, halfway through his library degree program. ATLA covered his Conference expense. Covenant reported good signs amid the budget crunch, a wise switch from OCLC to SkyRiver for cataloging, and expansion of the MOBIUS consortium.

United Church of Christ

by [Jeff Brigham](#), Andover Newton Theological School

Four ATLA librarians who serve at UCC-affiliated seminaries, or are personally UCC, met and shared news of their schools and libraries.

Carol P. Cummins

Presented by Mitzi J. Budde, Virginia Theological Seminary

Carol Virginia Parr Cummins served as Head of Public Services at the Bishop Payne Library, Virginia Theological Seminary, from 1989 until her retirement in 1999, then continuing to work part-time circulation desk service until 2006. She enjoyed several years of retirement before declining heath led to her death on November 1, 2011.

Carol was born in Colon, Panama, to a military family and first came to the Washington, D.C. area as a child. She graduated from high school in Washington, PA in 1956 and from the University of California at Berkeley in 1960. In 1987, she returned to the Washington area and began working in the Alexandria Public Library system while pursuing her Master of Library Science degree at the University of Maryland, graduating in 1989.

Carol was a member of the Episcopal Church of the Resurrection in Alexandria, where she sang in the choir and directed the hand-bell choir. She is survived by her husband, Jerold Cummins, a son, and several grandchildren.

When Virginia Seminary hosted the ATLA conference in Washington, D.C. in June 1998, Carol took a leadership role, coordinating the schedule for the day on-campus at Virginia Seminary and serving as table host for an ATLA dinner group that evening. Always willing to go the extra mile for patrons and for co-workers, Carol was unfailingly pleasant and professional, gracious, and generous of spirit to everyone she met. Carol Cummins embodied the true spirit and meaning of "public services librarian."

Rosalyn Lewis

Presented by Roger L. Loyd, Duke University Divinity School

Miss Rosalyn Lewis passed away on July 18, 2014, at her home in Aldersgate in Charlotte, North Carolina.

Rosalyn was born in Stamford, Texas, February 24, 1940, and grew up in Spur, Texas. She graduated from McMurry College in Abilene, Texas, and taught in the public schools for several years before receiving a Master's Degree in Library Science from the University of Denver. Rosalyn had a 29 year career at the United Methodist Publishing House in Nashville, Tennessee, where she retired as the Rights and Permissions/Library Manager.

While working at the United Methodist Publishing House, the General Board of Higher Education and the President of the Publishing House selected Rosalyn to chair the committee to oversee the creation of the theological library for Africa University in

Zimbabwe. Rosalyn made several trips to Zimbabwe, ultimately overseeing the opening of a permanent library which she helped design. Rosalyn took pride in her role in the creation of Africa University, which has had students from the entire African continent and which counts church leaders among its graduates.

After retiring from the United Methodist Publishing House, Rosalyn moved to Aldersgate in Charlotte and continued her travels.

Rosalyn was an active member of the Tennessee Theological Library Association, and hosted a celebration of its 50-year history in 2001. She is a past president of the American Theological Library Association (1988), having served as Vice President the previous year, and was instrumental in the association's governance by leading its bylaws committee for several years before her presidency.

Grace E. Mullen

Presented by Marsha Blake, Westminster Theological Seminary; Written by Sandy Finlayson, Westminster Theological Seminary

The American Theological Library Association remembers the life of Grace E. Mullen, Archivist and Assistant Librarian at Westminster Theological Seminary, Glenside, PA.

Grace was born in Wildwood, NJ, on March 7, 1943. After graduating from Calvin College, Grace taught at various Christian schools around the country and then earned a Master's degree in Education from the University of Pennsylvania in 1971. Following her graduation from UPenn, Grace taught school in Iran for a year and then returned home to work at the Presbyterian Historical Society.

Grace began work in the library at Westminster in September of 1975. Over the years Grace worked tirelessly, meeting the research needs of the seminary's faculty and students and very ably serving as the Acting Library Director on four different occasions. Those of us who had the privilege of working with Grace on a daily basis will always be grateful for her and will miss her wisdom, good humor, and professionalism. Grace's contributions to the work of the library were recognized by the wider community when, in June of this year, the American Theological Library Association granted her an honorary life membership in recognition of her exemplary work.

Appendix I: Annual Reports
Diversity Committee

by Lynn Berg, Chair

The 2014-2015 Diversity Committee members were Lynn Berg (2012-2015), Garrett-Evangelical Theological Seminary, Chair (2014-2015); Jaeyeon Lucy Chung (2013-2016), Garrett-Evangelical Theological Seminary; Shaneè Yvette Murrain (2014-2017), Payne Theological Seminary; and Gabriel Ortiz (2014-2017), St. Patrick's Seminary & University. Our ATLA staff liaison was Tawny Burgess, whose support we greatly appreciated throughout the year as the Committee worked to fulfill its duties.

The Committee is charged to recommend practices and programs related to recruitment, retention, development, and advancement of diverse members; receive applications, evaluate and select recipients for the ATLA Scholarships to Promote Diversity; encourage collaborative relationships with communities of diverse professionals; ensure diverse perspectives in programs at the ATLA Annual Conference and other activities of the association; promote research that supports diversity in theological and religious studies libraries; and share resources and services related to issues of diversity.

On November 11, 2014, the Committee met at ATLA headquarters in Chicago to plan programming for the annual conference in Denver, consider potential webinar offerings, advertise and promote the two ATLA Scholarships to Promote Diversity, recommend new members to the Committee, and address issues and activities related to communication, relationship building, and recruitment. In addition to this meeting, the Committee conducted business frequently by email, phone, and Skype meetings. Committee documentation of available diversity resources and contacts were updated.

Three events were organized for the ATLA annual conference in Denver in June 2015, which included the participation of Committee members. The Committee pursued the ambitious project of a full-day pre-conference event on the topic of "Racial Equity in Theological Librarianship" in an effort to foster the development of ways to increase racial equity in our profession so that it better represents and serves the increasingly diverse constituencies of our organizations. The morning session consisted of training provided by Adrienne Mansanares of The Denver Foundation Inclusiveness Project and Emily Braucher of ReFresh Communication. They were tasked to design a curriculum to help participants appreciate the value of inclusiveness, identify steps necessary to create diversity, and realize the impact of racism as well as what actions can be taken to counteract it. The afternoon session included a panel of ATLA members and guests who were asked to share their personal experiences with racial equity issues and discuss how to address these issues in the context of theological

librarianship. The panel consisted of Warren Watson, Center for Research Libraries; Susan Ebertz, Wartburg Theological Seminary; Martin Garnar, Regis University; and Lynn Berg, Garrett-Evangelical Theological Seminary. The panel discussion was moderated by Shaneè Yvette Murrain, Payne Theological Seminary. The second event was a Conversation Group entitled "Keep Your Eyes on the Prize: The Continuing Work for Equity, Diversity, and Inclusion." This session included a presentation by Martin Garnar, Reference Services Librarian/Professor, Regis University Library, and Co-Chair of the ALA Task Force on Equity, Diversity, and Inclusion. The Conversation Group was moderated by Gabriel Ortiz, St. Patrick's Seminary & University. It was followed by the third event, which was an enjoyable informal dinner gathering of diversity-minded folks at a nearby local restaurant. The Committee was pleased to observe that diversity-related engagements other than those sponsored specifically by the Diversity Committee were prevalent at the annual conference in Denver through conversation and presentations as well as in *ATLA Newsletter* contributions by Executive Director Brenda Bailey-Hainer, indicating that issues related to diversity are beginning to receive the attention they deserve.

The Committee was honored to provide diversity scholarships to three individuals this year. Warren Watson and Connie Song each received a $1,200 Scholarship for a Theological Librarianship Course to support their enrollment in the Theological Librarianship course at the University of Illinois at Urbana-Champaign, and Kathryn Flynn was awarded the $2,400 ATLA Diversity Scholarship in support of her studies at the University of North Carolina at Chapel Hill's School of Library and Information Science. We congratulate Warren, Connie, and Kathryn, commend them for their devotion to theological librarianship and diversity, and wish them success in their future endeavors.

Endowment Committee

by Dennis Swanson, Chair

The Endowment Committee conducted its 2014-15 work via phone and email, with committee chair Dennis Swanson working closely with the Executive Director throughout the year. Sharon Taylor was appointed to the committee, joining continuing members Dennis Swanson and Marti Alt. Marie Jacobson remained as the staff liaison to the committee. The committee actively worked with the Executive Director to recruit additional members to bring the size of the committee back up to full strength.

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 November 2014 end of year appeal letters and the solicitation that was part of the spring 2015 annual membership renewal process saw good responses. The Endowment Fund continues to demonstrate slow but steady growth and had a balance of $433,383 as of the end of the fiscal year. During the year, 61 individuals and 1 institution donated a total of $6,275. ATLA contributed an additional $20,000, making this ATLA's largest contribution in recent years.

Professional Development Committee

by Jennifer Ulrich, Eastern Mennonite University

- Nicholas Weiss, Chair - Naropa University
- Jennifer Ulrich - Eastern Mennonite University
- Martha Adkins - University of San Diego
- Megan Welsh - University of Colorado, Boulder
- James Estes - Wesley Theological Seminary

The Committee met first in Denver for its annual face to face meeting. James did not join us til later in the year so was not present at that meeting. Brenda Bailey-Hainer joined us as the ATLA staff person present at the meeting.

We spent time discussing the professional development needs of the organization as well as reviewing some of the survey data that had been collected from ATLA members.

During the year the committee received a number of requests for Continuing Education grants. While both regional groups and institutional members may ask for funds to support programing, it is regional groups that typically request funds. In order to get the word out about Continuing Education grants Jennifer wrote a short article for the monthly newsletter and Nicholas created a poster for the annual conference.

The committee completed work at updating the grants application. We are now asking for goals and objectives and learning outcomes as part of the application.

Typically the committee has met face to face once a year and then had one phone meeting as well. This year we met every other month via web conferencing software.

PDC suggested that ATLA provide more information on the two Funnel programs, so Judy Knop, Metadata Curator at ATLA, did a webinar entitled NACO and CONSER Funnels: Background and Benefits for ATLA Members

The PDC continues to brainstorm about opportunities to provide more professional development to members outside the annual conference. There have been suggestions about taping some programing at the Annual Conference for rebroadcast or asking some presenters to revamp a presentation for a webinar.

Appendix II: Annual Conferences (1947–2015)

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

Year	Place	Host
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

Appendix III: Officers of ATLA (1947–2015)

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 J. Keck		
2012–13	Andrew J. Keck	Beth Bidlack		
2013-14	Beth Bidlack	Melody Layton McMahon		
2014-15	Beth Bidlack	Kelly Campbell		

* 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: 2015 Annual Conference Hosts
Theological Librarians and Libraries of Denver / Rocky Mountain Region

Welcome to Denver, the Mile High City of the Centennial State, and home of the 2015 ATLA Annual Conference! This year's conference brings together a wealth of educational programs, interest group meetings, excursions, and events set in our city where 300 days of sunshine, a thriving cultural scene, diverse neighborhoods, and natural beauty combine for the world's most spectacular playground.

(Front, left to right) Denise McFarlin (staff liaison), Laura Harris, Stephen Sweeney, Nicholas Weiss, (back, left to right) Lisa K. Grover, Megan Welsh, Gayle Gunderson, Peggy Keeran (not pictured)

The Denver Tech Center Marriott is conveniently located with access to much of what Denver has to offer, including restaurants that run from fast and easy to formal, sit down fare. The hotel is a five minute walk from the nearest Light Rail station to head downtown; you can make it to downtown destinations in 25 minutes.

Our opening reception will take place in the atrium of the conference hotel. Enjoy drinks and a Taste of Colorado with an opportunity to reconnect with colleagues and meet new attendees. There will be Local Host opportunities this evening as well as throughout the conference.

The Local Host Committee is ready to welcome you to Denver: a young, active city at the base of the Colorado Rocky Mountains and framed by Denver's stunning architecture with award-winning dining and unparalleled views.

Come and experience the Gold Rush and mine the information landscape with us! From the time explorer Zebulon Pike heard about the discovery of gold in South Park, CO, in 1807 to the establishment of the gold mining industry in Colorado in 1858, you can play a part in a modern-day version of this quest for "gold" nuggets of information in the library landscape.

-2015 Local Host Committee, Theological Librarians and Libraries of Denver / Rocky Mountain Region

Appendix V: 2015 Annual Conference Attendees

ATLA MEMBER AND INSTITUTIONAL MEMBER REPRESENTATIVE ATTENDEES

Cheryl Adams
Richard Manly Adams, Jr.
Martha Adkins
Margaret Alkema
Christopher J. Anderson
Clifford Anderson
Anna Appleman
Mary Ann Aubin
H.D. Sandy Ayer
Bonggun Baek
Drew Baker
Jennifer Bartholomew
Rebekah Bedard
Jessica Bellemer
Charles Bellinger
Chris Benda
Yuh-Fen Benda
Miranda Bennett
Eric Benoy
Lynn Berg
Carisse Mickey Berryhill
Beth Bidlack
Sarah Blair
Marsha Blake
Joan Blocher
Evan Boyd
Kenneth A. Boyd
Mary Lou Bradbury
Michael Bradford
Debra Bradshaw
Jeffrey Brigham
Jill Brown
Toby Brown
Moira Bryant
Mitzi Budde
Lyle Buettner

Robert Burgess
Rebecca (Butler) Mendelson
Donna R. Campbell
Kelly Campbell
Thomas Cashore
Judy Chalmers
Sheng Chung Chang
Christine Cherney
Jaeyeon Lucy Chung
S. Craig Churchill
William Coberly
Matthew Collins
David Cox
Eileen Crawford
Deborah Creamer
Ron Crown
Wesley Custer
James Darlack
Gary F. Daught
Virginia Dearborn
Jennifer Dekker
Melody Diehl Detar
James Dunkly
Odile Dupont
Erica Durham
Susan Ebertz
Bruce Eldevik
Leslie Engelson
Victoria Ertelt
Suzanne Estelle-Holmer
James Estes
Michael Farrell
Cheryl Felmlee
Eugene Fieg
Kathryn Flynn
Jason Fowler
Ellen Frost
Timothy Gallati
Karla Grafton
M. Patrick Graham

Jeff Griffin
Lisa K. Grover
Jacob Gucker
Lois Guebert
Gayle Gunderson
Kenette Harder
Laura Harris
Kathleen Harty
Benjamin Haupt
Elyse Hayes
Ann Heinrichs
Carissa Hernandez
Katherine Hickey
Julie Hines
Sharon Ho
William Hook
Thad Horner
Tiffany Hou
James Humble
Debbie Hunn
Marvin Hunn
Stephen Jamieson
Terese Jerose
Andrew J. Keck
Janet Kennard
Daniel Kolb
Alan Krieger
David Kriegh
J. Craig Kubic
Beth Kumar
Richard A. Lammert
Sandy (Alexandra) Leach
Elizabeth A. Leahy
Amy E. Limpitlaw
Timothy D. Lincoln
Nancy Lois
Roger Loyd
Karen Madigan
Jesse Mann
Krystin Mast
Rachel Maxson

David Mayo
Jonathan McCormick
Kaeley McMahan
Melody McMahon
Kenneth McMullen
Matthew Millsap
Ondrea Murphy
Shaneè Yvette Murrain
Sara Myers
Phu Nguyen
Ann Nieuwkoop
Gabriel Ortiz
Bethany O'Shea
Keegan Osinski
Sandra Oslund
Brad Ost
Matthew Ostercamp
Sheila Owen
Denise M. Pakala
James C. Pakala
Susanna Pathak
Stephen Perisho
Beth Perry
Robert Phillips
Thomas E. Phillips
Joshua Pikka
Alison Poage
Alyson Pope
Tracy Powell Iwaskow
Emilie Pulver
Angeles Ramos-Ankrum
Jonathan C. Roach
Terry Robertson
Robert Roethemeyer
Donna Roof
Margaret Rosequist
Christopher Rosser
Alice Runis
Barbara Russo
Eileen K. Saner
Micah Saxton
Filomena Saxton
Lugene L. Schemper

David Schmersal
Stacie Schmidt
Cynthia Scott
Mary Sepulveda
Sandy Shapoval
Beth M. Sheppard
Ryan Shrauner
Armin Siedlecki
Jeff Siemon
Mariam Sogoian
Connie Song
Hongxia Song
Stephen Spencer
Bethany Spieth
Michelle Y. Spomer
Myka Stephens
David R. Stewart
Karl Stutzman
Dennis Swanson
Stephen Sweeney
Frederick Sweet
Sharon Taylor
Mary Ann Teske
Matthew Thiesen
Vance Thomas
B. Lolana Thompson
John Thompson
Paul Tippey
Christina Torbert
Bob Turner
Jennifer Ulrich
Linda Umoh
Gerrit van Dyk
Donald Vorp
Warren Watson
John B. Weaver
Jefferson Webster
Nicholas Weiss
Donna Wells
Keith Wells
Megan Welsh
Christine Wenderoth
Tamie Willis

Brent Wilson
Karen Wishart
Kenneth Woo
Jennifer Woodruff Tait
Clifford Wunderlich
Patricia Yang
Dolores Yilibuw
Jessie Zhong
Desirae Zingarelli-Sweet

NON-MEMBER ATTENDEES

Claire Ballinger
Sara Baron
James Bell
Julie Dawson
Selby Ewing
Paul Fields
Connor Flatz
Barry Hopkins
Judy Howie
Diane Lammert
Leta Loyd
Dougald McLaurin
Gregory Morrison
Ann Owen
Harry Plantinga
Carol Reekie
Elaine Roegge
Amanda Ross
Timothy Senapatiratne
Ashley Seuell
Laura Turner
Jeffrey Waldrop

NON-MEMBER PRESENTERS

Sara Baron
Jeffrey Beall
Sipra Bihani
Liz Bishoff
Thomas Brandenburg
Emily Braucher
Brent Burbridge
Arna Caplan
Tom Clareson
Martin Fassnacht
Stephanie Fletcher
Martin Garnar
Jeffrey Haines
Amanda Henderson
Kevin Hennah
Doug Holm
Arielle Hughes
Jamie LaRue
Monir Ludin
Adrienne Mansanares
Mark McQuillan
Elizabeth Miraglia
Angela Morris
Kathleen Mulhern
Matti Myllykoski
Jeremy Nelson
Harry Plantinga
Kathryn Reklis
Brian Savage
Tim Senapatiratne
Lisa Setters
Diana Thompson
Laura Turner
Marial Voth
Jeffrey Waldrop
Catherine Walton
Ellen White

ON-SITE STAFF

Brenda Bailey-Hainer
Tawny Burgess
Gillian Harrison Cain
Lavonne J. Cohen
Ozzy Flores
Kelly Jurecko
Judy Knop
Margot Lyon
Denise McFarlin
Richard Rybak
Veronica Simms
Gregg Taylor

Appendix VI: 2015 Annual Conference Exhibitors and Sponsors

EXHIBITORS AND ADVERTISERS

Adan Matthew
A.E.T.H.
ACLS Humanities E-Book
ATLA Products & Services
Baylor University
Biblical Archeology Society
Bloomsbury Publishing
Brepols Publishers
Brill
CO Alliance of Research Libraries
Convivium Press
Council for a Parliament on the World's Religions
De Gruyter Inc.
DLSG at Image Access
EBSCO
Equinox Publishing
Fortress Press
Georgetown University Press
Gorgias Press
ICCS Press
ISD

IVP Academic
Liturgical Press
Maney Publishing
Mohr Siebeck
Northern Micrographics
OCLC
ODILO
Odyssey Networks
Oxford University Press
Penn State Press
The Catholic University of America Press
The Scholar's Choice
Theologica
Theological Book Network
University of Nebreska Press
V&R Academic
Walter De Gruyter
William S. Hein & Co., Inc.
Windows Booksellerrs / Wipf & Stock Publishing
World Council of Churches Publications

CONFERENCE SPONSORS

ATLA Products and Services
Brill
CBIZ Benefits & Learning
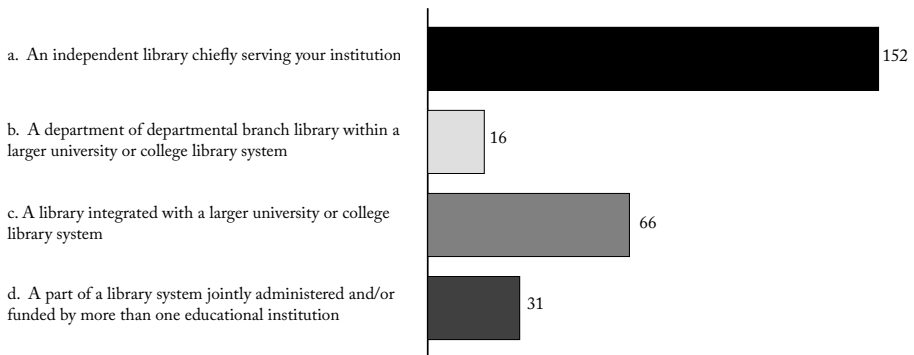EBSCO
First Bank & Trust
OCLC
SCLEC

Appendix VII: 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 2014-2015 ATLA Institutional and Affiliate Member libraries that completed the survey, issued in the Fall of 2014, reflective of the most recently completed fiscal year (2013-2014).

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?

Description	Count
a. An independent library chiefly serving your institution	152
b. A department of departmental branch library within a larger university or college library system	16
c. A library integrated with a larger university or college library system	66
d. A part of a library system jointly administered and/or funded by more than one educational institution	31

2. Is your library the primary source of support on your campus for:

Category	Count
Information Technology	36
Electronic Reserves	98
Audiovisual / Media Services	66
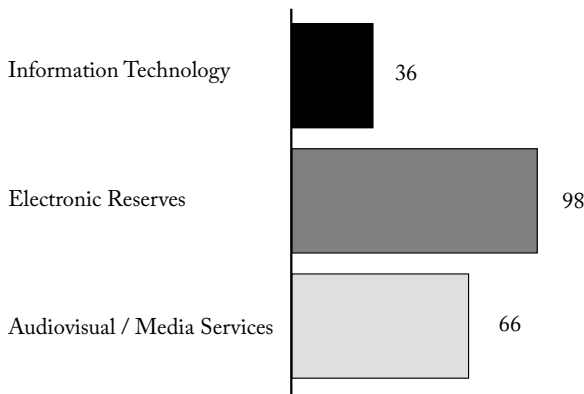
3. Does the library of your institution have consortial arrangements for providing library services with one or more other institutions? (Yes - 215) If yes, please idetntify the corsortia/um and briefly describe the arrangement:
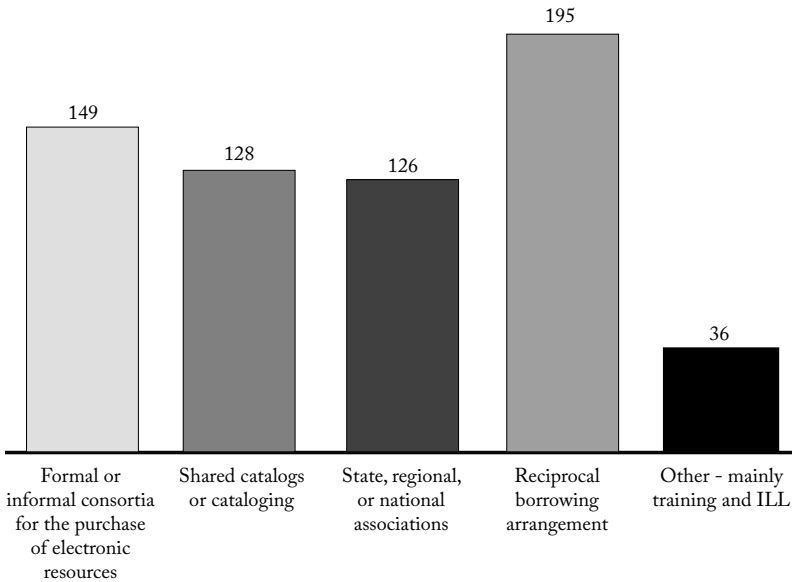
4. Does your institution have one or more distance education program(s) or extension site(s)? (Yes - 159) If yes (no/yes):
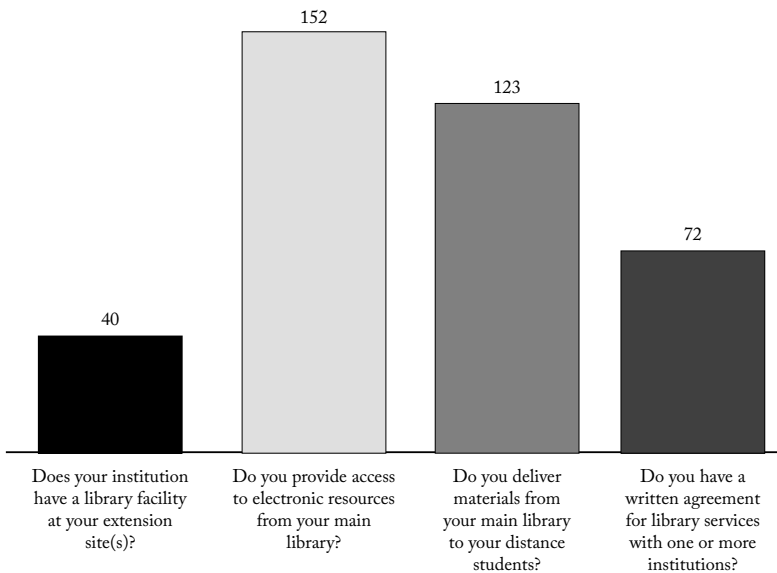
PART B - THE LIBRARY AS PLACE

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	NA
Library 1	7	22	20	21	20	65	35	8	9	11	7	3	5	7
Library 2	4	3	6	3	4	4	2	1	0	0	1	0	0	3
Library 3	1	3	1	0	1	0	1	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	NA
Library 1	81	52	27	17	3	2	0	0	0	0	0	0	0	57
Library 2	9	11	0	1	0	0	0	0	0	0	0	0	0	10
Library 3	5	1	1	0	0	0	0	0	0	0	0	0	0	20

3. DO YOU USE OFFSITE STORAGE?

Of the 51 libraries who responded in the affirmative, it was reported that an average of 16.63% of the total library collection was stored offsite, with the average number of volumes being 65,000.

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?
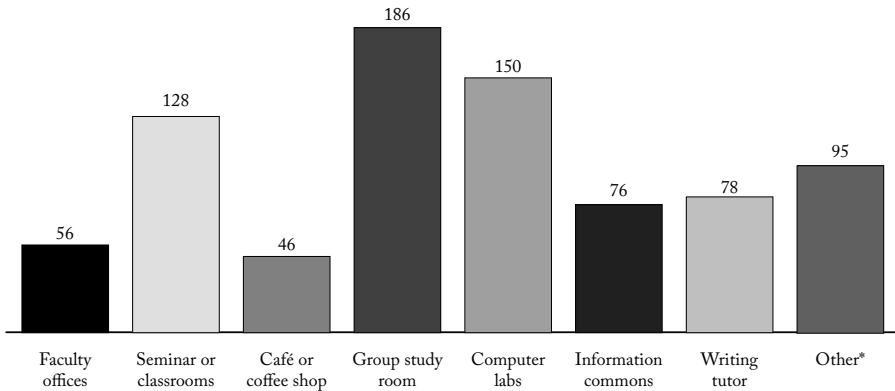
*Includes archives, children's materials, denominational materials, galleries, museums, other offices/centers, PhD study rooms and carrels, special collections, vending machines/lunchroom.

SURVEY PARTICIPANTS

Acadia Divinity College

Alliance Theological Seminary

Ambrose Seminary of Ambrose University

America Evangelical University

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

Carolina Graduate School of Divinity

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

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

Duke University Divinity School

Earlham School of Religion

Eastern Mennonite Seminary

Ecumenical Theological Seminary

Eden Theological Seminary

Emmanuel Christian Seminary at Milligan College

Emmanuel College of Victoria University

Episcopal Divinity School

Erskine Theological Seminary

Evangelical Seminary of Puerto Rico

Evangelical Theological Seminary

Franciscan School of Theology

Freed-Hardeman University Graduate School of Theology

Fresno Pacific Biblical Seminary

Fuller Theological Seminary

Garrett-Evangelical Theological Seminary

General Theological Seminary

George Fox Evangelical Seminary

George W. Truett Theological Seminary of Baylor University

Georgia Christian University School of Divinity

Golden Gate Baptist Theological Seminary

Gordon-Conwell Theological Seminary

Grace Mission University Graduate School

Grace School of Theology

Grace Theological Seminary

Graduate Theological Union

Grand Rapids Theological Seminary of Cornerstone University

Harding School of Theology

Hartford Seminary

Harvard University Divinity School

Hazelip 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

Houston Graduate School of Theology

Howard University School of Divinity

Huron University College Faculty of Theology

Iliff School of Theology

Immaculate Conception Seminary

Institut de Formation Théologique de Montreal

Inter-American Adventist Theological Seminary

Interdenominational Theological Center

International Theological Seminary

James and Carolyn McAfee School of Theology

Jesuit School of Theology of Santa Clara University

John Leland Center for Theological Studies

Kearley Graduate School of Theology

Kenrick-Glennon Seminary

Knox College

Knox Theological Seminary

Lancaster Theological Seminary

Lexington Theological Seminary

Lincoln Christian Seminary

Logos Evangelical Seminary

Logsdon Seminary of Logsdon School of Theology

Louisville Presbyterian Theological Seminary

Loyola Marymount University Department of Theological Studies

Lubbock Christian University College of Biblical Studies and Behavioral Sciences

Luther Seminary

Lutheran School of Theology at Chicago
Lutheran Theological Seminary (SK)
Lutheran Theological Seminary at Gettysburg
Lutheran Theological Seminary at Philadelphia
Lutheran Theological Southern 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
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

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
Princeton Theological Seminary
Providence Theological Seminary
Puritan Reformed 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
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
University of Winnipeg Faculty of Theology
Urshan Graduate School of Theology
Vancouver 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
Westminster Theological Seminary in California
Winebrenner Theological Seminary
World Mission University
Wycliffe College
Yale University Divinity School

Appendix VIII: ATLA Organizational Directory (2014-2015)

OFFICERS

President: Beth Bidlack (2011-14), Burke Library
Vice President: Kelly Campbell (2014-17), Columbia Theological Seminary
Secretary: Steve Perisho (2013-16), Seattle Pacific University Library

DIRECTORS

H.D. Sandy Ayer (2012-15), Ambrose Seminary
Jennifer Bartholomew (2014-17), Luther Seminary
Carrie M. Hackney (2012-15), Howard University Divinity School
Andrew J. Keck (2013-16), Luther Seminary
Amy E. Limpitlaw (2013-16), Boston University
Timothy D. Lincoln (2012-15), Austin Presbyterian Theological Seminary
Melody Layton McMahon (12-15), Catholic Theological Union
Matthew Ostercamp (14-17), North Park Theological Seminary
Eileen K. Saner (13-16), Anabaptist Mennonite Biblical Seminary Library

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

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2017, June 14-17, Columbia Theological Seminary; Mercer University – McAfee School of Theology; Pitts Theology Library – Candler School of Theology; and Erskine Theological Seminary

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Appendix IX: ATLA Member Directory (2014-2015)

LIFETIME MEMBERS

Patricia Adamek
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Thomas Altmann
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Pierre Beffa
Mary Bischoff
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Alva Caldwell
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Ronald Deering
Dorothy Evins
Eugene Fieg
Julia Foster
Neil Gerdes
Gerald Gillette
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David Green
Shirley Gunn
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Hernan Hammerly
Joanna Hause
Wm. T. & Kathryn
    Henderson
Elvire Hilgert
David Himrod
David Holifield
M. Edward Hunter
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Shieu-yu Hwang
Robert Ibach
James Irvine
Channing Jeschke
Charles Jones

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Alice Kendrick
R. David Koch
Myrta Latimer
R. Virginia Leach
Roger Loyd
Donald Matthews
David McClain
H. Eugene McLeod
Sarah Miller
William Miller
Allen Mueller
Sara Myers
Betty O'Brien
Carol Olson
Kenneth O'Malley
Richard Pachella
George Papademetriou
Stephen Pentek
Warren Platt
Russell Pollard
Laura Randall
William Robarts
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Barbara Russell
Paul Schrodt
Suzanne Selinger
Newland Smith
Richard Spoor
John Stephenson
Paul Stuehrenberg
Martha Sugg
Ray Suput
Norma Sutton
Tamara Swora-Gober
Page Thomas
Dorothy Thomason
Joy Tomlinson
Joseph Troutman
Gerald Truman
Norman Wente

Martin Westerhaus
Cecil White
Karen Whittlesey
Louis Charles Willard
Roger Williams
Anne Womack
Wojciech Zalewski

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INDIVIDUAL MEMBERS

Cheryl Adams
Richard Manly Adams, Jr.
Martha Adkins
Karen Alexander
Rhonda Altonen
Anthony Amodeo
Christopher Anderson
Clifford Anderson
David Anderson
Anna Appleman
Mary Ann Aubin
Gary Averill
H.D. Sandy Ayer
William Badke
Bonggun Baek
Brenda Bailey-Hainer
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Rebekah Bedard
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Yvonne Beever
Charles Bellinger
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Yuh-Fen Benda
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Jeffrey Brigham
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Moira Bryant
Mitzi Budde
Lyle Buettner
Cynthia Davis Buffington
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Trisha Burr
Rebecca (Butler)
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Keith Byers
Donna R. Campbell
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Thomas Cashore
Judy Chalmers
Sheng Chung Chang
Catherine Chatmon
Gary Cheatham
Kyunghyun Cho
Jaeyeon Lucy Chung
S. Craig Churchill
Elonda Clay
Milton Coalter
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Linda Corman
David Cox
Eileen Crawford
Deborah Creamer
Ron Crown
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Chris Cullnane
James Darlack
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Gary F. Daught
Wayne Davison
Virginia Dearborn
Jennifer Dekker
James Derksen
Kevin Dinkens
Dale Dobias
Brad Doerksen
John Doncevic

James Dunkly
Odile Dupont
Erica Durham
Susan Ebbers
Susan Ebertz
Jan Edmiston
Jane Elder
Bruce Eldevik
Anthony J. Elia
Rebecca Klemme Eliceiri
Leslie Engelson
Timothy Erdel
Suzanne Estelle-Holmer
James Estes
Lorraine Eustice
Bonnie Falla
Michael Farrell
Cheryl Felmlee
Alexander Finlayson
Diane Fisher
Larissa Forsythe
Jason Fowler
Paul Friesen
Ellen Frost
Breanna Fuller
Marcia Gammon
Paula Gannaway
Maria Garcia
Christina Geuther
Nadine Ginkel
Cheryl Goodwin
Karla Grafton
Douglas Gragg
M. Patrick Graham
Jeff Griffin
Jenny Griffin
Lisa K. Grover
Timothy Grover
Jacob Gucker
Lois Guebert
Fred Guyette
Carrie Hackney
Susanah Hanson
Denise Hanusek

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Duane Harbin	Robert Krauss	Shaneè Yvette Murrain
Kenette Harder	Alan Krieger	Paul Myhre
Laura Harris	David Kriegh	Emily Nevill
Kathleen Harty	Anna Kroll	Phu Nguyen
Elyse Hayes	Karl Krueger	Ann Nieuwkoop
Ann Heinrichs	Robert Krupp	Elena Nipper
Carissa Hernandez	J. Craig Kubic	Tiffany Norris
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Stephen Jamieson	Patricia Lyons	Denise M. Pakala
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Judy Knop	Matthew Millsap	Susann Posey
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Brent Koehn	J. Lauren Mondala	Clair Powers
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Daniel Kolb	Angela Morris	Elizabeth Pulanco
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Allan Krahn	Ondrea Murphy	Angeles Ramos-Ankrum

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Hugh Rendle
Laura Rhoden
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Jonathan Riches
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Terry Robertson
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Eric Stancliff
Margaret Stauble
Myka Stephens

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David R. Stewart
Germano Streese
Christa Strickler
Joshua Strickler
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Sharon Taylor
Mary Ann Teske
Catherine Thiesen
Matthew Thiesen
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Sarah Thomas
Vance Thomas
B. Lolana Thompson
John Thompson
Paul Tippey
Christina Torbert
Joseph Torchedlo
Sherrie Tuck
Bob Turner
Rev. Ukkamsa
Christopher Ullman
Jennifer Ulrich
Linda Umoh
Gerrit Van Dyk
Susan Vaughan
Darlene Veghts
Kristine Veldheer
Peter Veracka
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Elaine Walker
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Jefferson Webster
Ferne Weimer
Nicholas Weiss
Donna Wells

Keith Wells
Megan Welsh
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Kerry Westerwick
Larry Wild
Stella Wilkins
Jane Williamson
Karen Wishart
Donna Witek
Duck Won
Laura C. Wood
Sarah Woodford
James Wortman
Debbie Wright
Clifford Wunderlich
Patricia Yang
Jessie Zhong
Eric Ziecker
Desirae Zingarelli-Sweet

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Patricia Boucher
Toby Brown
Melanie Kit Buford
Jane Caulton
Doug Chapman
Christine Cherney
Larry Chitwood
Janice Clarke
Selwyn Cush-Etter
Wesley Custer
Sarah Davis
David De Mers
Caroline Dubois
Duane Farabaugh
Joseph Fernander
Thelma Flores
Kathryn Flynn
Melissa Fryrear
Timothy Gallati
Terrance Goodpasture
Pamela Gore
James Hamrick

Horace Harrell
Katherine Hickey
Justin Hostutler
Miriam Ingram
Joseph Jacob
Marquis Jones
Albert Kilgore
Andrew Lau
John Lebeau
Joshua Leto
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Ruth Lowe
Cindy Lu
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Tina Thames
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Boshman Upchurch
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Matthew Wasielewski
Brandon Wason
Warren Watson
Brent Wilson
Kenneth Woo
Robert Wright

As of 8/31/2015. **For the most current information and contact data, see the Member Directory at** http://www.atla.com/community.

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Appendix X: ATLA Institutional, International Institutional, and Affiliate Member (with Member Representatives) Directory (2014-2015)

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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. // Eileen K. Saner

Anderson University // Janet Brewer

Andover Newton Theological School // Jeffrey Brigham

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 University // Michelle Y. Spomer

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

Blessed John XXIII National Seminary // Jacqueline Miller

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 // Beth Bidlack

Cairn University // Stephanie Kaceli

Calvin Theological Seminary // Lugene L. Schemper

Campbell University // Derek Hogan

Canadian Reformed Theological Seminary // Margaret Alkema

Catholic Theological Union // Melody McMahon

Catholic University of America // Dustin Booher

Central Baptist Theological Seminary - KS // Vance Thomas

Central Baptist Theological Seminary - MN // Pat Passig

Centro de Estudios Dominicos del Caribe // Ada Pagan

Chicago Theological Seminary // Evan Boyd

Christ the King Seminary Library // Teresa Lubienecki

Christian Theological Seminary Library // Anthony J. Elia

Claremont School of Theology // Thomas Phillips

Columbia International University // Stephanie Solomon

Columbia Theological Seminary // Kelly Campbell

Community of Christ Library // Rachel Killebrew

Conception Seminary College // Thomas Sullivan

Concordia Lutheran Seminary Library // Rita Jandrey

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 Martin Ruiz, O.P.

Drew University // Jesse Mann

Duke University Divinity School // Beth M. Sheppard

Duquesne University // Bridget Euliano

Earlham College // Jane Marie Pinzino

Eastern Mennonite University // Jennifer Ulrich

Eden Theological Seminary // Michael Boddy

Emmanuel Christian Seminary // John Wade

Episcopal Divinity School Library // Aura Fluet

Erskine College and Seminary // John Kennerly

Evangel University - Assemblies of God Theological Seminary // Dale Jensen

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Fuller Theological Seminary // Krystin Mast

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General Theological Seminary // Patrick Cates

GETS Theological Seminary // Priscilla Lo

Golden Gate Baptist Theological Seminary // Robert Phillips

Golden Gate Baptist Theological Seminary // Ashley Seuell

Golden Gate Baptist Theological Seminary // Julie Hines

Golden Gate Baptist Theological Seminary // Harvey Martindill

Golden Gate Baptist Theological Seminary // Barbara Russo

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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

Hellenic College/Holy Cross Greek Orthodox School of Theology // Joachim Cotsonis

Hiebert Library // Kevin Enns-Rempel

Holy Apostles College and Seminary // Clare Adamo

Hood Theological Seminary // Jessica Bellemer

Houston Graduate School of Theology // Janet Kennard

Howard University School of Divinity // Carrie Hackney

Huron University College // Jennifer Robinson

Iliff School of Theology // Alice Runis

Indiana Wesleyan University // Jule Kind

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John Paul II Institute // Joseph Atkinson

John W. Graham Library, Trinity College & Wycliffe College // Kate MacDonald

Kenrick-Glennon Seminary // Mary Ann Aubin

Kino Library // Darcy Peletich

Lancaster Bible College Library // Gerald Lincoln

Lancaster Theological Seminary // Myka Stephens

Lexington Theological Seminary // Dolores Yilibuw

Life Pacific College

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Lipscomb University // Elizabeth Heffington

Logos Evangelical Seminary Library // Sheng Chung Chang

Logsdon Seminary // Teresa Ellis

Louisville Presbyterian Theological Seminary // Matthew Collins

Loyola Marymount University // Anthony Amodeo

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Mid-America Reformed Seminary // Bart Voskuil

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Missionary Church Archives & Historical Collections at Bethel College // Mark Root

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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

Multnomah Biblical Seminary // Philip Johnson

Naropa University // Nicholas Weiss

Nashotah House // David Sherwood

Nazarene Theological Seminary // Debra Bradshaw

New Brunswick Theological Seminary // Christopher Brennan

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New Orleans Baptist Theological Seminary // Jeff Griffin

North Park Theological Seminary // Stephen Spencer

Northern Seminary // Sylvia Pongener

Notre Dame Seminary // Thomas Bender

Oakland City University/Chapman Seminary // Denise Pinnick

Oblate School of Theology // Maria Garcia

Oklahoma Christian University // Tammie Willis

Oral Roberts Theological Library // William Jernigan

Palmer Theological Seminary // James Sauer

Payne Theological Seminary // Elise Peyroux

Phillips Theological Seminary // Sandy Shapoval

Phoenix Seminary // Douglas Olbert

Pitts Theology Library // M. Patrick Graham

Pittsburgh Theological Seminary // Darlene Veghts

Pontifical College Josephinum // Peter Veracka

Princeton Theological Seminary // Donald Vorp

Providence University College and Seminary // Terry Kennedy

Redeemer Seminary // Steven Vanderhill

Reformed Episcopal Seminary // Jonathan Riches

Reformed Presbyterian Theological Seminary Library // Thomas Reid

Reformed Theological Seminary - Charlotte, NC // Kenneth McMullen

Reformed Theological Seminary - Florida // Michael Farrell

Reformed Theological Seminary - Jackson, MS // John Crabb

Regent College // Richard Matiachuk

Regent University // Melody Diehl

Regis College // Teresa Helik

Robert W. Woodruff Library, Atlanta University Center // Brad Ost

Roberts Wesleyan College - Northeastern Seminary // Barry Hamilton

Sacred Heart Major Seminary // Christopher Spilker

Sacred Heart Seminary and School of Theology // Susanna Pathak

Saint John's University // David Wuolu

Saint Meinrad School of Theology // Daniel Kolb

Salvation Army College for Officer Training // Meagan Morash

Saskatoon Theological Union Libraries // Alison Jantz

Seattle Pacific University // Stephen Perisho

Seattle University // Mary Sepulveda

Seminary of the Southwest, an Episcopal Seminary (SSW) // Alison Poage

Shaw University Divinity School // Tom Clark

Southeastern Baptist Theological Seminary Library // Jason Fowler

Southern Baptist Theological Seminary // C. Berry Driver

Southern California Seminary // Jennifer Ewing

Southwestern Baptist Theological Seminary // Tiffany Norris

SS. Cyril and Methodius Seminary // Caryn Noel

St. Augustine's Seminary

St. Charles Borromeo Seminary // Cait Kokolus

St. Francis Seminary // Kathy Frymark

St. John Vianney Seminary // Stephen Sweeney

St. Joseph's Seminary, Dunwoodie // Barbara Carey

St. Louis University // Ron Crown

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St. Mark's College // Kirsty Dickson

St. Mary Seminary // Alan Rome

St. Michael's College Library // Laura Crain

St. Patrick's Seminary // David Kriegh

St. Paul School of Theology // Maggi Mueller

St. Paul Seminary - University of St. Thomas // Neil Le May

St. Paul University // Elizabeth Hayden

St. Peter's Seminary // J. Claire Callaghan

St. Thomas University // Jonathan C. Roach

St. Tikhon's Orthodox Theological Seminary // Sergei Arhipov

St. Vincent College // David Kelly

St. Vincent de Paul Regional Seminary Library // Arthur Quinn

St. Vladimir's Orthodox Theological Seminary // Eleana Silk

The Master's Seminary // Dennis Swanson

The Seattle School of Theology & Psychology // Cheryl Goodwin

The United Library // Jaeyeon Lucy Chung

Theology and Ministry Library of Boston College // Esther Griswold

Trinity International University // Rob Krapohl

Trinity Lutheran Seminary // Ray Olson

Trinity School for Ministry // Susanah Hanson

Tyndale University College & Seminary // Hugh Rendle

Union Presbyterian Seminary // Milton Coalter

Union Presbyterian Seminary - Charlotte campus // David Mayo

United Theological Seminary // Sarah Blair

United Theological Seminary of the Twin Cities // Susan Ebbers

University of Chicago // Anne Knafl

University of Dubuque // Mary Anne Knefel

University of Notre Dame // Alan Krieger

University of St. Mary of the Lake // Lorraine Eustice

University of St. Michael's College // Noel McFerran

University of the South Library/School of Theology // Patricia Dover

Vancouver School of Theology // Faye Chisholm

Vanderbilt University // William Hook

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/Waterloo Lutheran Seminary // Caroline Houle

Winebrenner Theological Seminary Library // Margaret Hirschy

Yale University Divinity School Library // Suzanne Estelle-Holmer

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INTERNATIONAL INSTITUTIONAL MEMBERS

Alliance Bible Seminary // Jin Jiang Qing Gan

Bibliotheek Theologische Universiteit // G.D. Harmanny

China Graduate School of Theology // Catherina Cheng

Evangelische Theologische Faculteit // Marjorie Webber

Franciscan Friars of the Atonement // Loredana Nepi

Pontifical North American College // Maximilian Garretson

Singapore Bible College // Jan Shen

The Library at Queen's // Gillian McClure

Trinity Theological College // Michael Mukunthan

Tyndale Theological Seminary-Tyndale Library // Linda Gottschalk

World Council of Churches Library // Andreas Waldvogel

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Bethlehem College and Seminary // Gregory Rosauer

Bridges Christian College // Richard Miller

Byzantine Catholic Seminary // Sandra Collins

Canisius College // Barbara Boehnke

Catholic Distance University // Rebecca Abel

Charlotte Christian College and Theological Seminary // Robert McInnes

China Evangelical Seminary, North America // Tiffany Hou

Christian Witness Theological Seminary // Jane Chang

Colorado Christian University // Gayle Gunderson

Friends Historical Library of Swarthmore College // Barbara Addison

Graduate Theological Foundation // John Morgan

Greenville Presbyterian Theological Seminary // James Wortman

Hong Kong Baptist University Library // Katie Lai

Hope International University // Robin Hartman

Institute of Lutheran Theology // David Patterson

Instituto de Estudios Wesleyanos Latinoamérica // Johnny Llerena

John Leland Center for Theological Studies // Monica Leak

Lourdes University // Sandra Rutkowski

Lutheran Brethren Seminary // Brent Andrews

Mid-Atlantic Christian University // Ken Gunselman

Milligan College // Gary F. Daught

National Bible College and Seminary // Stephen Lowery

Ohio Dominican University // James Layden

Palm Beach Atlantic University

Piedmont International University // Catherine 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

St. Francis Retreat Center // Terry Feuka

St. Vincent de Paul Regional Seminary Library // Arthur Quinn

SUM Bible College and Theological Seminary // Catherine Dieterly

The Respect Graduate School // Cory Dicterly

Theosophical Society in America // Marina Maestas

Trinity Lutheran College // Michael Delashmutt

Unity School of Christianity // Linda Bray

University of Mississippi Libraries // Christina Torbert

Virginia Wesleyan College // Sue Erickson

William Carey International University // Joel Hamme

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Baylor University Press // David Aycock

Biblical Archaeology Society // Ellen White

Brill Academic Publishers, Inc. // Stephen Dane

Casalini Libri // Giulia Scarpelli

Core Academy of Science // Todd Wood

D.K. Agencies (P) Ltd. // Ankur Mittal

Expository Systems // John Coates

ICCS Press // Michael Glerup

InterVarsity Press // Liz Klassen

ISD // Krista Zimmer

Liturgical Press // Erik Williamson

Mohr Siebeck GmbH & Co. KG // Sabine Stehle

Odyssey Networks // Selby Ewing

Pennsylvania State University Press // Patrick Alexander

reSource Leadership International // Melody Mazuk

Theological Book Network // Nancy Arnison

Theological Research Exchange Network // Robert Jones

Walter de Gruyter, Inc. // Steve Fallon

Westminster John Knox Press // Nicholas Diln

Windows Booksellers/Wipf and Stock Publishers // Katrina Stewart

As of 8/31/2015. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

The directory reflects the 2014-2015 membership year.

Appendix XI: Association Bylaws

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.

Revised 2012

In the 2014 *Proceedings*, the Presbyterian and Reformed Denominational Meeting were not included. Please see the following:

Presbyterian and Reformed

by [James C. Pakala](), Covenant Theological Seminary

Sixteen persons attended the annual meeting held on Thursday, June 19, 2014 from 6:00 p.m. - 6:45 p.m. in Acadian II, InterContinental hotel, New Orleans. Those in attendance were Bo Adams, Margaret Alkema, Matthew Collins, Steve Crocco, Sarah Davis, Virginia Dearborn, David Lachman, Pat Lachman, Tim Lincoln, Angela Morris, Denise M. Pakala, Jim Pakala, Lugene L. Schemper, Sharon Taylor, Brandon Wason, and Christine Wenderoth.

In 2012 the group decided to operate a little less formally. Jim Pakala again volunteered to take notes to do the report on the meeting and to serve as a contact person. The main business consisted of reports from those present.

Brandon Wason introduced himself as a PhD student at Emory who works at Columbia Theological Seminary doing reference work part-time and some technical services work.

Bo Adams serves at Emory's Pitts Theology Library as Reference Librarian. Pitts is moving about 100 yards to a new building, which includes an atrium. (Jim Pakala noted that a 2014 Covenant Seminary graduate is entering a PhD program at Emory and, hearing of Patrick Graham's office fireplace, hopes to see it if possible.)

Virginia Ann Dearborn provided the following report for Princeton. The Seminary recently completed a significant reorganization impacting the library as the academic focused elements of IT transitioned into the library organization chart while the business focused, networking elements now fall under the Chief Operating Officer. Don Vorp led the reorganization and instituted three offices (Office of Access, Research and Outreach, Office of Collections, Copyright and Scholarly Communications, and the Office of Academic Technology and Digital Initiatives) that will permit the library to better carry out its mission and serve students, faculty and researchers. Throughout this past year, the building formerly known as Luce Library underwent renovation and come July will be integrated with the new building opened in May 2013. The renovated North Wing will house Special Collections, the Center for Barth Studies, the Abraham Kuyper Center, the Digital Initiatives team, the Digital Scholarship Center, the Internet Archive's regional scanning center, a training room and the majority of Information Technology staff. Over the course of the last two years the Library and Information Technology have actively sought to improve their working relationship and the relocation of IT solidifies this continuing partnership. The library's digitization program continues with assistance from two grants, one from the Henry Luce Foundation and the other from the Waldensian Church in Italy.

Most importantly, to the library's continued evolution is the development of a strategic plan. This document, still in draft form with the intention to be finalized over the summer, will set priorities for the next three years, guide the work of library staff and verify commitments to a number of critical issues dealing with services, instruction, the library as publisher, the importance of digital collections, strategic decisions to be made in an increasingly complex fiscal environment, and the role of assessment.

Sarah Davis introduced herself as a Pratt Institute student interning at Burke Library (Columbia University and Union Theological Seminary). She is PCA so attended this meeting.

Sharon Taylor reported on Pittsburgh Theological Seminary. There has been significant transition with the president to retire, a ten-year ATS and Middle States accreditation team visit with Roger Loyd [now retired from Duke Divinity's library] as the visiting evaluation team's leader, and faculty additions. The Seminary added about seven faculty members in the last year and a half and has raised over $8 million of the $11 million (if not more) for library renovation.

Steve Crocco [formerly at Princeton] was welcomed heartily. He is at the Conference as an exhibitor for Preservation Technologies. He also is a Presbyterian interim minister at the United Presbyterian Church of New Kensington, PA, but possibly will get back into librarianship (albeit likely not theological librarianship).

Lugene L. Schemper noted that he and Paul Fields still serve jointly as theological librarians at Calvin. It is worth noting that Lugene is a presenter at this Conference.

Angela Morris reported that Louisville Presbyterian Theological Seminary is doing well. The addition of Matthew Collins as new director for the library has been a boon.

Christine Wenderoth reported for the JKM [Jesuit Kraus McCormick] Library that they are back to the west wing reunited and that there's a new HVAC system. Retrieval from stacks is over, but some students still want that service. JKM joined I-Share in Illinois on their Voyager platform (a good move from Horizon). I-Share includes direct patron requesting and courier service. JKM needs a dedicated digital resources person on the 6-person staff. Christine did note the enormous challenge for a small staff in making the move to I-Share and having to do it within severe time constraints.

Matthew Collins is the new LPTS director of the library and has had a great first year which ends in July. He remarked that the staff is great. There has been transition on campus with faculty retirements and one move. The library is adding e-readers for checkout on a pilot basis by the end of summer. They added some e-sources and are trying to get the website all set up and, as of that moment, it had been up 72 hours and not crashed.

David Lachman is a faithful attendee along with his wife, Pat. They exhibit for their rare book business. David currently has a first printing of the revised and enlarged commentary on Acts by John Calvin.

Tim Lincoln reported that Austin thinks of itself as the most moderate of all PC(USA) seminaries. The library has had a very stable year. The Seminary dipped its toe into online education with a certificate program and the librarians have been supporting this, including even teaching faculty members to teach online. The dean

left to take a U of TX social work school position, so the Seminary has a new dean from among the faculty. Renovation of the library is anticipated and they are seeking a professor to teach evangelism.

Margaret Alkema is both director and the only librarian for the Canadian Reformed Theological Seminary, formerly the Theological College of the Canadian Reformed Churches. The Seminary began in 1969 but is still small with only 19 students, albeit the largest it's been in that regard. Last fall there was an ATS visit, which was a seven-year (not ten) visit. Margaret was the self-study coordinator. They hired a fifth professor (there have been only four since the 1980s). The library just signed a contract with VTLS and a few days thereafter Innovative bought it.

In the 2014 *Proceedings*, "Foundations of Faith and Learning at Wheaton College" by Gregory Morrison, Wheaton College, has the following changes:

Page 112, first paragraph: This is most often what is meant when evangelicals use the phrase, though [instead of thought] definitions of lFL abound.

Page 113: Henry's Remaking the Modern Mind and Gaebelein's Pattern of God's Truth represent both men's effort to place the new evangelical movement on sound philosophical footing as it navigated a very different path [the word is missing altogether], culturally and intellectually, than the Fundamentalism from which it sprang only a decade or so earlier.