Theological Librarianship

APRIL 2020

VOL. 13, NO. 1

APRIL 2020: VOL. 13, NO. 1
ISSN 1937-8904

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Theological Librarianship is an open access journal publishing peer-reviewed articles, as well as essays and reviews, on subjects at the intersection of librarianship and religious and theological studies that potentially impact libraries.

Further information, including author guidelines and instructions on how to submit manuscripts, is available at the journal web site.

COVER IMAGE

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PUBLISHER INFORMATION

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300 S. Wacker Drive
Suite 2100
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A Word from the Editor

The editorial board for *Theological Librarianship* (*TL*) met in January. At that meeting, we revised *TL*'s scope: "*Theological Librarianship* is an open access journal publishing peer-reviewed articles, as well as essays and reviews, on subjects at the intersection of librarianship and religious and theological studies that potentially impact libraries." This revision came about for a couple of reasons. First, we desired clarity in our purpose and our vision, both to our readers and to future contributors. Second, while librarianship does have its distinctiveness as a discipline, there are also many facets of librarianship dependent upon integration with other knowledge fields. As Atla collects and connects in a specific knowledge field, the areas of religious and theological studies, the editorial team desired a scope that reflected this broad range of content that could come from connecting and collecting. With this modified scope, the editorial team hopes that you will reflect upon the many intersections taking place between religious and theological studies and librarianship and share what that connection looks like for you and consider sharing your thoughts by writing an article or an essay in *TL*.

A key dynamic of what brought about this revised purpose statement was *TL*'s editorial team. With volume 13, issue 1 being my second issue, and being the first issue of two other editorial team members, I thought that this issue may be a good venue to introduce (or re-introduce for some) *TL*'s editorial team. *TL* has an excellent editorial team which strives to bring excellent content to our readers.

Richard "Bo" Adams, who is the Director of Pitts Theology Library and Margaret A. Pitts Assistant Professor in the Practice of Theological Bibliography. Bo has a unique combination of education in computer science, theology, and librarianship, making him a prime candidate for contributing to Atla and *Theological Librarianship*. Bo's research interests include reading communities, reading technologies, and reading practices. His role as editor of *TL*'s critical reviews fits his interest in how reading impacts many facets of the 21st century.

Chris Anderson, who works for the Yale Divinity Library in New Haven, Connecticut. His formal position title is Special Collections Librarian and Curator of the Day Missions Collection. Chris became a theological librarian in 2007, learned about Atla that year, and decided to join the organization and participate in the annual conference at Philadelphia. Chris has written a couple of articles and book reviews for *TL* and he was asked to join the Advisory Board for the journal. He did that for a couple of years and then applied for one of the editorial positions and was appointed. Chris enjoys helping authors with their research and assisting them through the process of moving their ideas from theory to praxis.

Jesse Mann, who has served five years as the Theological Librarian at Drew University in Madison, New Jersey. In this position, his principle task is to support the research and teaching/learning needs of Drew Theological School's faculty and students. Jesse has been interested in Atla and its regional branch, NYATLA, since he began working at Drew in 2014. Atla has provided Jesse with essential information, resources, and camaraderie. Jesse joined the editorial board of *TL* because he is interested in the scholarly communication and editing process (the production of "knowledge") and because he wants to be more actively connected with the issues and resources relevant to the LIS profession.

Kaeley McMahon, who is a Research and Instruction Librarian at the Z. Smith Reynolds Library at Wake Forest University. She is the liaison to the School of Divinity, the Department for the Study of Religions, and Jewish Studies, as well as to Art and Theatre & Dance. Kaeley's first awareness of Atla

was as an undergraduate student using the database in 1993, and Atla continued to be her database of choice while completing her MA, with the *Proceedings* as a major resource for several projects during her MLIS. The Portland conference in 2003 was her first Atla Annual conference, and she has been a regular attendee since 2010. Serving on the board of *Theological Librarianship* allows her an opportunity to give back to the organization and people who have shared so much wisdom and support over the years.

Garrett Trott, who is University Librarian at Corban University in Salem, OR. Corban University is a small Christian liberal arts school and, subsequently, as University Librarian he wears many hats. He joined *TL*'s editorial team as editor-in-chief because he enjoys learning and saw this as an opportunity to learn more about publishing, resources, and Atla. It has been a fantastic learning experience thus far. Garrett got into librarianship for many of the same reasons—he enjoys learning and saw librarianship as an ever-changing profession with ample opportunities to learn, grow and serve.

Please enjoy the content of this issue of *TL*. The editorial team works hard to bring you content that is interesting and relevant to areas where theological and/or religious studies intersect with librarianship.

Soli Deo gloria

Garrett B. Trott

Using the Anti-racism Digital Library and Thesaurus to Understand Information Access, Authority, Value and Privilege

by Anita Coleman, PhD

ABSTRACT The ACRL Framework for Information Literacy, specifically the six threshold concepts about information, mirrors the experiences of the author as a researcher studying the representation of anti-racism in bibliographic information systems. Anti-racism, in general, is a great concept to use when teaching information literacy and the paper discusses how antiracism information literacy can be taught and learned as part of theological and religious studies education. This paper was presented at the ATLA Annual Conference in 2017. Since the conference was in Atlanta, the article begins with two stories about the scholar DuBois who lived there, and which are also used to highlight information literacy concepts.

I am excited by the new ACRL Framework for Information Literacy (ACRL 2015, 2016). The six threshold concepts about information mirror my experiences as a researcher studying the representation of anti-racism in bibliographic information systems and in developing the Anti-racism Digital Library and the International Anti-racism Thesaurus. Anti-racism, in general, is a great concept to use when teaching information literacy. Today, I will share how anti-racism information literacy can be taught and learned as part of theological and religious studies education. Since our conference is in Atlanta, I begin with two stories about the scholar W. E. B. Du Bois, who lived here.

THE FIRST STORY

"Under the leadership of W. E. B. Du Bois, Atlanta became a hub of early American sociology with rigorous empirical studies of black communities. One hundred years later, that history has been pushed to the sidelines" (Wright 2016). As Wright recounts, it was 1995 and he was a young graduate student at the University of Chicago feeling uncomfortable, sitting alone in the library, recalling his childhood reading of Du Bois' *The Philadelphia Negro* in his grandparents' home: "[I]f the Chicago School of Sociology studies were conducted in the 1920's [sic] and the Pittsburgh survey was conducted in 1907, why are they considered the earliest and most important urban sociological investigations? Why is W. E. B. Du Bois' *The Philadelphia Negro*, published in 1899, not considered the first urban sociological investigation or even acknowledged by sociology instructors or in sociology textbooks?" He began to review the existing literature, "singularly focused… on proving why Du Bois' *Philadelphia Negro*, not the Pittsburgh survey, was the first urban sociological study conducted in the United States" (Wright 2016). Using the tools of his discipline, Wright showed how Du Bois' work was co-opted and marginalized. His findings are detailed in the book *The First American School of Sociology: W.E.B. Du Bois and the Atlanta Sociological Laboratory*.

THE SECOND STORY

A year earlier, in 2015, *The Author Denied: W.E.B. Du Bois and the Birth of Modern Sociology* was published by the University of California Press. A book excerpt reads thus:

This paper was originally read at the Seventy-first Atla Annual conference, held in Atlanta, Georgia, from June 14–17, 2017.

> In this groundbreaking book, Aldon D. Morris's ambition is truly monumental: to help rewrite the history of sociology and to acknowledge the primacy of W. E. B. Du Bois' work in the founding of the discipline. Calling into question the prevailing narrative of how sociology developed, Morris, a scholar of social movements, probes the way in which the history of the discipline has traditionally given credit to Robert E. Park at the University of Chicago, who worked with the conservative black leader Booker T. Washington to render Du Bois invisible. Morris uncovers the seminal theoretical work of Du Bois in developing a "scientific" sociology and examines how the leading scholars of the day disparaged and ignored Du Bois' work. Morris delivers a wholly new narrative of American intellectual and social history that places one of America's key intellectuals, W. E. B. Du Bois, at its center. … *The Scholar Denied* is a must-read for anyone interested in American history, racial inequality, and the academy (Morris 2015, inside cover).

OUR INTELLECTUAL TRADITIONS AND EPISTEMIC RACISM

What we see from these two stories is that there is a 'black' sociological tradition that grew up alongside 'white' sociology and the mainstream did not recognize the existence of two parallel sociologies. Library systems failed, too. I searched WorldCat for *The Philadelphia Negro*. As an example, the 1996 edition of the book, bound with another, is described thus: "*The Philadelphia Negro* is the first, and perhaps still the finest, example of engaged sociological scholarship—the kind of work that, in contemplating social reality, helps to change it" (De Gruyer 2020).

In the USA, 'Black' studies have been legitimated as departments in our institutions of higher learning and also as subject headings in information infrastructures such as the Library of Congress Subject Headings (LCSH), e.g., the subject heading for 'Black Theology.' The anti-racism scholar Alana Lentin (2017) notes that "due to 'epistemic racism' in Australia, disciplines such as sociology or cultural studies do not have [a similar] institutionally legitimated black tradition" (127). However, this does not mean that epistemic racism is absent in the USA. It is worthwhile to revisit the meaning of epistemology in the light of anti-racism. Epistemology is a philosophic theory of the method or basis of human knowledge, exploring questions such as how knowledge is acquired and what assumptions are made in the historical development of knowledge. "This area of inquiry is critical to understanding racism because the dominance of western knowledge systems produces and promotes beliefs about racialized culture as inferior to western culture" (Reading 2013). Three traditions: Greco-Roman culture, Christianity, and the scientific method are privileged while other ways of knowing and seeing are deemed inferior and marginalized. This is epistemic racism. So there is an important point to note here. All of us, and it doesn't matter what color our skin is—as products and willing participants of Western education—are complicit in the practice of epistemic and other forms of racism as well as the processes of racialization.

'ANTI-RACISM' IN THE LCSH

In 2016, in "Theology, Race, and Libraries," my first paper presented at the Atla Annual conference in Long Beach, I discussed how the Library of Congress Subject Headings (LCSH) contribute to institutional and systemic racism (Coleman 2016). There is only one LCSH for 'Anti-racism' and almost no relationship list. In the paper, I highlighted how theology is complicit in the creation of the construct of race and various expressions of racism such as the doctrines of discovery, slavery, Apartheid, Nazism, as well as in the efforts to defeat it with anti-racism such as La Resistance, anti-slavery/abolition, civil rights and racial reconciliation movements. 'Race relations' we saw was authorized and by 2016 had literally hundreds of other related headings, including 'Racism' which was suggested as a replacement for 'Race Discrimination' but remains together (Berman 1973). Even though the old LCSH of the 'Race Problem' once known as the 'Negro Problem' is no longer used, 'race' problems are much more visible than the solutions of 'Anti-racism.' For example, a book on 'Anti-racism education' had been assigned "Race Relations – Study and Teaching" and the behaviors and beliefs that are an integral part of 'Anti-racism' are not always assigned this subject heading. Instead they are given 'Racism' or similar subject headings.

The *Anti-racism Digital Library and International Anti-racism Thesaurus* (ADL) was begun to build a clearinghouse of anti-racism resources as well as to develop and use the language of *anti-racism* in or-

der to mitigate the unintended structural racism bias of library information infrastructures, such as the LCSH. Discovering and naming the 'Anti-racism' vocabulary will make solutions to the 'race' problem better understood. Assigning 'anti-racism' subject headings will improve intellectual access and alleviate many other bias problems such as faulty generalization, inappropriate terminology, the privileging of universalism, white as normative, ghettoization, treating as exceptions, omission, being procrustean, and hegemony over diversity in order to achieve efficiency, and more.

'ANTI-RACISM' AND INFORMATION LITERACY

In this paper, I highlight some of the ADL developments. In the process, I show ADL use for theological libraries along with the new ACRL Information Literacy (IL) framework. Not just for students but also for ourselves for informational professional growth, research, and the promotion of our own critical thinking about information access, authority, value, and privilege.

As I mentioned earlier, I am excited by the new ACRL IL framework. In curating the ADL, I find the six threshold concepts described in the new framework playing out over and over again: 1) Authority is constructed and contextual; 2) Information creation as a process; 3) Information has value; 4) Research as inquiry; 5) Scholarship as conversation; and 6) Searching as strategic exploration.

Anti-racism is an excellent topic for use with the development of these new literacy skills.

> **Example**: Biblical word study of race: Examine one of the key texts that is often used in conversations about race, **Revelation** 7:9 (ESV): *After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands* . . . The underlined words, when translated correctly from the original language, reveal no race. Nation = *ethnos* Tribe = *phylē* People = *laos* Language = *glossa*.

That's a quick example. Students can be assigned Bible word studies of the term "race" at levels suitable for both beginners and experts. Experts can be asked to trace the origins of the concept of 'race' in primary and secondary sources beyond the Bible while beginners are guided through a limited and preselected list of texts. This is an invaluable way to teach and learn new information literacy skills along with the religious subject. Appendix 1 is an anti-racist writing exercise, a small example of how we can begin to dismantle racism by changing the language.

Racialization is another concept/topic that can be used to teach information literacy as well as in the professional development of librarians of all kinds engaged in tasks as varied as cataloging and instruction.

As I describe the ADL structure, I hope that other concepts and ideas will come to your mind.

THE ANTI-RACISM DIGITAL LIBRARY THESAURUS AND DESCRIPTORS FOR PEOPLE GROUPS

The ADL is dedicated to the victims of the 2015 Charleston AME church shooting. I mostly work with local community and church groups. Hence its structure is simple. There are ***Collections*** with items (resources), ***About***, ***Glossary***, ***Thesaurus*** (pages), and a form to ***Contribute an item***, which can be an information resource such as confession, prayer, story, etc.

Critical race theory and findings from anti-racism education drive the research and development of the library and thesaurus. For idealists in critical race theory, language matters. A rich and actively growing vocabulary for racism—e.g. micro-aggressions—without corresponding anti-racism solutions, only continues to perpetuate racism. Hence developing the language of anti-racism and understanding it becomes preeminent, including the descriptors for people groups. Color labels such as blacks, whites, and people of color are a product of thinking purely in terms of a social myth and have become a technique for increasing political power. They build group identity and cross-cultural solidarity, but findings show

that grouping people as whites, blacks, and people of color also eternalizes discriminatory codes that give pre-eminence to skin color over other meaningful markers. Additionally, they cause despair, disunity, continuing bias. They don't dismantle racism and whether or not they will help increase economic and educational equality, bring racial equity, and achieve racial justice remains in the balance. In contrast, anti-racism work done by facilitating critical information literacy has the potential for easing inequities. In addition to teaching anti-racism information literacy, catalogers and metadata creators can participate and contribute by changing the existing vocabularies for people groups.

The Library of Congress Subject Headings (LCSH), as we all know, are often used to describe people as 1) intended audiences (e.g. Children), 2) creators and contributors (e.g. Book editors), and subjects (e.g. Asian Americans). In 2013, the Library of Congress began to separate the three purposes and create a new, controlled vocabulary for the first two only. The first edition of the Library of Congress Demographic Groups Terms (LCDGT), published last year, contains 827 authorized terms. In the LCDGT, "Whites" is not an authorized term for intended audiences or creators and contributors. "White supremacists" is. You will also find the term "Blacks," but you won't find "People of color." Since authorized terms are selected using the principle of literary warrant this means that only the most common terms used in content (books, journal articles) become preferred headings. That "Whites" did not make it is something to which those interested in anti-racism should pay attention. It reinforces related research findings from over a decade and it offers catalogers, indexers, metadata managers and similar librarians a rare opportunity as well.

"Antiracism calls white people to a negative task: critiquing racism and white privilege and acting against them. It is difficult to persuade white people to join a cause in which their identity is deconstructed without a positive rebuilding" (Williams and Schoon 2007, 286). From their qualitative study of students in an evangelical, midwestern college, Paris and Schoon concluded that "rather than offering a new white identity derived from antiracist philosophy (such as "antiracist," "white ally" or "post-white"), antiracist teachers may tap other aspects of identity as motivators for action against racism. Motivating people to work against racism based upon a particular group's deepest identity (be it religious, political, geographical, and so forth), may provide more positive and lasting identity attachments" (Williams and Schoon 2007, 300). Studies investigating how race, religion and politics intertwine have reiterated this. However, minority status/identity politics is the driving force for Blacks. Blacks, with or without faith, are more committed to racial group membership while whites are more tied to denominational affiliation (Shelton and Emerson 2012).

Privilege continues to be a hallmark characteristic of whiteness. From a global or psychological point of view, though, there are many different kinds of privilege besides white skin privilege such as male, Christian, heterosexual, ability, and social class. Discrimination based on social class is more common since a large number of people in the world are poor. Similarly, most of the world is Christian; males are favored in a number of cultures; heterosexuality tends to be the norm as also ability versus disability. Skin color privilege, though, is unique because it has been used to perpetuate the construction of one human race into two at least, if not many others. In addition, the constructs of "whiteness" and "blackness" are communicated through culture, education, and maintained through politics. Whiteness especially often builds, transcends and assimilates light skin color privilege: Rwanda's 1994 genocide, India's caste system, Brazil's *embranquecimento* (*palmitagem*). It is no wonder, then, 'White Supremacists' gets conflated to Whites and why some people don't want to and/or cannot identify as White!

It is difficult enough to call anybody—of any color—to anti-racism given the universal preference for lighter skin (colorism) and the heterogeneity and complexity of racism. When we put people into color boxes to describe them, we lose. The time has come to put aside the color labels 'Whites' and 'People of Color.' I have mixed feelings about the term Blacks—it has been legitimated; blackness and black identity, like whiteness, is constructed but appears to be needed to offset bias (e.g., from religious and literary traditions that equate light with good and dark or black with evil). However, we can encourage the media and in our own in-house reports start to use ethnicity/indigeneity, ancestry, culture, education,

class, faith/religion, occupation/field of activity, national/regional origin and location, language, and others. The 'Poor Whites' subject heading has an equivalent 'Poor Blacks' LCSH subject heading. 'Working class whites' didn't have an equivalent 'Working class blacks' but had two headings ('Working class' and 'Blacks'); yet, we know that intersectionality is one of the biggest challenges in achieving justice be it racial or economic.

'Whites,' however, continues to be used in WorldCat as a subject heading. The figure below shows the total first and then the yearly number of books that have received a Library of Congress Subject Heading of 'Whites' and 'Blacks' from 2010 to 2017. As you can see, there are more books with 'Blacks'; the norm is White and hence, often not explicitly assigned.

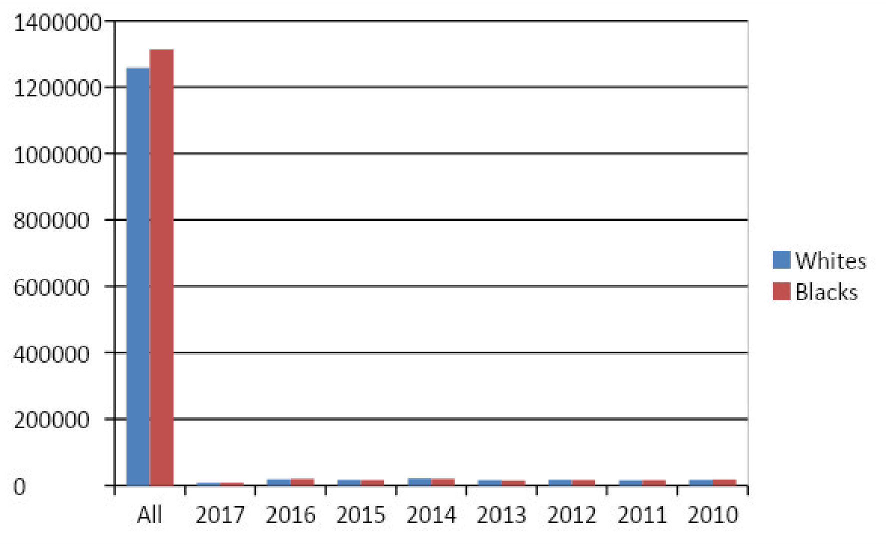

Figure 1: Books Assigned LCSH 'Whites' and 'Blacks' by Year

The *ADL Thesaurus* seeks to describe anti-racism in all its fullness in order to fuel the scorching of race and ignite cooperation for justice and peace by discovering and crafting a new vocabulary for describing complex humanity. The goal for the thesaurus is to be useful in everyday language as well as for assigning subject headings in library catalogs and indexing databases. Thus, the *Glossary* is one of the first steps towards developing a *Dictionary-Thesaurus*. Terms and phrases, when completed, will describe anti-racism concepts, policies, strategies, and movements, not just in the U.S.A. but in the global arena as well. Terms for people groups and genre/form will come from two other sources: *Library of Congress Group Demographic Terms* (2015, 2017) and *Atla Genre Forms for Religious Works/Library of Congress Genre Form Terms* (2015, 2016).

There is a rare opportunity here for catalogers, indexers, and similar professionals to help develop the vocabulary for anti-racism by contributing new subject headings when you note anti-racist behaviors and practices. If you're not exactly sure how this can be done, it will become clearer by the end of the paper after we have discussed the *ADL Glossary*, *Collections* and some anti-racism concepts such as Linguicism, Bystander Anti-racism, Tolerance, and Inclusion. Appendix 2 lists the expected learning outcomes. Appendix 3 provides a preliminary framework of the Anti-racism vocabulary and highlights the terms and concepts that are already in the LCSH but almost never used with the LCSH Anti-racism. Appendix 4 outlines the six IL threshold concepts and some examples for increasing, learning, and teaching what I call "anti-racism information literacy."

ANTI-RACISM DIGITAL LIBRARY GLOSSARY

The Anti-racism Digital Library *Glossary* brings together words from diverse disciplines. Works by anti-racism scholars, inclusive style guides from anti-racist organizations, and *Critical Race Theory* (CRT) by Ricardo and Stefancic are major sources of the *Glossary*. The inclusion terms for people are still under investigation and the *Glossary* is updated continuously. CRT terms are given in boldface black, including some of its basic tenets. Additionally, the scriptures of diverse faith traditions, selective texts from Christian liberation theologies, scholarship about anti-racism, comparative religion, human rights, multicultural education, and positive peace are included. My ideas about categorization, notably frames, ideal-

ized cognitive models, metaphors, bias, and prototypes are influenced by George Lakoff's (1987) *Women, Fire and Dangerous Things: What Categories Reveal About the Mind*.

I share two examples, one from an emerging discipline and another, Nuance Theory, from an established sociology. These can be tailored to teach/learn any of the IL threshold concepts such as "authority is constructed," "scholarship as conversation," or even "research as inquiry."

Linguicism/Languagism—language discrimination—refers to Linguistic Human Rights, a growing area of study which combines the study of language as a central dimension of ethnicity, along with national and international law. There are many types of language discrimination:

- Linguistic Imperialism
- Accent Prejudice and Dialect Prejudice
- Drawl
- English-Only Movement
- Language Myth
- Language Planning
- Multilingualism
- Native Speakerism
- Prestige

Nuance Theory is the view that one may determine the essential qualities of a group such as women, and that differences from that essential core may be treated as slight variations or shades of difference. Recently there has been some backlash. A paper about nuance theory that was presented at the American Sociological Conference was quickly downloaded over 12,000 times! Comments on the site are instructive about how academic knowledge is contested and constructed: "Social science is an oxymoron - and, a deception. At best, it should be called social studies. But, the truth is it's just another bogus 'discipline' designed to indoctrinate people with humanist ideology as substitute for critical thinking." Similar conversations exist in the religious studies and theology arenas. For example, ADL has brought together many resources from the mainline denominations in specific kinds of collections to teach and learn anti-racism IL.

ANTI-RACISM DIGITAL LIBRARY: COLLECTIONS

The motivation behind Collections is to bring together information resources created by and for diverse people, groups and projects that are adapting anti-racism to help and to build inclusive and caring communities. Findings from anti-racism research are used to name the collections. There are two kinds of Collections. One showcases specific groups or individuals. The second offers research and resources that help construct new language for anti-racism.

Examples—

Presbyterian Women Collection and a recent resource: *Bias Free Guidelines. A Presbyterian Women/Horizons style sheet addendum of guidelines for writing with inclusive and socially just language*.

The Intercultural Community PC(USA) Collection and recent resources: *Well Chosen Words! Inclusive Language With Reference to the People of God and Expansive Language With Reference to God*, a PC(USA) tri-fold brochure, and *Facing Racism*—policy, guides, and more of the PC(USA)'s 2016 anti-racism initiative.

Collections such as *Anti-racist Identity, Racial Imagination, American Identity, Christian Imagination, Intersectional Invisibility, Reclaiming Ourselves*, and *American Myths* offer new language for fueling the human imagination with concepts and categories that describe essential humanity beyond 'color labels' based on skin color and phenotypic variations.

WHAT IS IN AN ADL COLLECTION? HOW CAN IT BE USED TO TEACH IL?

Each Collection contains items, i.e., information resources, in seven genres. As an example, consider the ***Christian Imagination***. It currently has a total of thirteen resources in the following genres:

1) *Genre: Research article/study* – Resource: Jenell William Paris and Kristin Schoon, "Antiracism, Pedagogy, and the Development of Affirmative White Identities Among Evangelical College Students."
2) *Genre: Bible Studies* – Resource: On Scripture – The Bible, "Jesus is woke and we should be too."
3) *Genre: Books or Book Reviews* – Resource: Jonathan Tran, "The New Black Theology: Retrieving Ancient Sources to Challenge Racism."
4) *Genre: Exercises/Open Educational Resources* – Resource: Anita Coleman, "Building an Inclusive, Caring Community: Unveiling Perception and the Christian Identity," Anti-racism Digital Library.
5) *Genre: Church Confessions/Policy* – Resource: "Love Thy Neighbor as Thyself."
6) *Genre: Key Bible Verses* – Resource: Anita Coleman, "Discipleship and Diversity in the Bible."
7) *Genre: Stories, narratives, art* – Resource: "Women's March 2017 (Protest Signs)."

Appendix 3 provides a preliminary framework of the Anti-racism vocabulary for the thesaurus. Two specific types of anti-racism concepts listed there—a behavior and belief—are described below briefly in terms of their usefulness and potential for teaching IL.

BYSTANDER ANTI-RACISM

Bystander anti-racism is an anti-racism behavior. It is a topic that can be used to develop information literacy skills as it has gained popularity in recent years. The aim of bystander anti-racism is to shift social norms toward intolerance of everyday racism. It appears to displace race and challenge racism. The problem with bystander anti-racism is that it constructs racist acts as 'deviant,' i.e. casual racism. It is not engaging with the deeper injustices or halting white dominance or supremacy. Furthermore, bystander anti-racism is seen as overreaction if a member of the same ethnic group who is the racism target engages in it. So it tends to reinforce or center whiteness in anti-racism and continues the property interest in whiteness; i.e., white skin and white identity are economically and otherwise valuable.

TOLERANCE AND UNLEARNING IT FOR INCLUSION AND/AS ANTI-RACISM

Tolerance, like Inclusion, is an anti-racism belief/value. However, many resist it and ask: "Who wants to be tolerated? I want to be accepted, respected, fully included." King and Springwood (2001) present findings and discuss the intersections of signification, power, and race, specifically the use of Native American mascots in college sports. Researchers found that it is not enough to teach tolerance, "what might best be described as pluralistic and superficial understandings of difference that celebrate diversity and too often dovetail with dominant interests and ideologies"; this is what CRT calls *interest convergence*, when racial justice is pursued only when it benefits the dominant group.

INCREASING ANTI-RACISM INFORMATION LITERACY (AIL)

I found the new ACRL IL framework to be an indicator of the way in which I progressed from being a novice or beginner in 'anti-racism' to more of an 'expert.' Information Authority, Access, Value, and Privilege took on a greater depth of meaning in light of anti-racism. My area of library specialization is intellectual access, specifically how can metadata, subject headings, thesauri and similar tools improve access to content. I was aware of the racial divide statistics about digital information and information technology access and use just as I knew about the biased and prejudiced subject headings. But I hadn't realized how much of this is structural, built into our systems because of epistemic racism. Similarly, I was aware of privilege, but learning about white privilege in the church, for example, led me to consider how information privilege exists. Appendix 4 outlines some examples for teaching and learning anti-racism information literacy.

CONCLUSION

1) Anti-racism is a great topic for developing critical information literacy skills, be it that of the student or the teacher-librarian. Categorization is a fundamental human activity and we all use categories and tend to discriminate whether we are aware of it or not. Part of teaching intellectual access means we become aware of our own implicit bias as well as learning to recognize bias in our information infrastructures such as the library catalog, reference databases, thesauri, and subject headings.
2) Anti-racism Information Literacy means teaching about the process of racialization as well as epistemic racism—students are equipped with the tools to identify the social construction of race or races and to recognize, engage and challenge the reconstructions of racial identities, ideologies and hierarchies. Like people, issues too are racialized (welfare, domestic violence, housing, immigration). Racialization is a fluid process.
3) Anti-racist teaching is about more than recognizing difference or even stereotypes. Anti-racism using the new ACRL framework in theology and religious studies will develop pedagogy and incite professional development that directs attention toward the disruption of white supremacy as a structured social system so that inequities can be corrected.
4) Racism and racialization shape and are shaped by schools and thus librarians are in a unique position to challenge white normativity as well as address systemic bias.
5) Anti-racism Information Literacy articulates, makes visible, and teaches how different communities have been racialized differently—Euro-Americans, Native Americans, African Americans, Asian Americans, Hispanics, and now MENA (US Census 2020).
6) Anti-racist information literacy concerns itself with the sites of pedagogy that matter to those it seeks to hail in the classroom.
7) Anti-racist teaching must join the key conflicts of the day by having a strong presence with peace and justice work.
8) Appendices 1 through 4 provide a simple exercise, the learning outcomes from this paper, the anti-racism vocabulary that has been developed, and some examples for increasing anti-racism information literacy.

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APPENDIX 1: BUILDING AN ANTI-RACIST VOCABULARY EXERCISE

The following sentences employ racist language and values. Please identify and underline the racist terminology then rewrite the sentence using antiracist language. Example:

82 of the students in SF public schools are minority students.

Antiracist Rewrite:

82 of the students in SF public schools are students of color.

What else can we use instead of students of color?

Some Possible Answers: *students from historically marginalized groups; students from the subordinate groups*

Challenge: Librarians, Catalogers, Indexers, can you suggest some alternate terms from the current literature or diverse library contexts?

APPENDIX 2: LEARNING OUTCOMES

Become informed about ways to collaborate with the *Anti-racism Digital Library/Thesaurus*

- About, Glossary, Thesaurus Pages, Collections, Contribute

Increase understanding of **anti-racism information literacy** for racial equity and justice

- Concepts: Anti-racism, Bystander anti-racism; Epistemic racism

Be inspired to think about ways to use *ADL/T* resources in research and assignment design

- Examples: "Anti-racism" and "Racialization" as threshold concepts rather than 'Race' or 'Racism'; Biblical word studies of 'race'

APPENDIX 3: ANTI-RACISM VOCABULARY: A PRELIMINARY FRAMEWORK FOR THE FACETED THESAURUS

Core concept: Anti-racism

Preliminary Facets (are given in boldface type below)

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

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

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

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

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

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

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

Space (e.g., United States)

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

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

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

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

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

Anti-racist policies (examples):

- inclusivity
- neutrality or “colorblindness”;
- cooperative (not competitive) workplace environment;
- affirmative action initiatives and scholarships directed towards increasing diversity;
- multi-culturalism / pluralism / solidarity

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

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

Anti-racist movements (examples):

- Anti-apartheid movements
- Civil Rights Movement
- Indigenous or Self-development of People movement
- Interfaith movement
- Spirituality movements
- Sustainability movements (e.g., campus sustainability)
- Crowdsourced syllabi (campus activism movements)
- Black Lives Matter
- Academic Reparation (current)
- Moral Mondays
- Second Poor People’s Campaign

APPENDIX 4: ACRL FRAMEWORK FOR INFORMATION LITERACY — SIX THRESHOLD CONCEPTS AND SOME EXAMPLES FOR INCREASING/LEARNING/TEACHING ANTI-RACISM AND INFORMATION LITERACY

1) Authority Is Constructed and Contextual – e.g., Find two or more anti-racist theologians, scholars, or activists whose views are markedly different; identify some of the conflicts that exist in current anti-racism activism or research.
2) Information Creation as a Process – e.g., Trace the development of the concept of 'anti-racism' in the context of the church; explore related concepts such as restorative justice.
3) Information Has Value – Ownership of liturgies and sermons – who owns a pastor's intellectual work? Use a key anti-racist church figure such as Martin Luther King, Jr.
4) Research as Inquiry – What is integrative anti-racism and what are its implications for us as religious studies scholars? What is the academic reparation movement in theology/religious studies and what is its impact?
5) Scholarship as Conversation – Trace the origins of the Belhar Confession (or other anti-racist confession/doctrine) and discuss how it came to pass, accepted by professional clergy and laity.
6) Searching as Strategic Exploration – e.g., Intellectual access (LCSH, LCDGT, etc.)

Navigating Theological Resources

A Webometric Content Analysis

by Grace Andrews

ABSTRACT Using quantitative content analysis, this study assesses the navigability of a selection of Atla and Association of Christian Librarians library websites and measures the extent to which these libraries employ responsive design. The study finds that the most frequent navigational path for key content is in the main text of the landing page, either through a direct hyperlink or simply as text displayed on the website. Two-thirds (66%) of the websites are found to be fully functional in their mobile versions, with only 5 (6%) partially functional and 19 (23%) not functional at all. The author concludes that theological libraries should consider their mission and resources when organizing their websites. Additionally, they should strive to include basic customer service and research assistance through their website. Putting key content in the main text of the homepage will make it more available to potential users. Libraries will do well to continue efforts toward responsive design.

INTRODUCTION

In the current information environment, a library's website is usually the first point of access for patrons (Ganski 2008, 38). Therefore, website design is crucial for designing a user-friendly library. However, it can be difficult, given the range of possibilities, for a library to know how to organize key components when revitalizing its current website or creating a website from scratch.

Libraries, like businesses, use their websites to provide information about themselves and to promote their services. However, with the increasing amount of digital information, a library's website often functions as a portal and not just a sign, offering users an "information gateway" through online catalogs and databases (McMenemy 2007, 656). The sheer amount of information a library has to organize on its website makes design difficult. Questions arise concerning the location and labeling of library contact information, operating hours, various services, policies, information about resources, and sometimes access to the resources themselves (Comeaux 2017, 10–11; Michalec 2006, 49).

For theological librarians, the task of designing a website is much the same as for academic or even public and school librarians. Creating and maintaining good "design, content, [and] usability," as well as keeping up with current website trends, are just as crucial for theological libraries as for other library types (Stephenson 2011, 89). It is important for a library website to act as an access point for patrons to engage with information (Stover 2001). Patrons of theological libraries can include local pastors and laity, so it is important to clearly organize free Internet materials and lists of open access resources as well as subscribed content. Authentication issues may arise, and library websites must provide instruction for who has what access and how patrons can use their authentication privileges. User-centered organization and design are paramount in fulfilling the library's mission online. Mark Stover states that the mission of the theological library is rooted in that of its parent institution, which is generally the tripartite academic "mission of research, teaching, and public service," with the added importance of religious identity (Stover 2001, 163). In supporting this mission, theological libraries fulfill the classic role of "collection, organization, and dissemination (or access)," focusing on material that will support theological education (Stover 2001, 169). Reflecting the theological library itself, the theological library website will likely include denominational archives and special collections, reference services, theologically focused collection development, technological support, resources for digital humanities work, "theological bibliography, and service to the broader religious community" (Stover 2001, 170).

In summary, theological library websites should be clearly organized with a structural framework that provides quick "context so that the user knows where he or she is" on the site (Stover 2001, 184).

Design should balance utility and aesthetics to make for a pleasant online library experience. Kimberley Stephenson (2011) identified key library content as: user-oriented vocabulary; informational pages that describe operating hours, location, and contact information; reference and instruction pages, such as tutorials, citation and research guides, and reference chat; and research resources such as "databases, catalogs, and journal lists [which] are arguably the most important content elements on the library website" (Stephenson 2011, 90–1). The current study seeks to determine how such content is organized on theological library websites, presenting a pattern of navigation for libraries to consider and perhaps follow.

PURPOSE STATEMENT

This study employs webometric content analysis—a careful examination of the information communicated in a web context—to assess the navigability of a selection of Atla and Association of Christian Librarians theological library websites.

RESEARCH QUESTIONS

The following questions guide this study:

R1. What content appears most frequently on theological library homepages?

R2. What are the most frequent navigational paths to key content on theological library websites?

R3. To what degree is responsive design integrated into theological library websites?

DEFINITIONS

Atla: "Established in 1946 as the American Theological Library Association, Atla is a membership association of librarians and information professionals, and a producer of research tools, committed to advancing the study of religion and theology. Our membership includes more than 800 individuals and libraries at academic institutions from diverse religious traditions and backgrounds. As a community of collectors and connectors, Atla works to promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers" (Atla, n.d. "About Atla").

Association of Christian Librarians (ACL): "An influential, vibrant, growing community, that integrates faith, ministry, and academic librarianship through development of members, services, and scholarship. The members of ACL are a diverse group of Christian librarians who serve in universities, colleges, seminaries, public libraries, and schools across the globe" (Association of Christian Librarians n.d., "About ACL").

Atla institutional membership: "Institutional membership is open to libraries of institutions of higher education that support programs in theology and religious studies. The institution the library serves must be accredited by an authority recognized by the U.S. Department of Higher Education, Council of Higher Education Accreditation, or the equivalent thereof in other jurisdictions" (Atla n.d., "Institutional Membership").

Content analysis: "Close analysis of a work or body of communicated information to determine its meaning and account for the effect it has on its audience. Researchers classify, quantify, analyze, and evaluate the important words, concepts, symbols, and themes in a text (or set of texts) as a basis for inferences about the explicit and implicit messages it contains, the writer(s), the audience, and the culture and time period of which it is a part. In this context, 'text' is defined broadly to include books, book chapters, essays, interviews and discussions, newspaper headlines, periodical articles, historical documents, speeches, conversations, advertising, theater, informal conversation, etc" (Reitz n.d.).

Navigability: The ease and efficiency of a user in finding desired or needed content on a website (Fang et al. 2006, 196).

Responsive design: The adaptability of a website to fit to various sizes of screens and types of devices (Tidal 2017, 17).

Webometric: A study which measures content, layout, and other facets of the web, analyzing websites, parts of websites, or the structure of the web itself (Thelwall 2009, 1).

DELIMITATIONS

This study seeks to assess the navigability of theological library websites. It includes only member libraries of Atla and ACL and is limited to the content of these websites; it does not examine user experience. The focus is on the placement and labeling of key library content such as homepages, catalogs, and online databases. Content is considered prominent if it appears on or is hyperlinked from the library homepage. Finally, responsive design is assessed for each website.

ASSUMPTIONS

It is assumed that the websites examined in this study are up-to-date and fully functional. This project also assumes, as did the 2014 study conducted by Salisbury and Griffis, that fewer clicks equate to easier navigability of a website (Salisbury and Griffis 2014, 594). Finally, this study assumes that the websites are user-oriented in their design and that there is, overall, a lack of unused content in prominent positions on the website. To paraphrase Ranganathan's second and third laws of library science, "Every user his or her web resource, and every web resource its user" (Noruzi 2004).

IMPORTANCE OF STUDY

Through this study's collection and analysis of trends in theological library website design, it may encourage more specific standards for the navigability of theological library websites. Although this study does not necessarily indicate what works best for users, it documents the relative ease and method of navigation across various theological library websites, giving libraries a place to start in website design. The project's findings and recommendations may be of interest to librarians, IT staff, and administrators at theological institutions, as well as faculty and students at these institutions.

LITERATURE REVIEW

Many library and information science (LIS) researchers have recognized the value of website design. As Ganski observes, "theological library websites serve as the virtual front door to the ever-increasing amount of electronic information for students, researchers, and faculty" (Ganski 2008, 38). Consequently, analyses of the content of library websites in different settings have contributed to the LIS literature over the past couple of decades. However, there is relatively little in the literature dedicated to theological library websites specifically. Therefore, this literature review will include studies on academic library web design and navigation, responsive design, and the website content analysis method generally rather than discussing theological libraries exclusively.

Theological Library Websites

A core study of theological library websites is Ganski's 2008 assessment of e-resources. Through qualitative content analysis, she studied a selection of Atla and non-Atla websites for accessibility and navigation of online resources. At the time of the study, only a small majority of included sites linked to e-journals,

but navigation was simple, generally less than three clicks from the homepage. The labels Ganski found for these resources were words like "full text," "online," "e-journal," and "Internet resources" (Ganski 2008, 41–2). The current study is very similar to Ganski's, exploring the navigation of certain features of theological library websites a decade later.

David Holifield (2012) took a different approach, focusing on Web 2.0 features of library websites. He challenged theological libraries to engage appropriately with social media platforms so that users of their websites feel more comfortable navigating the site and responding to library posts (Holifield 2012). This particular branch of website design differs from the core content navigation and responsive design that is the focus of the current study, but it demonstrates what has been studied relatively recently regarding theological library websites.

Academic Library Design and Navigation

Theological libraries fall within the broader category of academic libraries. Because of this, it is helpful to incorporate analyses of academic library websites into a study of theological library website design and navigation in order to gain perspective from the wider context. Studies of academic library websites are plentiful, covering navigation and core content on general and specialized websites. Kim and DeCoster conducted a study of business school library websites, focusing on access points and organization of the websites. Through qualitative content analysis, they found that access points to business databases were most frequently labeled as "Databases," "Research Guides/topics," "FAQs," "Top databases," and "Course guides." The most frequent organizational schemes were found to be alphabetical or topical by database or research guides by topic or resource type (Kim and DeCoster 2011, 139–40).

Noa Aharony (2012) assessed academic library website design over a ten-year period. Website content was analyzed according to a checklist that included site description, currency, website aids and tools, library general information, resources, services, links to e-resources, and value-added services (Aharony 2012, 768). This study found that library websites have increased their uses of graphics, copyright information, availability of reference sources, ask-a-librarian and reservation form services, links to e-journals, while decreasing their inclusion of an update date on web pages (Aharony 2012, 766–8).

Similar to Aharony, Anthony S. Chow, Michelle Bridges, and Patricia Commander (2014) employed a usability checklist and an online survey to study academic and public libraries, finding the common design features to be main navigation, oriented "horizontal[ly] and located at the top center of the page or vertically on the left side of the page; *library logos* . . . located at the top of the page," contact/location information, and a search bar (Chow, Bridges and Commander 2014, 261). Additionally, common content included "contact information, directions, hours of operation, and access to their OPAC" (Chow, Bridges and Commander 2014, 262).

Salisbury and Griffis (2014) used content analysis to assess the presence of and navigation to mission statements on academic library websites. Building on the assumption that "web site content is hierarchical," this study counted clicks from a library's homepage to the mission statement—if present—to see how academic libraries tend to rank mission statements in terms of accessible content (Salisbury and Griffis 2014, 594). Of the 84% of library websites in the study that were found to contain mission statements, only one had a direct link to it (Salisbury and Griffis 2014, 594). However, 60% contained two steps or fewer to reach the mission statement, suggesting that "libraries consider communication of mission or purpose an important task" (Salisbury and Griffis 2014, 596). Similarly, the present study uses the absence of multiple clicks as a measure of assessing the ease of navigation to major resources on theological library websites.

Responsive Design

In the last decade, the LIS community has researched the feasibility and implementation of responsive design; this has included studies gauging interest in accessing the library through a mobile device and the importance of such a move due to the ubiquity of mobile devices (Cummings, Merrill and Borelli

2010; Rodriguez 2016). One crucial discovery of this research is that, to facilitate optimal navigation across devices, libraries must "weed nonessential content" from the website (Rodriguez 2016, 17).

Building on a previous study in 2015, Junior Tidal (2017) reported on a usability test for an academic library's responsive design. Using a combination of surveys and task-based tests, Tidal found that user experience was not uniform across devices. While core content was preserved, some facets on search pages and other advanced information were placed too far down on the mobile site for most smartphone users to scroll to. Coding for mobile devices, especially with smartphones in mind, will help libraries build more accessible websites (Tidal 2017, 25–31).

Other LIS Website Content Analysis Studies

Mychaelyn Michalec performed a content analysis that focused on design and content elements of both art museum library websites and academic/art school library websites, finding that art library websites generally had simple and legible design, although navigation was not always the most straightforward (Michalec 2006, 46–50). Daniel Earl Wilson used website content analysis to study academic library websites in Alabama, focusing on incorporation of social media/Web 2.0 tools and the library's OPAC (Wilson 2015, 99).

In 2016, Mohammed, Garba, and Umar conducted a content analysis of library websites in Nigeria with a view toward assessing strengths and weaknesses and offering recommendations for improvement. David J. Comeaux conducted a longitudinal study similar to Aharony's in 2012 in which he observed academic library websites, looking for both common content and the way design changed over a three-year period. His study identified common design features and noted that many libraries in the sample had already incorporated web-scale discovery tools by 2012 (Comeaux 2017, 9). Ayoung Yoon and Teresa Schultz conducted a library website content analysis to assess the ways in which libraries are involved in data management. Coding categories of data management in terms of "service, information, education, and network," this study determined that libraries engaged in data management would do well to provide more basic information, while continuing to engage in improved service, educational, and network-building opportunities (Yoon and Schultz 2017, 923).

Conclusion

While there are many studies featuring the content analysis method and likewise many observing various features of academic websites, comparatively little research could be located that focuses exclusively on theological library websites. This study builds on the content analysis methodology of the studies in this literature review, with a focus on points of access and navigation. In terms of taking note of what content exists on the websites, this study will follow the path of Still (2001), Aharony (2012), and Chow, Bridges and Commander (Chow, Bridges and Commander 2014). Building on these analyses of academic library websites and drawing on the work of Ganski (2008), the current study will focus specifically on theological libraries, analyzing the content and navigation of this sub-group.

METHODOLOGY

This study uses quantitative content analysis to evaluate the navigability of theological library websites.

Data Collection and Analysis

The data for this project were taken from the websites of Atla and ACL member libraries, with a focus on those specifically serving seminaries. To select the sample, first all ACL libraries with "seminary" in the title were compiled in a spreadsheet, totaling 45 libraries. This information was taken from the ACL Member Directory through member access to that part of the website (Association of Christian Librarians n.d., "Members by Institution"). Second, all Atla institutional member libraries with "seminary" in the title were marked in the 71st *Atla Summary of Proceedings* Member Directory, counting all branches

of a multi-branch or multi-campus library as one (Atla 2017, 264–70). Of these, libraries that were also ACL members were eliminated, resulting in 79 libraries. To make the distribution between ACL libraries and Atla libraries equal, the 79 Atla libraries were numbered, and Google's Random Number Generator was used to randomly select 45 of them. Finally, the 90 libraries, 45 ACL and 45 Atla, were combined in a spreadsheet and alphabetized as the foundation for further analysis.

Through careful, systematic examination of each website, first on a laptop computer and then on a mobile device for comparison of navigational path and display, answers to the research questions were stored in the alphabetized spreadsheet, organized by library. Results are grouped below by research questions and visualized with the aid of a bar graph, pie charts, and a table. To answer R1, content elements were listed and calculated for frequency of occurrence across library websites. Similar content was counted as one element, even if it was labeled differently on different websites; for example, any occurrence of a patron handbook, whether labeled “Patron Handbook,” “Library Guide,” or simply “First Time Here?” was counted as a patron handbook. For R2, the content items that occurred on more than half the websites analyzed in R1 were traced for navigational path, considering whether each item occurred most frequently in the main text of the website, in a menu, or as a dropdown from a menu. For R3, the website data were analyzed to determine whether or not a library incorporates responsive design, and then content and navigation data were recorded for the websites that have mobile versions to test functionality.

Limitations

This study was limited to Atla institutional member and ACL seminary library websites and therefore does not necessarily reflect the design of other types of theological library websites. Additionally, websites were analyzed for responsive design using first a laptop computer and then a smartphone, but they were not also tested with tablets or multiple brands of devices and operating systems. Finally, the project was limited to using only Google Chrome and Safari rather than assessing the relative navigability of each website in multiple browsers.

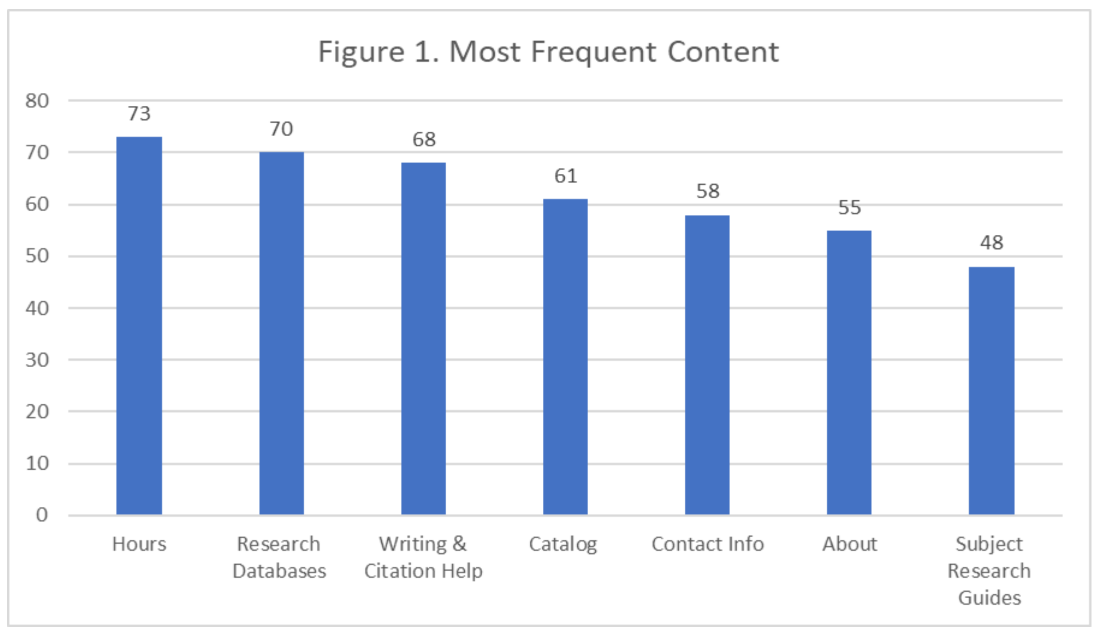
RESULTS

R1. What content appears most frequently on theological library homepages?

Of the 90 library websites selected for the original sample, eight were eliminated either because they were in a language other than English or because they were not found, bringing the sample size to 82 (n=82). Thus, content was considered to be frequent if it appeared on more than 41 (over 50%) of the websites. Seven distinct content items fit this criterion, including Operating Hours (n=73, or 89%), Research Databases (n=70, or 85%), Writing and Citation Help (n=68, or 83%), Library Catalog (n=61, or 74%), Contact Information (n=58, or 71%), About the Library (n=55, or 67%), and Subject Research Guides (n=48, or 59%). These results are visualized in Figure 1 (following page).

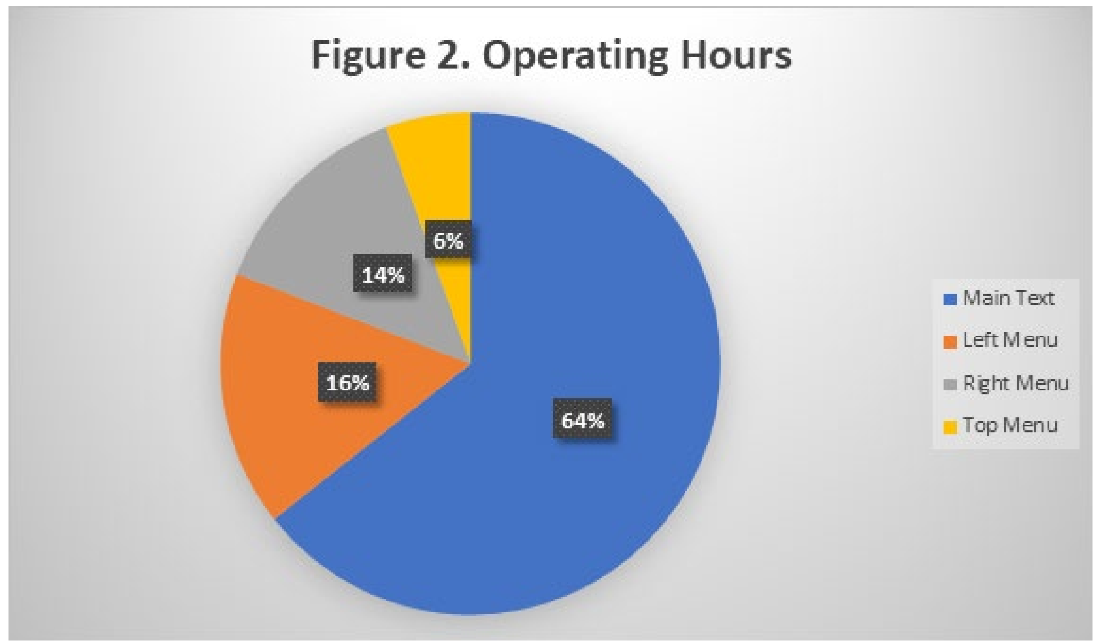
R2. What are the most frequent navigational paths to key content on theological library websites?

The seven content items identified in R1 were analyzed in terms of layout and navigation. Since only content available on the homepage was considered in this project, each item required either one click or a hover and a click to access it. Each content item was analyzed to see how frequently it appeared in the main text of the webpage as compared to a menu or dropdown menu, as well as whether the menus were located at the top of the page, as a left sidebar, or as a right sidebar. To account for redundancy of content, each item was listed only in the first place it appeared on the website, scanning the page starting at the top left.



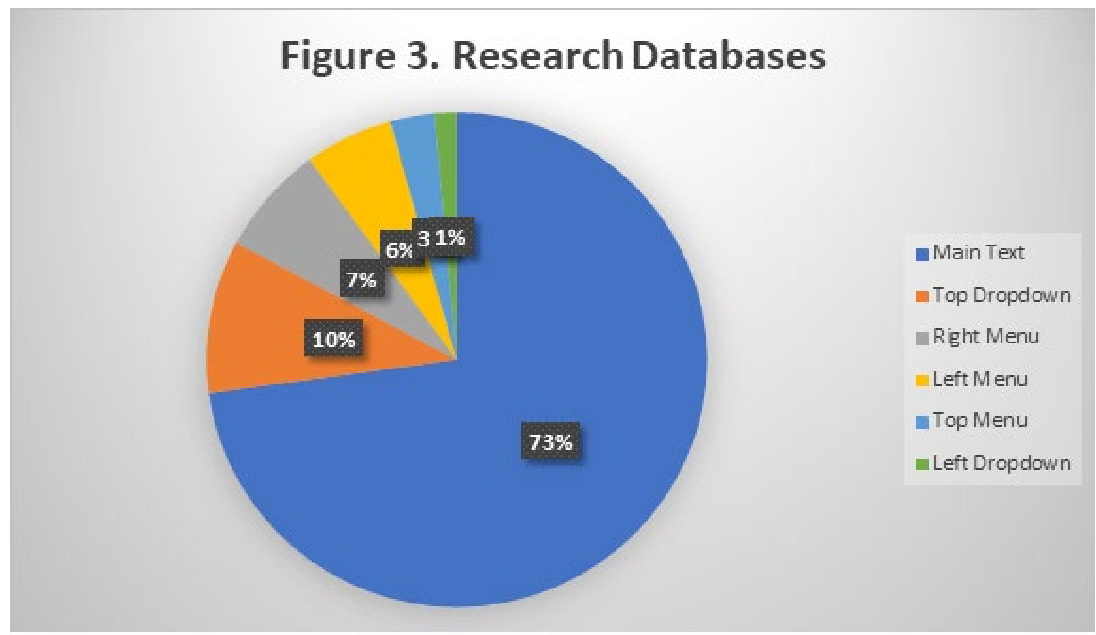
Operating Hours

Operating Hours were found to be listed most frequently in the main text (n=47, or 64%). They were found less frequently on left (n=12, or 16%), right (n=10, or 14%), and top (n=4, or 6%) menus. These results are visualized in Figure 2.



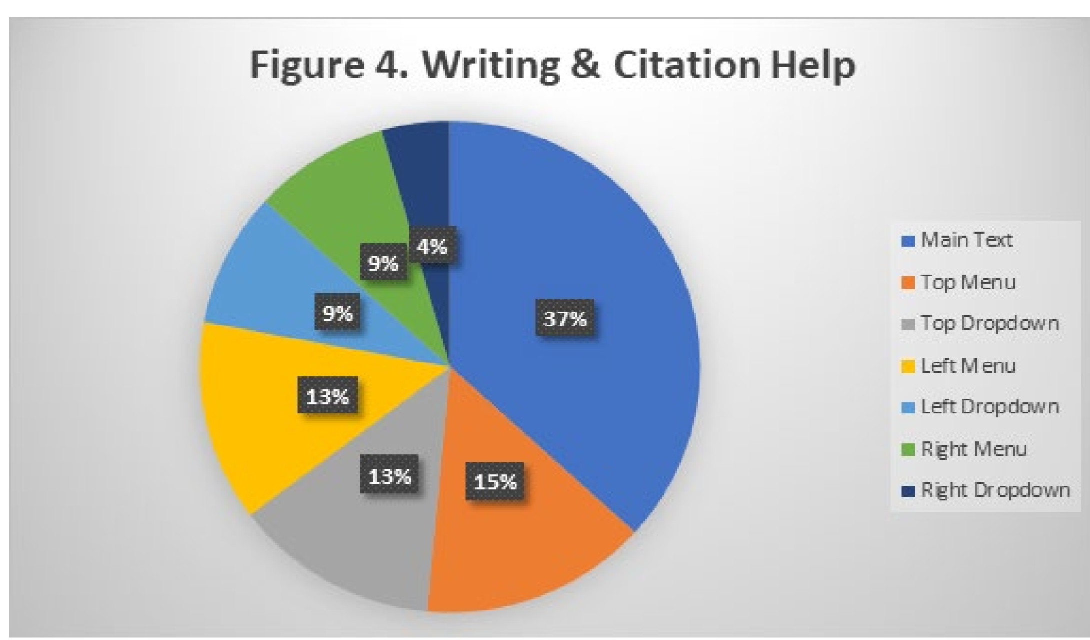
Research Databases

Research databases were also most frequently found in the main text of the website (n=51, or 73%), with fewer occurrences of top dropdown menus (n=7, or 10%), right menus (n=5, or 7%), left menus (n=4, or 6%), top menus (n=2, or 3%), and a left dropdown menu (n=1, or 1%). These results are visualized in Figure 3.



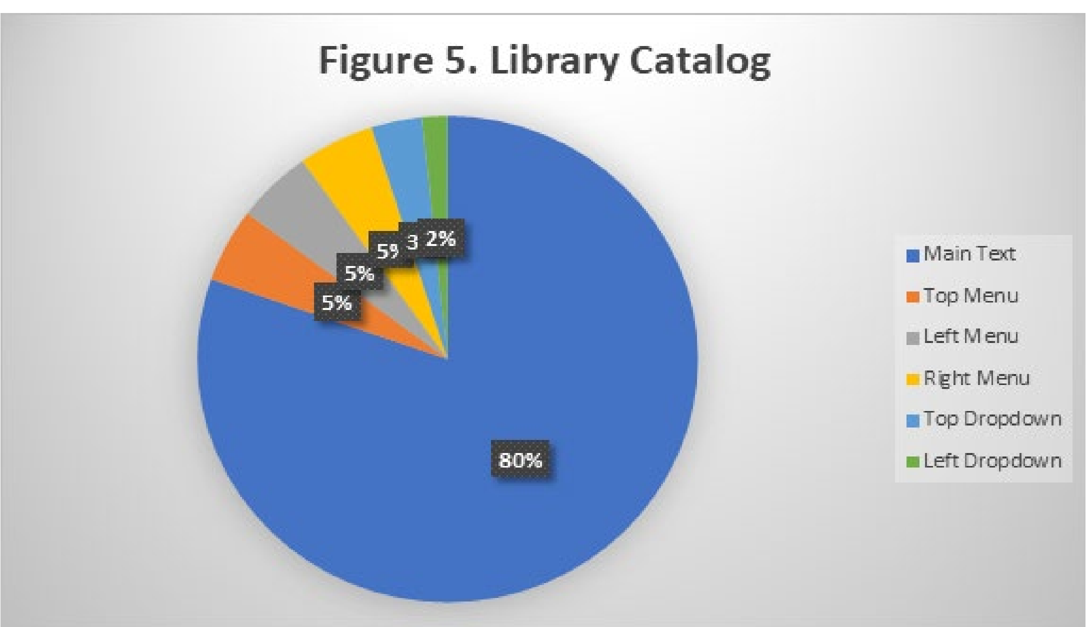
Writing and Citation Help

The main text of the website was the most common location for Writing and Citation Help (n=25, or 37%), with less frequent but fairly evenly distributed occurrences of top menu (n=10, or 15%), top dropdown (n=9, or 13%), left menu (n=9, or 13%), left dropdown (n=6, or 9%), right menu (n=6, or 9%), and right dropdown (n=3, or 4%). These results are visualized in Figure 4.



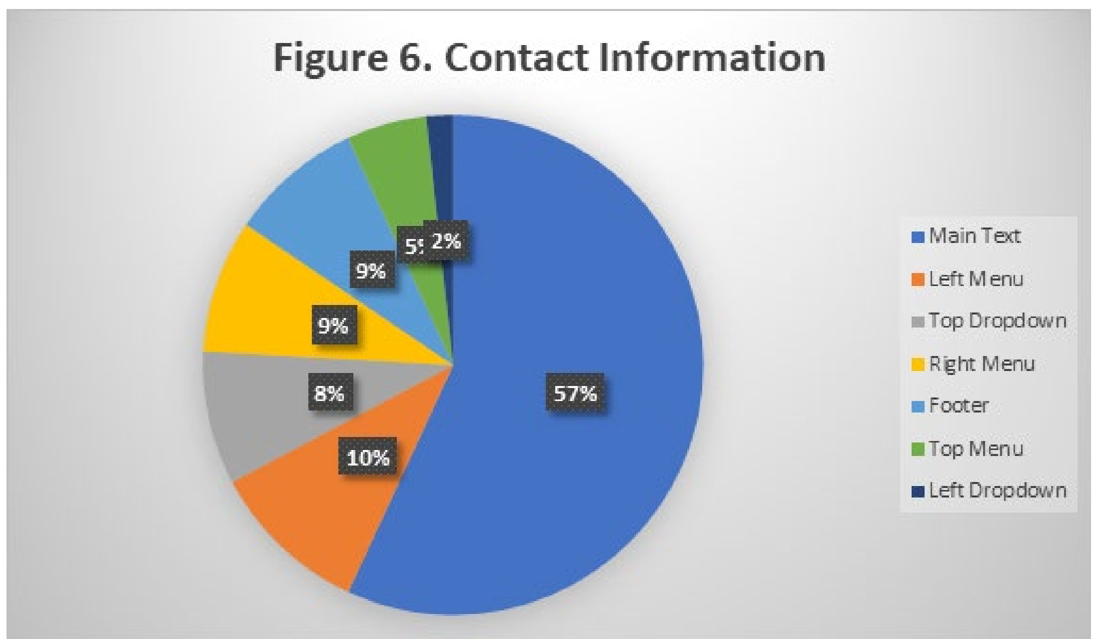
Library Catalog

The library catalog was most frequently found in the main text (n=49, or 80%), either through a direct link, a discovery tool, or because the site simply was the catalog. A minority of websites located the catalog on a top, left, or right menu (n=3 each, or 5%), with even fewer putting it in a top dropdown (n=2, or 3%) and 1 website locating it in a left dropdown (2%). These results are visualized in Figure 5.



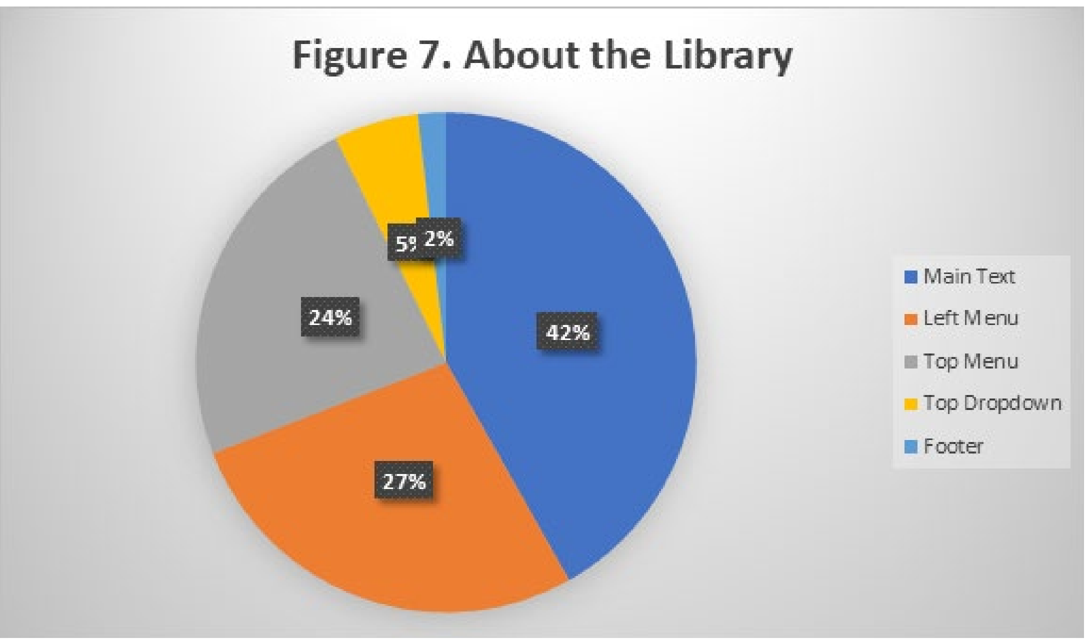
Contact Information

Again, the main text was the most frequent location for contact information (n=33, or 57%), with very few websites putting it in left menus (n=6, or 10%), top dropdowns (n=5, or 8%), right menus (n=5, or 9%), top menus (n=3, or 5%), and a left dropdown (n=1, or 2%). Additionally, contact information was sometimes located in the footer of the website (n=5, or 9%). These results are visualized in Figure 6.



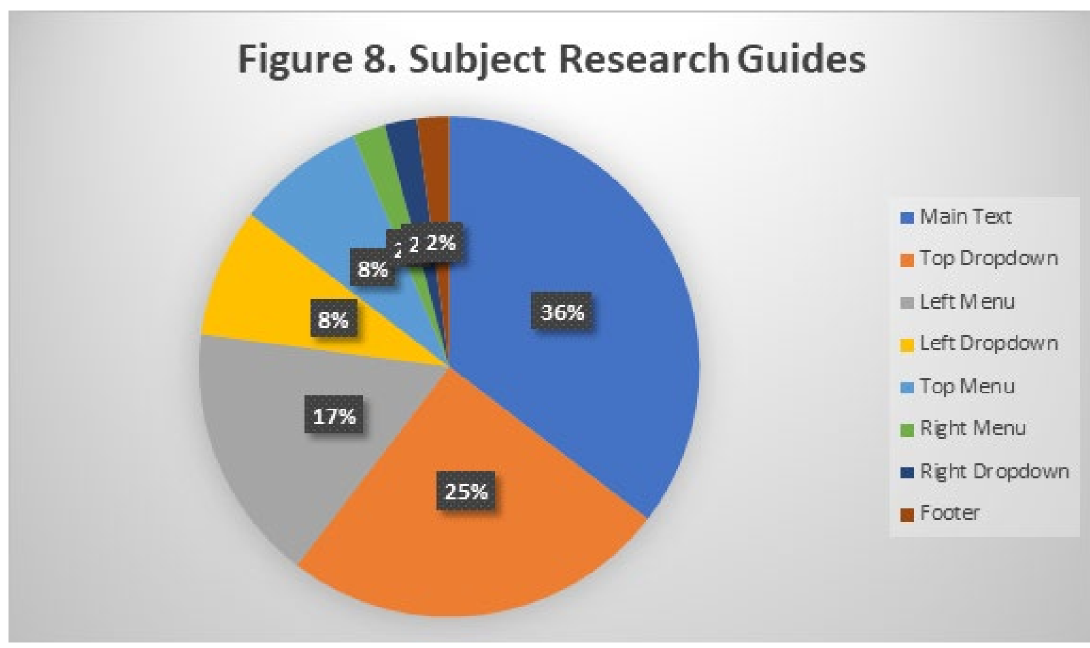
About the Library

This section was either labeled as "About" or was simply text about the library with no heading on the landing page. Including the latter, this content item appeared most frequently in the main text (n=23, or 42%), with a fair representation on left menus (n=15, or 27%) and top menus (n=13, or 24%). Three websites located About in a top dropdown (n=5%), and one placed it in the footer (n=2%). These results are visualized in Figure 7.



Subject Research Guides

The main text (n=17, or 36%) and top dropdowns (n=12, or 25%) were the leading places for subject research guides, followed by left menus (n=8, or 17%) and left dropdowns (n=4, or 8%), top menus (n=4, or 8%), a right menu (n=1, or 2%) and a right dropdown (n=1, or 2%), and a footer (n=1, or 2%). These results are visualized in Figure 8.



R3. To what degree is responsive design integrated into theological library websites?

Each library website was tested on a desktop or laptop and then on a smartphone for functionality and change in layout and navigation. Of those found to be fully functional mobile sites, top and side menus were displayed using collapsed menu icons, and content on the left was stacked on top of content on the right. Four types of websites were discovered in answer to this question: those with fully functional mobile sites, those with partially functional mobile sites (in which most content was available but some features either did not exist, did not work, or were out of reach of mobile scrolling), those with no mobile site at all, and those whose full site was sparse enough that it converted well to mobile without a different version. The most frequent type of website was the fully adaptable to mobile version (n=54, or 66%), with 19 (23%) that were not adaptable at all, 5 (6%) partially functional mobile websites, and 4 (5%) full sites that functioned well on a mobile device. These results are displayed in Table 1.

Type of Mobile Website	**Number of Websites**
Fully Functional	54 (66%)
Not Functional	19 (23%)
Partially Functional	5 (6%)
Full Site Functional on Mobile	4 (5%)

Table 1: Functionality of Mobile Websites (n=82)

DISCUSSION AND CONCLUSION

Discussion

The key content of theological library websites as found in this study can be divided into two categories: customer service and research facilitation. Operating Hours, Contact Information, and About the Library fall under the category of customer service, wherein the website functions as what Ganski called "the virtual front door" of the library (Ganski 2008, 38). Indeed, in many cases, this content is an extension of the physical front door of a library, leading patrons to come to the library and interact with the librarians. On the other hand, the Library Catalog, Research Databases, Writing and Citation Help, and Subject Research Guides all fall under the category of research assistance. Each of these content items serves as a guide for research and writing, with varying levels of patron interaction and differing degrees of direct access to resources. Interestingly, library websites seem to make Operating Hours readily available more often than they make the Library Catalog; but this is probably due to the presence of discovery tools, which occurred in just under half (n=38, or 46%) of the websites in this study. The top three content items (Operating Hours, Research Databases, and Writing and Citation Help) speak to the values of theological libraries; while it would be an exaggeration to say that this sample clearly shows the values of theological libraries across the board, it is interesting to note the apparent emphasis on access to the physical library and its staff, research material, and writing assistance. This makes sense, considering that the primary patron base for a seminary library is the institution's faculty and students, who are deeply engaged in research and writing and need access to resources in a variety of formats and the expertise of information professionals.

The primary navigational path to key content for all items was that it appeared in the main text of the landing page, either through a direct hyperlink or simply as text displayed on the website. The only content items primarily located with any consistency in a menu (20% or more) were About the Library and Subject Research Guides. Of these, a left menu was most frequent for About the Library (n=15, or 27%), whereas a top dropdown was most frequent for Subject Research Guides (n=12, or 25%). Because this

study only calculated the most prominent navigational path to key content, the results do not necessarily indicate an overall lack of menus in theological website navigation. Rather, the data of this study suggest that if libraries wish to make key content readily available, they tend to at least locate it in the main text, if not also in a menu.

This study tested the navigability of library websites on mobile devices to assess responsive design. Two-thirds (66%) of the websites were found to be fully functional in their mobile versions, with only five (6%) partially functional and nineteen (23%) not functional at all. The partially functional mobile websites, though happily a small portion of the sample, echo Tidal's 2017 study, which found that the essentials of the website were generally preserved on mobile while certain features were out of reach. In addition to the fully functional, partially functional, and not functional mobile websites, this study found four websites (5%) that seem to have taken the advice of Rodriguez to "weed nonessential content"; the full websites themselves were so bare and efficient that no adjustment was needed to make the mobile version fully functional and easy to display (Rodriguez 2016, 17). It is encouraging to note that libraries seem to be incorporating responsive design into their website planning, and it would be interesting to see if the percentage of fully functional mobile websites continues to increase in the coming years.

This study originally sought parallels to that of Ganski (2008), tracing the frequency of e-journals, external links, and digital libraries as content items. While this study did find all of these content items as distinct links on the library websites studied, none of them were common enough to be considered key content for theological libraries across the board. Specific links to e-journals, journal lists, and journal indexes only appeared on 28 websites (34%), as opposed to Ganski's 56 percent (Ganski 2008, 41). External links were found on 20 websites (24%), as compared with Ganski's 60 percent (Ganski 2008, 42). The presence of a digital library or repository on 21 websites (26%), although not frequent enough to be considered in the main portion of this study, was far more frequent than Ganski's one (Ganski 2008, 42). This suggests that theological libraries have increased development of a digital library or repository in the intervening decade. The seeming diminishment of e-journal and external website links may be due to the differing methodologies between the studies, the presence of databases and research guides as entryways for e-journals and external website links, or the advent of more digital libraries, potentially lessening the need for external links.

Directions for Further Research

Future research in this area could calculate theological library website content in terms of the library's mission of research, teaching, public service, and maintaining religious identity (Stover 2001). Content could be coded for each part of the mission and traced to see if one part is weighted more heavily in terms of frequency on theological library websites. This would, perhaps, provide a window into what theological libraries value in a practical sense rather than in the abstract sense given by mission statements.

Additionally, further research into theological library navigation should take redundancy and usability into account. This could involve a more thorough tracing of all the occurrences of key content, calculating how much redundancy of links library websites typically provide and where these are in terms of layout. Calculating the usability of theological library websites could involve a lab testing setup rather than simple documentation of what appears on the websites.

This study supports empirically the anecdotal observation that what a library wants people to know about it is what it will put on the library website. If operating hours and other facets of customer service are important to the library, it will post this information somewhere on the website. Similarly, if research is important, research databases and guides will be in a prominent position on the website. Thus, theological libraries should consider who they are, their mission, resources, and services, when organizing their websites; if the library has special denominational collections or the seminary has a strong lay ministry, the library website should reflect that. In addition to their own unique offerings, libraries should strive to include basic customer service and research assistance through their website by posting key content such as operating hours and by making research databases and guides available. Putting key

content in the main text of the homepage—perhaps in addition to putting it on menus—will make it more available to potential users. Additionally, to optimize user access to the library website, libraries will do well to continue efforts toward responsive design.

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From Religion Class to Religion Classification and Back Again: Religious Diversity and Library of Congress Classification

by Drew Baker and Nazia Islam

ABSTRACT This article addresses the gap between recent scholarly critiques of the broader categorization of religion and the persistence of those categories in the LC classification system. On one hand, since recent scholarly critiques of the category of religion have generally not escaped the ivory tower, the application of these critiques to LC classification functions as a helpful test of the practical viability of these critiques. On the other hand, these critiques expose significant bias in the LC classification of religion that needs to be addressed. Through this novel conversation, this article articulates two possible revision suggestions to the B class and subclasses that would distance the system of categorization from those troubling politics and better reflect the full diversity of human cultural expressions.

INTRODUCTION

"What is the definition of religion?" Professors often begin introductions to religious studies by posing this question to their classes. The exercise continues as the professor raises critiques and counter-critiques of the various suggestions raised by the students (i.e., "Would that definition not make seemingly 'non-religious' things religion, or vice-versa?"), until the students either learn the value of nuanced critique or simply become frustrated by the process (likely both). At the end of the class, when the students are exhausted by every possible definition suffering from problems, the professor chuckles and exclaims "See how difficult this field of study can be?" and the following session, the class moves on as though the problematizing class had never happened.

This state of intentional amnesia is not confined to the classroom, as many religion scholars often cite with gleeful delight the original critique of the modern category of religion, W. C. Smith's 1953 text *The Meaning and End of Religion*, only to move on as though it were never written. This passing invocation makes it seem as though Smith's (1991) body of work only reflects the difficult complexity and insight of the field, rather than a central, perhaps inescapable, problem at the heart of it (1–14). Anecdotally, we have also found that many librarians share this approach to the problems in the categorization of religion; while many metadata librarians and catalogers are aware of some of the issues in the categorization of religion reflected in Library of Congress classification and subject headings, they have usually ignored the idea that dominant categorizations of religion (shared by many metadata schemes) might be inherently problematic.

And yet, the categorization of religion should not be understood as a harmless exercise that can be largely ignored. Recent scholarly critics of the category of religion have demonstrated that dominant categorizations of religion have disturbing political legacies that live on today. In particular, they argue that the 19th-century emergence of the modern essentialized assumptions that religions necessarily include "sacred texts," "foundational beliefs," and "soteriologies," are intrinsically linked to American and European colonial efforts to simultaneously privilege Christianity and otherize colonized peoples as "heathens" not conforming to these religious norms.

By the end of the 19th century, just as these modern conceptions of religion had taken full shape, Herbert Putnam and many others began to develop the Library of Congress classification scheme. The B class (philosophy and religion) was formed at the height of the colonial era and deeply reflects the politics of this era even today. Given this reality, this article provides an overview of the relevant academic litera-

ture on this topic, an assessment of the essential problems at the heart of the LC classification of religion, and two options for revising the B class in order to make it reflect the full diversity of human cultural expressions better.

LITERATURE REVIEW

While the LC classification system has had progressive critics from its very origins, Sanford Berman was the first to systematically evaluate the ethical and political flaws in the classification system pertaining to race, gender, class, religion, and ethnocentrism in his now classic 1971 text *Prejudices and Antipathies* (15–24). In the book, Berman argues that LC classification and LC subject headings (LCSH) are culturally biased to favor the perspectives of white Christian men while further marginalizing already marginalized groups. Beyond rejecting stereotypes and insulting language, Berman's (1971) primary method of critique is pointing out inconsistencies in LC classification and LCSH that suggest bias; for instance, at the time of writing, he noted that while the LCSH included "Women in the Bible," it did not include "Men in the Bible" (Berman 1971, 203). These inconsistencies indicate that a particular group—white Christian men—are the assumed norm that need not be verbally contextualized; in this specific case (now changed), the general categories pertaining to characters in the Bible were assumed by default to include just men. Berman also critiques several seemingly general categories that are more contextually specific than the categories make them appear; for instance, "religious education" as a category effectively just included materials on Christian education at the time, but the category made it appear more universal than it actually was (Berman 1971, 82). Berman proposes several concrete solutions to these issues by suggesting that the specific categories pertaining to only marginalized groups should be deleted (if they are unnecessarily negative) or mirror categories should be created for the equivalent dominant groups that sufficiently contextualize those groups.

Since the publication of *Prejudices and Antipathies*, most critics of LC classification and LCSH have ignored religion and focused on rethinking LC classification concerning the topics of race, gender, culture, and sexuality instead.[1] Since Berman, Hope Olson has been the leader in critiquing LC classification. She has rethought the LCSH through a postcolonial lens, reflected on how library classification systems can adequately represent otherness, critiqued the overall patriarchal framework of LC classification for assuming a universal system of representation, reconsidered how LC classification could affirm the agency of marginalized groups by drawing upon the resources of third-wave feminist thought, and argued that one of the primary methods to solve the political issues in LC classification is to further cultivate diversity among catalogers (Olson 2000; 2001a; 2001b; 2002; 2007). Olson's deconstructive projects are always closely linked to reconstructive projects that reflect several various ways systems of classification can be changed to more adequately represent diverse groups.

The literature specifically on religion and LC classification is fairly limited. While the critics that have focused on gender, sexuality, and race have argued for reform within the LC classification system, information science critics focusing on religion have simply rejected the LC classification system entirely for alternate systems more sensitive to non-Christian religious traditions. While Christian theological classification schemes once used in many church and seminary libraries have generally fallen into disuse with the rise of standardized digital records, David Elazar (2008) notes that many synagogues and rabbinical schools still use Elazar (a system developed by his brother) and other classification systems specifically tailored to Judaism because of Christian bias inherent in LC classification. Similarly, while most mosques and Islamic schools use expanded versions of LC and Dewey classification, Haroon Idrees (2012) discovered that a substantial majority of Muslim librarians he surveyed believed that these settings would benefit from "new, independent" classification systems designed for the needs of Muslims communities (Idrees 2012, 179–80). Idrees concludes that standard cataloging systems (like LC classification) too often misrepresent Islam because of Western biases.

Turning to religious studies, as we mentioned previously, Smith is generally understood as the progenitor of the modern critiques of the category of religion. While most of his critiques of the category are logical and epistemological, Smith (1991) makes political critiques of the category as well when he notes that the common assumption that religions are essentially textual cultures is a misguided byproduct of a biased Christian-Protestant perspective (1–14). Realistically, however, Talal Asad is responsible for the emergence of significant extended political critiques of the category of religion. At the time Asad wrote his now classic book *Genealogies of Religion* (1993), Clifford Geertz' anthropological theory of religion as cultural structures of meaning-making was not only dominant, but understood to finally escape the Christian origins of the field of religious studies and achieve completely secular, unbiased neutrality. For Geertz (1973), the phrase *meaning-making* designates a universal cultural structure that could be termed "religion" without being culturally bound like earlier scholarly assumptions that religion was essentially about God or even belief. Asad (1993) responds to Geertz' famous notion of religion by arguing that the definition of religion as cultural structures of meaning-making is just as culturally bound as earlier definitions and still privileges Christian concepts. The concept of meaning-making, Asad notes, is inherently a cognitive enterprise that, while potentially describing practices and rituals in the world, still falls back on the assumption that religion begins in the mind, i.e. belief. Asad argues that this universalizes a Christian concept (religion primarily concerns the internal life of humans) and then disguises this universalization under seemingly neutral and secular language. Given the interrelated histories of the terms, Asad troublingly concludes that the universalization of Christianity might be endemic to the category of religion itself (Asad 1993, 54).

While Asad's specific and narrow critique had a significant effect on a discipline that had relied on Geertz' theory for two decades, his broader point about the common historical concealment of scholars smuggling Christian concepts within the seemingly neutral category of religion set off a firestorm of more recent scholarly critiques of the category of religion along similar lines. Timothy Fitzgerald (2000) argues that the scholarly assumption that religion and ethnicity are separate categories is closely linked to modern Christian conceptions of the universality and unembodied-ness of religion in comparison to conceptions of ethnicity. Tomoko Masuzawa (2005) suggests that the modern emergence of the category of world religions was a byproduct of rising Christian anxiety over a growing awareness of cultural diversity with the rise of globalization; while Christianity became only one religion among many, several Christian concepts were preserved in universal form by the scholarly claim that all world religions shared them in common (beginning, but not ending, with theism). Daniel Dubuisson (2003) argues that the "science of religion" gave new authority and credence to particular Christian claims in new garb. David Chidester (1996) claims that the modern categorization of religions (and non-religious or proto-religious "savages") provided support for Western colonial efforts in seemingly more subtle language than the vocabulary of overt Christian evangelization.

Of particular importance for this project is the shared feature across the literature that the critics of the category of religion have not considered how people outside the discipline should alter their approach given these critiques. J. Z. Smith (2004), Russell T. McCutcheon (1997), and Timothy Fitzgerald (2000) all claim that the modern concept of religion is scholarly in nature and, therefore, it can be simply reconstructed to fit less problematic ends (Smith 2004) or scrapped entirely (McCutcheon 1997 and Fitzgerald 2000) without concern for the wider effects of such decisions. For the most part, Masuzawa (2005), Asad (1993), and Dubuisson (2003) simply engage in projects of pure deconstruction without positive practical proposals for reconceptualizing religion in response to those critiques. These authors limit their conclusions to the academic discipline itself. And yet, the academy is not separate from the rest of the world; the ways people conceptualize religion impacts much outside the classroom—including something as seemingly innocuous as where someone might find a book.

Given the different gaps in the literature of both religious studies and information studies, the question is relatively simple: can these two fields mutually benefit each other by being placed together in conversation over the topic of recent critiques of the category of religion?

ANALYSIS

While Berman and subsequent critics of the LC classification of religion have generally focused on providing a list of individual line problems in the classification system, in this article, we consider broader issues that permeate entire sections of the LC classification of religion—individual line edits will not address these problems. In light of recent critiques of the category of religion from religious studies scholars, we identify three significant problems in the LC classification of religion that must be addressed: unequal real estate, ethnocentric category boundaries, and assumed universal categories.

The real estate problem in the B class is easy to identify even at a glance of the LC classification tables, and we are hardly the first to recognize this issue. In the B classification alone, Christianity has four different full subclasses (BR, BT, BV, and BX) mostly by itself in addition to several other more general subclasses it shares with other traditions (BF, BH, BJ, BL, BS). In terms of overall real estate, Judaism and Buddhism are second with one full subclass each (BM and BQ respectively) in addition to the other shared subclasses. Islam shares a subclass with several other traditions (BP). Other traditions have even less classification space; Wicca, for instance, has one shared call number (BP 605 W.53). Many so-called "indigenous" traditions are not even contained within the B classification. Many religious traditions are categorized by region (Hinduism, Jainism, Sikhism) within a small range of call numbers.

Some might suggest that there are good reasons for this inequality in classificatory real estate. For example, someone might suggest that the classification system simply reflects publication numbers; this person might argue that more classification space for Christianity is a product of more books on Christianity on more varied topics. Such a point is ultimately misguided. To our knowledge, no one has done a numerical analysis on the amount of books on different religious traditions, so any argument along these lines is speculative at best. Even as speculation, there are good reasons to be suspicious that classification real estate is equitably split up based on publication numbers. By sheer number of adherents, Islam is only slightly smaller than Christianity and is roughly four times the size of Buddhism. Islam also has a longer history of more widespread religious literacy than both Christianity and Buddhism. However, Islam shares one class with several other religious traditions. We should resist the urge to assume that Christianity is the most prolific religious tradition simply because it has played a privileged role in Western history.[2] Assumptions rooted in privilege are precisely what caused the LC classification issues pertaining to religion in the first place. Even if the LC classification system had been accurately based on publication numbers at one time, such an approach raises difficult problems for future classification. As the proportion of texts on different religions changes, should librarians continually reassign classification real estate based on new publication information? If so, how can librarians be expected to undertake the nearly impossible task of constantly assessing and reassigning classification real estate? If not, why should classification real estate be based on one arbitrary moment in time?

While most catalogers are aware of the disproportionate assignment of classification real estate pertaining to religion, we suspect most dismiss the issue (or hold it at a distance) as a relatively harmless product of a less "enlightened" time—the notion being that addressing this problem would simply not be worth the effort. After all, one of the strengths of the LC classification system is that particular classifications can be nearly infinitely expanded through cutters and decimals. Practically, librarians can get around the fact that Wicca effectively has only one shared call number by just expanding that territory again and again through cutters and new decimals. In reality (if not in the abstract LC classification tables), in some libraries, books on Wicca and books on Christianity might take up the same physical space and still be discoverable despite the latter having significantly more classification real estate.

The problem with this approach is that it assumes classification systems should only be evaluated based on their ability to assist in practical discovery of particular items.[3] Classification systems also both reflect and reinforce particular ideologies and cultural structures; before dismissing concerns over the political effects of classification with a wave of a hand, we should—at the very least—interrogate those political effects so that we know what they are. Privilege and bias function best when they are invisible.

Librarians' obligations to patrons go beyond the topic of practical discovery—librarians are also responsible to patrons for the political and moral ramifications of their work.

When we interrogate the real estate issue with recent critiques of the category of religion in mind, we discover that the problem runs deeper than being a simple artifact of a less educated or multicultural context. Even today, the significant discrepancy in real estate reinforces imperialistic and colonial representational ideals of different religious traditions. On one hand, Christianity and, to a lesser degree, other "more tolerated" religious traditions are represented through classification as immensely complex and rich traditions with significant range and diversity. On the other hand, other religious traditions are essentialized and otherized through their limited classification. Wicca is represented as lacking the diversity and complexity that would require more in-depth classification. Other religious traditions, like Hinduism, are classified as geographically confined and limited; Christianity is culturally diverse with global ambitions, while Hinduism and "indigenous" religious traditions are represented as being culturally and geographically bound with little justification.

The classification system assumes Christianity as the norm for defining religion. Other religious traditions are placed on the classification map based on their political and conceptual similarity to Christianity; as Masuzawa (2005) and Chidester (1996) have both noted, at varying times, religions and cultures understood to be threats to colonial enterprises have been represented as very different from Christianity in order to justify imperial expansion. Christianity is the classificatory center, and the traditions that have been pushed further to the conceptual periphery for various reasons receive less classification real estate. In a way, the LC classification of religion incarnates a kind of colonial utopia. In reality, colonized peoples have resisted the territorial expansion of Western empires. In the life of the mind and classification, information science scholars could rewrite the world to fit their political and religious desires. They could mask and conceal diversity that did not suit them, and enhance the diversity of their own culture and religion. While different colonial empires have risen and fallen since the creation of LC classification, the inequality in real estate in the LC classification of religion still contributes to a privileged ethnocentric logic that persists through today. One need not go any further than the abundance of media presentations of "the fanatical Muslim" as the *essence* of Islam in order to see that this logic operates today as much as it did a century ago. Far from being simply an inconvenient artifact of earlier times, the inequality in classification real estate is far more troubling. It suggests that colonial politics are still very influential today, and librarians continue to be complicit in these politics in part through the classification of religion.

The role the LC classification of religion continues to play in colonial politics is broader than just the issue of real estate. As we noted in our literature review, recent critics have noted that the category of religion also relies on several seemingly arbitrary boundaries between various categories. For example, the common separation between religion and culture privileges Christian aspirations of being culturally universal and marginalizes other traditions under the assumption that they are culturally bound. In many cases, as Chidester (1996) notes, the value of different colonized peoples (like colonized African groups) has been questioned by denying that they have religion at all. The idea that these groups do not have easily recognizable religion has been used to justify efforts to 'civilize' them or attempt to eliminate them entirely. We can recognize the byproducts of this notion in the LC classification of religion. Beyond the religious traditions that are listed under different regions, some native groups (like American Indians) are not classified at all in the B class. Instead, they are classified by region and culture under E and F (pertaining to American history). Beyond a few minor exceptions, a survey of the LC classification of religion would leave the reader with the idea that American Indians are not religious. The overall picture the B class paints is that some are religious and others are not; again, the traditions that are classified under religion share the most in common (conceptually or politically) with Christianity and various historical Western colonial interests.

Category boundaries pertaining to religion invoked by the LC classification system also privilege Christianity in other ways. Historically, modern Western Christianity is truthfully the outlier for representing itself as being distinct from its surrounding culture. Fitzgerald (2000) notes that in most cases, "religions"

and "cultures" are not so easily separable, nor do they purport to be. This distinction emerged in modern Western history due to a number of factors including modern Christian global aspirations to spread Christianity across cultures to an unparalleled degree in addition to the rise of modern secularism. Even other evangelizing traditions like Buddhism have not relied upon such a distinction until very recently. For most of Buddhist history, Buddhism has fused with local cultures to create a unique cultural-religious product in each location. In these cases, religion and culture are not easily separable (Fitzgerald 2000). Unfortunately, the LC classification of religion leads us to believe that the norm for religion (defined by Christianity) is that it is easily separable from culture and that traditions that do not fit this norm are aberrations. Why are culture, region, race, and ethnicity understood to be essential in the categorization of certain traditions (Hinduism, Jainism, etc.) and not others (Christianity, Buddhism, etc.)? In this way, the category boundary between "culture" and "religion" that so much of the LC classification of religion relies on is hardly arbitrary—it favors Christian self-understandings and interests over others.

The culture-religion category boundary is hardly the only boundary in the LC classification of religion that accomplishes this goal. For example, several classifications rely on a distinction between religion and superstition, another binary that plays an essential role in Christian supremacy. A litany of practices, beliefs, and narratives commonly considered non-normative by mainstream Christianity are classed under the pejoratively named "Occult sciences" classification under BF. While many of these practices, beliefs, and narratives have played an important role in the lived religious lives of many Christians, the classificatory distinction between mainstream Christianity (and normative religion more broadly) and "superstition" or the "occult" serves to reinforce the rational authority of Christianity in the face of critiques from the sciences. The distinction also helps to create an idyllic self-image of Christianity in juxtaposition to several practices, beliefs, and narratives that have been historically understood in much of Christian history to be dangerous, threatening, and anti-Christian. Truthfully, there is little classificatory reason why all the "occult" practices (from ghost belief to fortune-telling) are grouped together besides their negative relationship to mainstream Christianity. The category is based upon Christianity being the default epistemic position. Certainly, the "occult" for other traditions would necessarily be a different list of practices, beliefs, and narratives. Furthermore, one person's "occult" is another person's religious life.[4]

Finally, beyond these binaries, the recent critiques of the category of religion also show us another central flaw in the LC classification of religion—it commonly represents Christian notions as religiously universal regardless of empirical evidence. For example, the multi-subclass model for Christianity (BR-history, BS-texts, BT-theology, BV-practical theology, BX-ecclesiology) is often repeated in microcosm for other religious traditions as though all religions share these features in common (for example BQ Buddhism has primary categories in "history," "literature," "doctrinal and systematic Buddhism," "practice," and "schools"). In many cases, however, religious traditions do not have texts or formal institutions and, in even more cases, different traditions have these features but they hardly make up some of the most central aspects of those traditions. For example, it is only in recent history that texts became more central to the majority of Buddhists' religious lives (in part due to Western colonial influence) (Masuzawa 2005). By structurally defining religion through seemingly universal classification based on Christian categories, Christianity becomes the norm by which all other traditions are judged. Aspects of other religious traditions (and even Christianity itself) that do not easily fit into one of these categories are made invisible, while a fundamentally political claim is made about what characteristics primarily define a religion. In some cases, entire religious traditions (mostly "indigenous" religious traditions) are rendered invisible in the B class because they do not conform to any of these characteristics.

To be fair, the LC classification of religion does attempt to address this problem through the BL subclass—the supposed location for all religious traditions and topics that do not fit easily into another B subclass. This subclass does contain significant diversity within it—particularly within BL660–2680 ("history and principles of religions"), a section that is designed to cover the entirety of global religious history from the very beginning of humanity. Many indigenous religious groups are disturbingly contained within this section because they are understood to be part of "primitive" religious history on a simplistic

linear evolutionary model that leads up to modern Western Christianity. More troubling, however, is that the BL subclass extends Christian ideas through seemingly secular categories. The BL class is generally broken up into a variety of topics from "Natural theology" to "Eschatology." Christians universalized Christian concepts like these under the garb of "religion" beginning in the 19th century, in the face of new awareness of cultural multiplicity (Masuzawa 2005). Many of these concepts were woodenly imposed on various religious and cultural traditions around the world in order to epistemologically justify Christian claims. Scholars attempted to silence doubts in the existence of the Christian God, Masuzawa (2005) suggests, by presenting belief in God as a cultural universal. As an extension of these historical efforts, the BL subclass presents itself as a list of the defining features of religion and, unsurprisingly, Christianity possesses all of those characteristics. The idea that the LC classification of religion would include major categories for concepts that apply to many religious traditions besides Christianity in non-pejorative fashion is simply unthinkable. Like with Asad's (1993) critique of Geertz, even the supposedly secular notions of religion (like the LC classification of religion), ultimately privilege Christian worldviews. The LC classification of religion undergirds explicitly Christian theological claims through the presentation of these religious "universals." In this way, we might even say that the LC classification of religion—in that it makes contested and contestable claims about religion—is itself inherently a Christian theological enterprise.

This analysis of the LC classification of religion has demonstrated that recent critiques of the category of religion not only can be applied to this classification system but also reveal that political flaws can be traced throughout that system all the way to the foundation. However, given how integrated these problems are into the very bedrock of the B class, we might honestly wonder if it is possible to rectify these issues without scrapping the system entirely and beginning from scratch. The real test of the recent critiques of the category of religion is not so much evaluating whether they can reveal problems in the LC classification of religion, so much as whether they can help us discover practical moral solutions to those problems.

TWO CONSTRUCTIVE PROPOSALS

In the previous section, we identified three problems in the LC classification of religion: unequal real estate, ethnocentric category boundaries, and assumed universal categories. The question remains: to what extent can these problems be addressed without scrapping the system entirely? Some issues can be addressed relatively easily by renaming many of the worst pejorative classification titles (such as BL 1000–2370 "Asian. Oriental" and BF 1404–2055 "Occult Sciences"). However, rebranding alone cannot fully address the structural issues at the foundation of the LC Classification of religion. Below we propose two potential solutions for consideration that strive to be both practical and responsible.

One option would be to engage in targeted and limited shifting of the most problematic sections. Many religious traditions that only get small sections of an individual subclass could be moved to a new subclass (with plenty of letters in the alphabet). Wicca, Neopaganism, and other so-called earth traditions could have their own subclass (BG "Earth Religions"). Theosophy could be moved to a more relevant section (like the currently named "Occult" section), so that Islam would have most of a single subclass. Many of the subclasses on Christianity could be combined into joint subclasses (BR, BX, and potentially some of BS could be merged into one subclass "Christian history," and BT and BV could be merged into one subclass "Christian theology") to make classificatory space for other traditions. If all of Wicca can fit into a single range of call numbers, Christianity should easily be able to fit into two subclasses. Decimal places can always be expanded to provide more space, and several of the current subclasses on Christianity do not even use all or even most of the numerical range provided (for example, BR does not even go above 2000). Section shifting could also break up the problematic localization of only some religious traditions—Hinduism could be moved to a new subclass (such as BK "Hinduism"), and most of the BL subclass that is split up by region could be split up completely. Sections problematically not originally included in the

LC B classification (American Indian religions) could be moved into B classification (perhaps as part of a new BZ "Indigenous Religions" subclass).

Even though this proposal requires more radical changes than simply revising classification names, it is still relatively manageable. While entire sections would move under this proposal, for the most part, these sections would remain intact. The order would remain the same and sections would remain together—simply in different sections. In other words, the proposal would function like an "airlift" for various call number ranges. Many books would have to receive new call numbers, but the actual changes would require relatively little mentally demanding work. The structural reordering of the entire B class would free up new real estate and help decenter Christianity from the classification system without calling for radical alterations to the original system.

Of course, this proposal would leave the microstructures of individual sections mostly intact; as such, Christian ethnocentric assumptions about the presumed nature of religion that permeate individual sections on other religious traditions would remain largely unchanged. How might we address this particular problem?

Our second proposal addresses this problem by calling for radical shifting based on alternate approaches to the classification of religion designed to decenter Christianity within the category of religion. Rather than follow the model of classifying various religious traditions by mostly Christian concepts (theology, scripture, eschatology, etc.) as the primary organizing principle, the B class could be organized by a different foundational organizing principle less bound to Christianity. While several options might work, the easiest to implement might be an organizing principle that the LC classification already uses in part—region. Most sections could be reorganized and reclassified by region of thought or topic. As we have already noted, several sections are already ordered this way with rather problematic Christocentric results. The only Christian sections organized by region relate to history; other religious traditions are completely organized by region. For example, BL 1100–1295 covers "Hinduism" as a subclass of "Asian. Oriental" religions. BL660–2680 ("History and principles of religions") is subclassified by racial and regional demarcations (including "Indo-European. Aryan," "Mediterranean region," "African," "American," among others) that are rooted in 19th-century colonialism. However, the problem with this approach is not the regionalization itself; it is the inconsistent use of regionalization justified by scientific racism. In fact, if most sections were contextualized by region, not only would the approach be made more consistent, but it would also deconstruct the Christian universals embedded into so much of the LC classification of religion. The overall structure of the B class could be left intact with smaller alterations to many of the individual categories in different subclasses to more consistently apply the use of region for classifying religion. For example, BT "Doctrinal Theology" is primarily divided by conceptual distinctions (like "Christology," and "Creation,"); instead, BT could be primarily divided by origin of thought (like "Doctrinal Theology. Africa." And "Doctrinal Theology. Europe") with secondary conceptual distinctions. Nothing is presumed to be universal if it is contextualized.

Another option would be to scrap most of the current subclasses and create new primary subclasses framed around region. Imagine, for instance, the B class redesigned such that "Religion in India," "Religion in Africa," "Religion in America," and "Religion in Europe" were primary subclasses designed to be far more inclusive of all the texts related to those regions and not simply some arbitrary subset. Each of these regions could include subclasses for different traditions in these areas, such as, "Religion in India. Christianity" and "Religion in India. Islam," in turn further divided by religious aspects like "texts" and "doctrine" when applicable.

While such a proposal might sound like starting from scratch, much of the work for such an undertaking is already done. Many non-Western, non-Christian classifications are already separated by region. In these cases, these classifications would simply have to be reevaluated, retailored, and moved to new locations. Only non-contextualized classifications would have to be completely reworked. The overall order and real estate of the B class would also need to be reworked, but, like in our earlier proposal, in most cases this would simply entail giving books new call numbers. The regional basis of religion is already

an aspect of the LC classification of religion; this proposal would simply rework the B class to be more consistently built around region. Making the contextual origin of knowledge more transparent in the classification system would also likely be helpful to many library users in their search for information.

All classification systems have their flaws, and radically reorganizing the B class by region of thought or topic would certainly create new problems. (What about books that discuss multiple regions? What about books that originated one place but discuss another area? What about concerns related to the segregation of knowledge? What about books that complicate the idea of an original location altogether?) However, such a proposal would go the furthest in decentering Christianity within the B class by reworking the classification system to address unequal real estate, ethnocentric category boundaries, and assumed universal categories.

These proposals do not claim to be perfect or to represent all of the reasonable options at hand. Truthfully, even simple language revision would help. Recent critiques of the category of religion can lead to practical improvements in the LC classification of religion. These critiques fail if they aim for the perfect system. There is no such thing. And yet, if we balance these critiques with the practical concerns of information science, we can see that there are in fact potential solutions.

For some, any project designed to decenter Christianity in any relevant context will appear to be hostile criticism and inherently anti-Christian. And yet, projects designed to decenter Christianity in these sectors are necessary partly because this illusory appearance is itself a manifestation of a privileged tradition. Challenging privilege is not marginalization; it is rectification. Berman (1971) famously wrote that *Prejudices and Antipathies* was not an "attack" on anyone—instead the book was an urgent "plea for finally grappling with a significant matter—the reexamination of inherited assumptions and underlying values" (Berman 1971, 19).

CONCLUSION

This article weighs two of the highest conflicting goods at the heart of classification and metadata as such: practicality and just representation. In this balancing act, there are no perfect solutions, only solutions that walk the fine line between pragmatism and ethics. The helpful, if flawed, suggestions we propose follow this simple truth; while they fix some problems, neither of them fix all of the problems in the LC classification of religion, and, if adopted, they will necessarily create new unanticipated problems as well. The goal is to not aim for perfection—the goal is to aim for improvement. We do not understand our solutions to be definitive; we understand them to be conversation starters on a topic not discussed nearly enough. Rather than attempt to be exhaustive in our discussion of the problems with the LC classification of religion or the solutions to those problems, like Berman (1971), we have understood that "…[t]he cited examples and complaints may well be multiplied, and perhaps even more penetratingly analyzed, by an alert and sensitive profession" (19). The community is the solution.

Ultimately, the endless problems of representation might lead one to believe that the ultimate end of all metadata projects is paralysis. That idea could not be further from the truth. Of course, metadata always entails Sisyphean tasks. New solutions to old problems will often cause new problems. Perfection is not the goal; it cannot be, because perfection is impossible in the world of metadata. The real goal of metadata is to keep the conversations going—always aiming uphill. As we mentioned in the introduction, for too long, religious studies and information science scholars have referenced problems with the categorization of religion as an amusing parlor trick only to move on with their (metadata) lives. This information amnesia must end.

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ENDNOTES

1 Interestingly, in a retrospective on *Prejudices and Antipathies* three decades later, Steven A. Knowlton (2005) notes that while LC classification has adopted most of Berman's suggested changes pertaining to race, gender, culture, and sexuality, religion classification largely remains the same (123–45).

2 Arguing that such Christian-centricity is justified because most texts related to religion written in English pertain to Christianity simply supports one form of bias with another—linguistic bias. LC Classification was not designed to only classify English-language texts, many library collections around the world that use LC classification are not primarily in English, and even though the LC classification system itself is primarily in English, this fact alone does not justify bias toward favoring English-language texts within this system. Similarly, justifying the Christian-centricity of LC Classification by appealing to speculation about the religious background of library users is also misguided. While the majority of library users in particular institutions might be Christian, the majority of library users in LC libraries in general likely are not. Furthermore, even if the majority of LC library users were Christian, affirming any classification system that is biased toward the majority without consideration of minority groups is inherently problematic. Finally, assuming Christian library users *en masse* would prefer a classification system biased toward Christianity is not only essentialist but disrespectful to Christians.

3 Some also might argue that LC classification issues disappear with the rise of digital formats. In reality, however, the cataloging of digital items is still heavily dependent on the overall information architecture of LC classification (necessary for features like virtual browsing), and even newer metadata schemas designed for digital formats often still use LCSH and LC classification.

4 It is easy to imagine that, for some person in the world, given her particular background and assumptions, mainstream Christianity is the definitive "occult" tradition. The lesson here is that classification is always a matter of perspective and, while bias is inevitable, there are no good reasons why information scientists should prefer classification systems that assume the perspective and biases of the already societally privileged.

New Religious Movements: A Bibliographic Introduction

by Benjamin E. Zeller

ABSTRACT This article provides a map to the bibliographic landscape for the academic study of new religious movements (NRMs). The article first considers the development of the scholarly subfield, including debates over the nature of the concept of 'new religious movement' and recent scholarship on the nature of this key term, as well as the most salient research areas and concepts. Next, the article introduces the most important bibliographic materials in the subfield: journals focusing on the study of NRMs, textbooks and reference volumes, book series and monographic literature, online resources, and primary sources.

INTRODUCTION

In March 2018, Netflix's surprise hit documentary six-part mini-series, *Wild Wild Country*, went viral. The series documented the rise and fall of Rajneeshpuram, the communal center of the Rajneesh (Osho) movement in rural Oregon, one of the more infamous of twentieth-century new religious movements. The documentary pulled few punches, detailing the sensational, criminal, and salacious, but emphasizing the words and recollections of ex-members alongside archival footage. The mini-series attracted wide attention after its premier at the Sundance Film Festival and then streaming on Netflix. This included controversy, with the still-existent Osho movement's leaders accusing the documentarians of a naïve hatchet job, but some ex-members accusing the documentary of not being critical enough. *Wild Wild Country* built on a foundation of similar popular media attention to new religious movements over the previous years, including *Waco: Madman or Messiah* (2018), on the Branch Davidians, *Holy Hell* (2016), on the Buddhafield movement, and *Going Clear* (2015), on Scientology. Outside of the documentary genre, television audiences tuned in for CBS/Paramount's dramatic mini-series *Waco* (2018) and FX's season-long *American Horror Story: Cult* (2017). It appears that new religious movements, typically called cults by the general public, are hot.

Scholarship on new religious movements, as academics tend to call such groups for reasons explored in this essay, may not (sadly) have quite the audience of popular media, but the scholarly subfield is no less active. With multiple academic journals dedicated to the study of new religious movements, monograph and anthology book series, and thriving academic conversations within the field of religious studies, it behooves librarians and information specialists to become familiar with the bibliographic landscape of new religious movements. This article provides a map to that landscape, beginning with a consideration of the development of the scholarly subfield, the key research areas and concepts, and finally the relevant bibliographic material.

WHAT ARE NEW RELIGIOUS MOVEMENTS?

Just as scholars of religion more broadly continue to debate the definition and boundaries of the constituent term and concept "religion," academics focusing on new religious movements do the same with "new religious movement." As Douglas E. Cowan and David G. Bromley write in the introduction to their *Cults and New Religions: A Brief History*, "it should be clear… that the debate over what constitutes a 'cult' or 'new religious movement' is often highly contested and emotionally charged" (Cowan and Bromley 2015, 1). Indeed, since the term "new religious movement" (NRM) owes its origin to the efforts of scholars in the 1970s to replace the increasingly pejorative terms "cult" and "sect" with a more neutral phrase, the concept of NRM carries with it the baggage of its antecedents (Lewis 2012, 9). It is, in the words of British researcher Elisabeth Arweck, "the least 'contaminated,' albeit not an entirely 'objective' term" (Arweck

2006, 7). In my many years of ethnographic work among members of new religious movements and anecdotal conversations with members of various groups, I have yet to come across an individual who would claim to belong to a "cult," and only seldom to a "new religious movement." Rather, adherents generally refer to these groups as movements, communities, churches, temples, associations, or simply as religions. Just as problematically, opponents of such groups, those associated with anti-cult movements, generally identify the term "new religious movements" with sociologists of religion that they accuse of taking the side of the cults, and therefore dismiss as "cult apologists." New religious movement and cult are therefore second order terms, with all the problematic issues that relate to that usage, as Jonathan Z. Smith has similarly noted about the term "religion" itself (Smith 1998, 269–84). Further complicating matters, scholars sometimes employ the term "new religion" as synonymous with "new religious movement." While there are technical differences between religious movements and religions—the former are more diffuse and can be embedded within larger religious organizations, whereas the latter tend towards more formal standalone organizations—scholarship has tended to lump together all these terms and categories.

But what is a NRM? Generally, scholars consider religious movements to be NRMs if they are within their first several generations of emergence, and especially if they are in some degree of tension with their surrounding culture or with the religious communities out of which they emerged, or are seen by outsiders in some way as deviant or alternative. But this remains a contentious issue, and formally defining what counts as a cult or new religion is in many ways a fruitless endeavor. Rebecca Moore (2020), one of the founders of the field of new religious movement studies, recently noted that attempts to define the nature of "new religious movements" have not substantially changed from initial print symposia debates in 2004–2005 amongst the first generation of scholars in the field, J. Gordon Melton (2004), David Bromley (2004), Thomas Robbins (2005), and Eileen Barker (2004). All four of these formative researchers into NRMs, and Moore as well, concur that a constellation of qualities mark a group as a new religious movement, including being relegated to outsider status (Melton), weak cultural and social alignment (Bromley), social marginalization and/or religious novelty (Robbins), and newness or religious innovation (Barker).

Further, the study of NRMs itself must be situated within the rise of the first group of religions to be called NRMs. Scholars of twentieth-century Japanese religion were the first to use the term in an analytic mode. Horace Neill McFarland (1967) is often credited with popularizing the term *shin shukyo* ("new religions") in his *The Rush Hour of the Gods: A Study of the New Religious Movements in Japan*, a dated but seminal book on such groups. Melton (2018), responding in a recent essay collection on pre-modern NRMs, argued that the field owes its origin to a specific historical moment, the American counterculture.

> It is to be remembered that our sub-discipline really dates from the seemingly sudden emergence of a number of new religions at the end of the 1960s. ... We began with the idea that new religions represented a unique phenomenon signaling essential change in American (and Western) culture in the 1960s, and for a while we defined new religions as those new and alternative spiritual groups founded after 1960. We soon dropped that emphasis... We have at the same time made an effort to acknowledge the new religious movements in Asia and Africa. Now we are being asked to extend our vision backwards to earlier centuries (Melton 2018, 89).

With clear ramifications in terms of the bibliographic treatment of the topic, the concept and term of "new religious movement" has therefore been projected backwards and is now used by scholars to examine religious groups in a variety of earlier and non-Western contexts, making "NRM" not simply a category of recently-emerged religions, but a category that can be used historically and cross-culturally to examine different movements.[1] Effectively, all religions can be studied under the rubric of NRM studies, since all religions were once new. Likewise, the theoretical models drawn from the study of new religions can be usefully applied to analyze and contextualize any religion during its formative era. One might deploy concepts of "charisma," for example, to understand the rise of Buddhism or Christianity. Sociologist of contemporary religion Rodney Stark (1997) makes just such a move in his book on the rise of ancient Christianity, employing his rational choice model of religious change and NRM formation to first- and second-century Christianity. The literature on NRMs vastly expands if one adopts such a broad view of what constitutes the term and applies NRM scholarship to ancient, pre-modern, or early modern

movements. It also demonstrates the need for scholars and librarians specializing in multiple fields to take seriously research on new religious movements.

Sociologists of religion such as Stark founded the field of new religious movement studies, and many of the foundational concepts animating the study of NRMs emerge from sociology of religion. This includes most notably the concept of charisma, dependent on the model and approach of German sociologist Max Weber and his later interpreters, conversion and apostasy, and debates over the nature of what can be called either socialization or brainwashing, depending on one's perspective. After decades of empirical research, scholars of new religions have nearly unanimously rejected brainwashing theories as unscientific and unempirical, yet they remain in vogue among some psychologists of religion, anticultists, and the media (Richardson 1993, 75–97). More recently, humanities-oriented religious studies scholars, including historians of religion and cultural studies specialists, have risen to prominence in the field, though sociologists remain involved as well. Ethnographic and textual studies of specific new religions have proliferated. Most of these publications are either journal articles printed within, or books reviewed by, a small number of journals noted below, so it is still possible for a collection to include the most important and salient publications by following just a handful of journals.

Research is also slowly moving beyond what David Feltmate (2016) has called the "social problems paradigm" assumed by the first generation of NRMs and the scholarship considering them, with its focus on debates over brainwashing, cultic violence, and charismatic leadership. Feltmate calls for understanding NRMs as experiments in "social possibility" rather than indicative of social problems, and recent scholarship has moved in that direction (Feltmate 2016, 95). Joseph Laycock's (2020) newest book on the Satanic Temple, for example, approaches this controversial group not in terms of a social problem, but what it says about American culture and debates over religious freedom and tolerance. One ramification of this new development is that recent work on NRMs is likely to be published outside of the traditional venues for NRM scholarship, since researchers seek to challenge the dominant paradigm and connect the topic to new subfields within religion.

To complicate matters further, several related subfields of religious studies have emerged from out of, or in conversation with, new religious movement studies. In many cases, bibliographic materials related to these subfields cannot be easily distinguished from those of NRM studies. Specifically, Pagan Studies and Western Esotericism Studies have recently established themselves as distinct subfields with journals, conferences, mailing lists, and other forms of institutionalization. Yet the lines are hazy, and scholars of new religions often continue to research and write on Neo-Pagan and Esotericist movements and concepts, for example the Neo-Pagan traditions of Wicca and Odinism, or Esotericist movements like Rosicrucianism and Scientology. Additionally, as noted above, NRM scholars also study the earlier historical periods of groups that were the "old new religions" in earlier eras, often the nineteenth century. Hence, NRMs scholars might research material on the early Latter-day Saint tradition that falls within both NRM studies and Mormon studies.

JOURNALS

The longest running and most notable journal within the subfield of new religious movement studies is the North American-based *Nova Religio: The Journal of Alternative and Emergent Religions* (disclosure: I serve as co-general editor of *Nova Religio*), which began in 1997 and has published articles by nearly every notable scholar of new religious movements. It currently prints four issues per year. Its early issues contain formative essays establishing major topics in the field, still of relevance today, and frequently cited as such. These earliest issues include such treatments as Thomas Robbins (1997) on the link between new religious movements and violence; a debate between Benjamin D. Zablocki (1997, 1998) and David G. Bromley (1998) on brainwashing, conversion, and thought reform; a print symposium on the "cult wars" and academic neutrality (Nova Religio Symposium 1998); Jayne Docherty (1999) on new religions, scholars, and law enforcement; and Lorne L. Dawson (1999) on charisma, prophecy, and failed prophecy.

These fundamental topics, such as charisma, brainwashing, violence, (failed) prophecy, and the relationship between new religious movements, scholars, and the state apparatus remain central issues in contemporary research on NRMs, and despite their age, the journal's backlist still offers scholarly value.

Nova Religio has, in the past decade, increasingly featured one or two special issues each year focusing on a single theme, and curated to include four or more articles with diverse perspectives written by increasingly diverse authors, including international authors and junior scholars. Recent topics include special issues on archaeology and new religions; comparative practices involving new religious movements and food; nineteenth-century religions as NRMs; Marian apparition movements; and a reassessment of scholarship and the legacy of the Peoples Temple and Jonestown. Some issues also include Perspective Essays—short articles on relevant topics not necessarily based on empirical research but often highly useful to scholars or students, since they engage major topics in the field.

Like other journals focusing on the study of NRMs (see below), *Nova Religio* covers a rather broad set of traditions and topics. To quote a recent analysis of the journal's content by co-general editor Catherine Wessinger (2019), the journal focuses on "new religions; new movements within established religious traditions; neo-indigenous, neo-polytheistic and revival movements; ancient wisdom and New Age groups; diasporic religious movements; and marginalized and stigmatized religions." The past decade has seen *Nova Religio* increasingly turn its attention to new religious movements outside of the recent North American context, in keeping with the pattern previously noted by Melton. (Though it should be noted that *Nova Religio*'s editors and authors are primarily American and Canadian.) At the time of this writing, the most recent issue (23, no. 3) contains treatments of European feminist New Age practices, the Brazilian esoteric movement Vale do Amanhecer (Valley of the Dawn), an analysis of American Jungian psychedelic proponent Terence McKenna, and the American environmental religion / protest movement the Church of Stop Shopping. Simultaneously, the journal maintains its interest in the new religions whose notoriety first attracted the attention of scholars of religion and birthed the subfield. In addition to the previously noted special issue reexamining the Peoples Temple forty years after the deaths at Jonestown, other recent issues have considered the Hare Krishna movement, Scientology, and other well-known new religions.

Scholars have also more recently started several new journals dedicated to the study of NRMs. The *International Journal for the Study of New Religions* (*IJSNR*), originally founded in 2010 by Australian scholar Carole M. Cusack and Swedish scholar Liselotte Frisk, has, since its inception, taken an intentionally global perspective on the study of new religions (disclosure: I serve on the editorial board of the *IJSNR*). Like *Nova Religio*, *IJSNR* employs what its founding editors call a "broad definition" of the concept of NRM. Writing in the inaugural issue, Cusack and Frisk indicate that the *IJSNR* publishes articles not only on "the narrow sense [of] 'new religious movements'… [but also on] older religious movements … which are 'new' in a specific historical context" as well as those outside the West and less organized new spiritual expressions and movements (Cusack and Frisk 2010, 2). The *IJSNR* publishes between one and two issues per year, and is now in its ninth volume. Articles published in the *IJSNR* cover much of the same ground as those in *Nova Religio*, but tend to be authored primarily by European scholars and often have a European focus. Most of the articles published in the *IJSNR* also tend to look at contemporary or near-contemporary NRMs, as opposed to the historical treatments that one sometimes finds in *Nova Religio*.

Founded in 2017 by Massimo Introvigne, a notable Italian scholar of NRMs, *The Journal of CESNUR* is the most recent entry to the journals sector of the subfield of new religious movement studies. Unlike *Nova Religio* and *The International Journal for the Study of New Religions*, *The Journal of CESNUR* is open access and occasionally publishes in languages other than English. Associated with the Center for Studies on New Religions (CESNUR) in Turin, Italy, the journal has a strong pipeline of papers given at the yearly CESNUR annual conferences, which are the largest annual gatherings of scholars working in the field of new religions and certainly the most international in orientation. *The Journal of CESNUR* (2020) markets itself as appealing to a broad audience by means of its open access policy. The journal was too recently founded to permit detailed analysis of its typical coverage, having only been publishing for two years

of operation at the time of this writing. Yet a consideration of even this limited body of content shows that *The Journal of CESNUR* has tended to disproportionately publish articles focusing on new religious movements in East Asia (Japan, Korea, China). Given that CESNUR founder and lead editor Introvigne's recent research has focused on NRMs in those regions, as have the research agendas of several members of the journal's editorial board, *The Journal of CESNUR* will likely continue to offer articles focusing on such topics. Because CESNUR's conferences often include international scholars and especially European and Asian scholars of new religions, its journal likely will draw from the scholarship produced in those regions. As an open access journal, librarians need to do little to ensure access to this new journal other than maintain an internet connection.

Somewhat lesser known than the other three journals, the online-only, subscription-based *Alternative Spirituality and Religion Review* (*ASRR*) began in 2010 with a mission to publish review essays and book reviews on NRMs, but within two years of its origin began publishing articles as well. Articles tend to cover the same groups and topics as in the other journals. Because *ASRR* is not indexed in EBSCO/Academic Search Complete, JSTOR, or several other major databases—though it is cataloged in the ATLA RDB and ATLAS databases—*ASSR* has a much narrower public profile and readership. Nevertheless, its content should be considered in terms of bibliographic resources for the study of new religious movements.

TEXTBOOKS AND REFERENCE VOLUMES

Anecdotal evidence points to new religious movements as a growing topic of interest for undergraduate courses, and publishers have released several textbooks that provide value as summaries of the state of the field and as bibliographic tools themselves. The most notable of these are Lorne L. Dawson's (2006) *Comprehending Cults: The Sociology of New Religious Movements*, Paul Oliver's (2012) *New Religious Movements: A Guide for the Perplexed*, Douglas E. Cowan and David G. Bromley's (2015) *Cults and New Religions: A Brief History*, and Elijah Siegler's (2007) *New Religious Movements*.

Dawson's (2006) book, as one might expect from the title, focuses on sociological concerns involving new religious movements, such as church-sect typologies, conversion models, brainwashing claims, and questions of social deviance. Although not a reference book, its chapters can individually function as such. Oliver's (2012) book, part of the Continuum (now Bloomsbury) "Guides for the Perplexed" series, offers a succinct introduction to philosophical, psychological, historical, and sociological themes in the study of NRMs, as well as a brief overview of major new groups that emerged from within or are otherwise associated with Hinduism, Christianity, and Buddhism, as well as what the author labels as syncretistic movements. The other two books are more topical. Cowan and Bromley (2015) introduce readers to NRMs by way of chapters on specific new religious traditions (Scientology, Transcendental Meditation, Ramtha, Unification Church, Children of God, Branch Davidians, Heaven's Gate, and Wicca), and some introductory and concluding framing matter. Siegler looks to traditions (Esotericism, Islam) and geographic locations (Asian missions in the West, East Asia, Africa).

Among other textbooks, Hugh B. Urban's (2015) *New Age, Neopagan, and New Religious Movements: Alternative Spirituality in Contemporary America* has a more narrow scope than earlier works, but is much more recent. Like the Cowan and Bromley (2015) book, Urban's (2015) volume focuses on specific new religious movements, including thirteen of them plus an introductory chapter. It is part textbook and part reference book. All of these are worthwhile library additions, especially those more recently published.

Reference books provide another avenue for introductory students, bibliographic support, and of course scholarly reference needs. Most major publishing houses associated with reference series have published books on the topics of new religious movements. James R. Lewis's (2008) *The Oxford Handbook of New Religious Movements* is the oldest of these, and includes twenty-two chapters in total, ranging across topics such as cultural issues (e.g., modernization, science, violence), sociological concerns (e.g., brainwashing, conversion), demographic/social themes (e.g., gender, children), and a few major sub-traditions within NRMs (e.g., paganism, esotericism, New Age). Lewis edited a second volume for Oxford,

co-edited with Inga B. Tolleffsen (2016), with thirty-seven chapters that effectively replaces rather than augments the first volume. This new volume includes treatments of social-scientific approaches, humanistic approaches, themes, controversies, and subtraditions. Despite being labeled as a second volume, the book is effectively a second edition and ought to be treated as such.

In addition to the more recent Oxford texts, several other reference books on NRMs are noteworthy. The other most recent reference book on new religious movements is George D. Chryssides and Benjamin E. Zeller's (2014) *The Bloomsbury Companion to New Religious Movements*, which contains thirty-one chapters arranged according to methodologies (e.g., sexuality studies, material culture), sub-traditions (e.g., New Age, Japanese NRMs), and themes (e.g., globalization, healing, gender, prophecy). Some of these overlap with the new Lewis and Tolleffsen (2016) volume, but in most cases those overlapping chapters were written by different authors. Additionally, Olav Hammer and Michael Rothstein's (2012) *The Cambridge Companion to New Religious Movements* includes eighteen chapters on a range of topics. Seven of these chapters focus on thematic issues (e.g., charisma, rituals), and the remaining eleven chapters look at specific new religious movements. Finally, Peter B. Clarke's (2005) *Encyclopedia of New Religious Movements*, part of the Routledge reference series, offers a typical encyclopedic treatment of the subject in short alphabetically-organized reference articles. Between the most recent Oxford Handbook, the Bloomsbury and Cambridge Companions, and the Routledge encyclopedia, these volumes provide a solid reference collection for the study of new religious movements.

One other reference book not formally addressing new religious movements nevertheless offers great value as bibliographic materials for the study of new religious movements. Since so many new religions express ideas falling within the overall topic of millennialism—ranging from apocalyptic expectations to hopes for a brave new utopian world—Catherine Wessinger's (2012) *The Oxford Handbook of Millennialism* covers numerous groups and movements of relevance for NRM studies. Wessinger's opening essay, "Millennialism in Cross-Cultural Perspective," grounds the reference book but also situates new religiosity within this broader field of millennial studies. Many of the constituent chapters, on topics such as charisma, prophecy, and nativism, directly address the topic of NRMs.

BOOK SERIES AND MONOGRAPHIC LITERATURE

Scholars of new religious movements have published innumerable monographs and edited anthologies on the topic with a wide array of presses. Often, scholars publish such books with presses known for specialties in the specific geographic region, time period, or religious tradition with which the new religions under consideration are associated. One finds therefore a fair number of books on East Asian new religions published with the University of Hawaii Press, and a similar number on South Asian new religions with the State University of New York Press, in both cases because the presses publish existing series and have strong interests in those geographic areas and religious traditions. Most other books on NRMs are published outside of series by presses with strong overall catalogs in religious studies, such as Oxford University Press, New York University Press, or the University of California Press.

Four current and ongoing book series from three different presses offer particular relevance for the bibliography of new religious movements: the *New Religion* series and *Inform Series on Minority Religions and Spiritual Movements*, both produced by Routledge; the Palgrave *Studies in New Religions and Alternative Spiritualities*; and Brill's *Handbooks on Contemporary Religion*. All are edited by well-known scholars of new religions and are considered highly reputable and influential within the field.

Routledge's two book series, the *New Religion* series edited by James R. Lewis and George Chryssides, and the *Inform* series edited by Eileen Barker, respectively encompass monographs on specific NRMs and anthologies on topics or thematic treatments. Barker's *Inform* series builds on her work at the eponymously named Information Network Focus on Religious Movements (INFORM), which she operated at the London School of Economics from 1988 until her retirement. INFORM yearly sponsors several work-

shops and small conferences and, like *The Journal of CESNUR*, the *Inform* book series uses these gatherings as a publication pipeline. Books in this series therefore tend to contain cutting edge essays based on recent conference papers, with primarily a UK focus. Routledge publishes monograph-length treatments in its *New Religion* series. Together the two series have published the majority of recent books on the topic of new religious movements. The books tend to be priced for the library market rather than individual purchase or classroom adoption, and scholars of new religions will likely rely on library access to utilize these texts—a fact even more true for the Brill series, as noted below.

Palgrave's *Studies in New Religions and Alternative Spiritualities*, edited by the China/Norway-based James R. Lewis and Sweden-based Henrik Bogdan, has a decidedly international focus. Anthologies treating regional topics (Quebec, the Nordic nations, India, Israel) compromise most of its line, with a few other anthologies and compilations as well. Inaugurated in 2013, the series averages one or two books per year, drawing mostly from European scholars, but occasionally from highly regarded North Americans as well, e.g., Susan Palmer (Canada) and Eugene Gallagher (United States). This series' books are typically also priced for and oriented towards the library market, with a few exceptions.

Brill's *Handbooks on Contemporary Religion* series is one of the oldest continuing series (2007–current) with a focus on new religious movements, and one whose content most extends beyond the NRMs typically considered synonymous with cults (disclosure: I co-edit the Brill series). Entirely comprised of edited reference-style volumes, most of its books include upwards of 30 chapters and are intended to offer nearly complete coverage of the particular sub-specialty. Some of the volumes, such as those on East Asian new religions (Lukas Pokorny and Franz Winter, eds.), Scientology (James R. Lewis, ed.), and Theosophy (Olav Hammer and Mikael Rothstein, eds.) treat specific new religious movements or NRMs within a geographic region. Other volumes consider topics that are new but not necessarily traditionally associated with NRMs, such as volumes on megachurches (Stephen J. Hunt, ed.) and Indigenous Religions (Greg Johnson and Siv Ellen Kraft, eds.). Like most books published by Brill, the *Handbooks* are priced for a library market and individual scholars are likely to look to their libraries for access. Yet in the past two years, Brill has published two of the Handbooks as grant-funded open-access texts, a promising trend in terms of reader access.

Several specific monographs merit consideration in any collection. Some of these are formative books that, although now somewhat dated, serve as the most important books on specific new religions or types of new religious movements. On the New Age movement, scholars still refer to Wouter J. Hanegraaff's (1996) *New Age Religion and Western Culture* and Sarah Pike's (2006) *New Age and Neopagan Religions in America*. Carole Cusack's (2010) *Invented Religions: Imagination, Fiction and Faith* is frequently cited on new religions predicated on fictional works, such as Jediism. E. Burke Rochford (2007) *Hare Krishna Transformed* on the Hare Krishna movement, one of the most notable new religions of the counterculture, is also frequently cited. Since groups that ended in violence tend to attract a disproportionate level of attention, students of NRMs often rely on a cluster of books on such topics as James D. Tabor and Eugene V. Gallagher's (1997) *Why Waco?: Cults and the Battle for Religious Freedom in America*, or David Chidester's (2003) *Salvation and Suicide: An Interpretation of Jim Jones, the Peoples Temple, and Jonestown*. Both of these books stand out in terms of influencing the following decades of scholarship on NRMs. Of the most recently published books on new religious movements, W. Michael Ashcraft's (2018) *A Historical Introduction to the Study of New Religious Movements*, offers particular value, since it is the first systematic attempt to develop the historiography of the field and provides an overview of the development of the study of new religions.

The study of the intersection of race and gender within the study of new religious movements has emerged as a fruitful new area of research, moving beyond the social problems paradigm, as Feltmate (2016) called it. Susan J. Palmer's (1994) *Moon Sisters, Krishna Mothers, Rajneesh Lovers: Women's Roles in New Religions* is dated, but also serves as the fundamental text to which later authors interested in gender and sex respond. Laura Vance's (2015) *Women in New Religions* and Henrik Bogdan and James R.

Lewis's (2014) *Sexuality and New Religious Movements* (in the Palgrave series) offer more recent perspectives. Numerous monographs look to the intersection of race, ethnicity, and new religions, such as Marie W. Dallam's (2007) work on Daddy Grace and the House of Prayer movement, or Edward Curtis's (2006) book on the Nation of Islam. In terms of more synoptic treatments, Judith Weisenfeld's (2016) *New World A-Coming: Black Religion and Racial Identity During the Great Migration* provides one of the best recent interpretations of the relationship between new religions and ethnic identity in the United States.

ONLINE RESOURCES

Online resources for the study of new religious movements must be approached with extreme care. Because of the contentiousness of the topic, most online treatments of NRMs tend to assume either an apologist approach or an anti-cult perspective. There was recently (at the time of this writing, in 2020) a dustup on Wikipedia wherein a volunteer editor removed references to well-respected scholar of new religions Massimo Introvigne, as well as his CESNUR center and *The Journal of CESNUR*, on the basis that Introvigne was not critical enough of new religions.[2] Anecdotally, it has been reported[3] that members of new religions as well as anti-cult activists often edit the Wikipedia pages of major active new religious movements, engaging in protracted information wars.

The World Religions and Spirituality Project (WRSP, https://www.wrldrels.org), directed by sociologist of new religions David G. Bromley, serves as the best online resource for new religious movements. The WRSP builds upon the earlier New Religious Movements Homepage Project, founded by the late Jeffrey K. Hadden, one of the first scholars to study NRMs. Bromley, alongside several other colleagues in the study of new religions, relaunched the WRSP in 2010. The heart of the WRSP is the database of profiles of new religions, currently comprising over 500 entries on specific new religious movements, small religious groups, and occasionally individuals of relevance to the study of new religions. Bromley commissions academic researchers, sometimes senior scholars and sometimes graduate students, to write the entries, and they undergo peer review before posting. The WRSP is a volunteer service, and therefore some of the entries are somewhat dated and would benefit from updating. Despite this, it is generally the best online resource with which to start when researching a new religious movement.

PRIMARY SOURCES

Accessing primary sources associated with new religious movements is relatively easy. Most NRMs still active today maintain websites and publication offices, and unless a student or scholar is engaged in highly specialized research, there is seldom a need to visit physical archives. In my experience, most primary sources published by NRMs are cataloged in WorldCat and accessible via interlibrary loan, often from seminaries or other religious institutions associated with the new religions. In many cases, new religions have digitized their own sources and made them freely available and, in others, libraries or archives have done the same. Historical new religions that are no longer active, such as the Shakers or Millerites, present more of a problem, but generally the same bibliographic sources of use to religious historians in the broad sense are applicable to the study of such historical new religions.

Two published anthologies of primary sources produced by new religious movements bear mentioning here. In both cases, the editors curated the collections, and the published books offer an easy way for instructors or students unfamiliar with new religions to easily read some representative primary sources. Dereck Daschke and W. Michael Ashcraft's (2005) *New Religious Movements: A Documentary Reader* offers the more general of primary source collections. The book contains selected materials from historical new religions (e.g., Theosophy, Christian Science, Jehovah's Witnesses) and more recent ones (e.g., Wicca, UFO religions, Unification Church, Nation of Islam). With the exception of Soka Gakkai and Santería, all the new religions considered in the anthology are Anglophone in nature and primarily North American based. A more recent and specialized anthology of primary sources, Emily Suzanne Clark and Brad Stod-

dard's (2019) *Race and New Religious Movements in the USA*, covers different ground than the Daschke and Ashcraft volume, not just in terms of its topical focus, but also the primary sources and movements included. Clark and Stoddard curated materials from movements ranging from the Klan to Latter-day Saints to Moorish Science Temple and Peoples Temple. In combination, these two anthologies of primary sources provide excellent coverage, at least of the American context.

CONCLUSION

New religious movements remain a topic of interest to researchers and students, even fifty years after the first major wave of groups that came to be publicly identified as cults and/or new religions. The proliferation of publications within the subfield has challenged the ease with which, in previous decades, new students of the topic could acquaint themselves with it by reading a few dozen books and a single journal. The subfield has reached a greater maturity, with its second generation of scholars now building on the foundation and, in the process, founding new journals, book series, and other resources. That being said, although now somewhat broader, the subfield of NRM studies remains small enough that a dedicated librarian can provide access to the most salient and useful of bibliographic resources on NRMs through subscriptions to only a handful of journals and book series. I suspect that fifty years from now that will not be the case.

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ENDNOTES

1 See, for example, Daniel Lis, William F.S. Miles, and Tudor Parfitt, eds., In the Shadow of Moses: New Jewish Movements in Africa and the Diaspora (Los Angeles: African Academic Press, 2016), which uses the concept of NRM to examine contemporary and historical Jewish religious movements in Africa. Or, April D. DeConick, The Gnostic New Age: How a Countercultural Spirituality Revolutionized Religion from Antiquity to Today (New York: Columbia University Press, 2016), which applies concepts from the study of NRMs and terms used by and about twentieth-century new religions to religious movements from late antiquity and pre-modern eras.

2 See "Massimo Introvigne and CESNUR" on "Wikipedia:Reliable sources/Noticeboard/Archive 278," accessed February 29, 2020. For some context of the debate, see the pages, https://en.wikipedia.org/wiki/Talk:Massimo_Introvigne, accessed 29 February 2020; https://en.wikipedia.org/wiki/Talk:CESNUR, accessed 29 February 2020.

3 This topic was discussed in a private email list amongst NRM scholars in December 2019, in response to the Introvigne edits. Scholars specializing in a few particularly controversial new religions pointed to unusual editing patterns on the Wikipedia pages, but no researchers volunteered to track such changes or follow up on their reasons. This remains an understudied area in the intersection of information literacy, information wars, media studies, and new religious movements.

The Desegregation of Public Libraries in the Jim Crow South

Wiegand, Wayne A. and Shirley A. Wiegand. *The Desegregation of Public Libraries in the Jim Crow South*. Baton Rouge, LA: Louisiana State University Press, 2018. 296 pp. $38.00. Cloth. ISBN: 9780807168677

That *desegregation* and *public library* are in the same title should give any reader pause. In this book, the Wiegands write to enlighten the profession's collective memory on the issues of public library integration in the American South. They begin by offering a cursory review of the First Reconstruction (1865–1875), and legislation relating to race enacted during this period. A brief discussion of the Second Reconstruction (1954–1968) follows, ending with the death of Martin Luther King, Jr. Chapter 1 considers libraries in the Jim Crow South before *Brown v. Board of Education*, while chapter 2 reflects on early integration efforts in this system. The subsequent chapters, 3 through 8, chronicle library integration (with varying degrees of success) across several states in the South. Chapter 9 concludes with a look at the relative inaction of the American Library Association and other professional library associations surrounding issues of desegregation.

The Desegregation of Public Libraries is far-reaching in terms of audience. However, this book seems particularly directed to three distinct groups. The first of these are the protesters whose deeds are documented in these pages. This is evidenced by the dedication: "To the black youths / who risked their lives to desegregate / Jim Crow public libraries." As the Wiegands state later on, "It's long past time that library organizations and individual libraries do something to recognize the kids—now senior citizens for those who are still alive—who literally risked their lives to integrate libraries" (210). This book is both about them and *for* them.

Individual librarians and libraries are also intended audiences. The Wiegands suggest that the history of segregated library services remains unknown: "…because most librarians living today do not know the history recorded in these pages" (210). Librarians have largely ingested the misconception that our professional history has always been marked by a defense of intellectual freedom.

Thirdly, this book is directed at the American Library Association, in an almost indictive fashion. The salient call to ownership of their inaction is no minor note in this text. In laying their theoretical framework, the authors qualify the ALA as aloof: "…the American Library Association, which was largely absent and mostly silent about Jim Crow public libraries until well into the 1960s" (17). The indictment holds to the end of the book, chronicling the ALA's complicity in racial discrimination: "…the American Library Association… voted to continue welcoming into membership all libraries, including those that discriminated against black people" (184). The Wiegands also note that the American Library Association did not file an *amicus curiæ* brief in *Brown v. Louisiana* (1966), missing a prime opportunity to demonstrate the profession's ostensible commitment to equity.

In terms of strengths, this title has several. The authors neatly weave the history of public library integration with events of national scale. For instance, those with even a cursory knowledge of the civil rights movement will have heard of Eugene "Bull" Connor's 1962 skirmish with Martin Luther King, Jr. in Birmingham. The Wiegands vivify this picture by highlighting that the day before this encounter, the Birmingham Public Library board quietly desegregated to avoid culpability in the rising violence.

This work also provides information that is heretofore unexamined in information sciences discourse. Patterson Toby Graham's *A Right to Read: Segregation and Civil Rights in Alabama's Public Libraries, 1900–1965* is considered a pre-eminent work in this area, but it only presents the history of a single state. Cheryl Knott's *Not Free, Not For All: Public Libraries in the Age of Jim Crow* provides a broader scope, but does not emphasize the sit-ins and subsequent violence. This book, however, broadly traces the history of public library desegregation across several states in the South, while examining the local conflict in selected cit-

ies. The use of variegated resources offers an organic history, as opposed to a mere chronological listing; the authors consult newspapers, manuscript collections, public library annual reports, federal litigation, and Atlanta University master's theses written before 1967. The master's theses are particularly critical as they were written by black library science students under the guidance of Virginia Lacy Jones (the first African-American to earn a PhD in Library Science) and constitute the majority of the profession's research literature on the topic.

Some readers might find it strange, however, to encounter an emphasis on white suffering in a history that is supposed to be about black youths and their agency. There is the story of Ruth Brown, a white library director in Bartlesville, Oklahoma who was fired from her job for attempting to integrate the library in 1950. Following this is the history of Sally Veatch, a white WMAZ radio announcer in Macon, Georgia, who quit her job in 1952 after lamenting over the air that: "…Negroes must plead and demand access to books" (50). The most opportune example is that of Juliette Morgan, a white Montgomery public librarian, who wrote a letter to the *Montgomery Advisor* in favor of integration. The authors highlight the subsequent backlash, leading to her untimely death. Perhaps, the Wiegands include these stories to vindicate the reputation of white librarians in the Jim Crow South. A more fitting placement might be as an appendix.

This does not completely undermine the authors' objectives. The book centers on the stories of black youths. In an interview that precedes the title page, the authors explain that it was black youths, not necessarily the more famous civil rights personas, who desegregated the public libraries. They sustain this by clearly identifying the names and ages of participants throughout the work. This is especially true in chapter 8 entitled, "Black Youth in Rural Louisiana". A selected list of protestors in the appendix offers further detail, including race, age, and occupational data.

The authors also write to highlight the relative lack of action on the part of the ALA. This is noted throughout, but particularly accomplished in chapter 9, "The American Library Association", which highlights the internal discussions surrounding race and segregation from 1876 to the present.

The language is academic but accessible to a wide range of readers. The onslaught of dates and times as presented in each chapter may be difficult to follow, but the astute reader will soon adjust to the Wiegands' precise style. Beyond this, the presentation is logical. *Brown v. Board of Education* serves as a rough dividing line between chapters 1–2 and 3–8. Chapter 9 is quite helpfully placed. After documenting integration efforts in selected states, the final chapter fills in the missing ALA pieces.

This book strives toward objectivity. There are several instances in which the authors show the constraint of librarians in the Jim Crow South. For example, Lura G. Currier, Director of the Mississippi Library Commission, responds to a request from an African American librarian to establish a Negro library with commission funds. While Currier sends an official refusal for state funds, she also sends a personal letter offering help.

The same is exemplified by the later discussion of the American Library Association and race. In 1899, ALA President William Coolidge Lane sought to address the race issue by inviting W. E. B. Du Bois as a potential speaker for the Atlanta conference. White Atlanta librarians objected, fearing it too polemic. While some might read this as a certain measure of white fragility, the Wiegands expand our thinking by juxtaposing a relevant lynching account: "[Atlanta librarians] had ample reason to be concerned… On April 23 a black man was lynched in nearby Newman… Two thousand people watched, many arriving on a special excursion train from Atlanta. Several in the audience tore the body apart after the victim died" (185–6).

The Desegregation of Public Libraries in the Jim Crow South would make an important addition to libraries across the globe. In an age where some subscribe to the idea that 'libraries don't take sides', this book reminds us that librarians can easily become complicit in larger systems of oppression.

This book can also serve as a guide to new challenges facing libraries—especially those theological libraries attached to conservative institutions. For instance, what can the desegregation of bathrooms in public libraries teach us as we advocate for gender-neutral restrooms and serve as allies to trans folks

who have bathroom anxiety? In what ways might libraries model equity to their parent institutions (city, state, university, etc.)?

It is imperative that librarians across every discipline know the history contained in these pages. If librarians must take a side—let it be the side of equitable access for all.

Kashif Andrew Graham
Outreach Librarian for Religion and Theology
Vanderbilt University
Nashville, TN

A Dictionary of the Ugaritic Language in the Alphabetic Tradition

Del Olmo Lete, Gregorio and Joaquín Sanmartín. *A Dictionary of the Ugaritic Language in the Alphabetic Tradition*. Translated and Edited by Wilfred G.E. Watson. 3rd Revised Edition. Handbook of Oriental Studies/Handbuch der Orientalistik 112. Leiden: Brill. 2 vols : xlii + 989pp. $354.00. ISBN: 978-90-04-28864-5 (hardback, set); 978-90-04-2957-4 (hardback, volume 1); 978-90-04-28958-1 (hardback, volume 2); 978-90-04-28865-2 (ebook).

Since the discovery of the first cuneiform tablets from Ras Shamra in 1928, Ugaritic has become an essential tool for understanding the language of the Hebrew Bible as well as the religion and culture of Israel's closest neighbors. It has elucidated many items of Biblical Hebrew, especially lexicography. Because of the wealth of insight to be gleaned from Ugaritic, every library that supports advanced students of the Hebrew language should provide access to Del Olmo Lete and Sanmartín's recently updated dictionary.

Del Olmo Lete and Sanmartín's lexicographical work has a storied history of being a great resource for students of Ugaritic. The first edition was in Spanish (*Diccionario de la lengua ugarítica* [2 vols., Aula Orientalis, Supplementa 7, Barcelona: Editorial AUSA, 1996–2000]). When Wilfred G. E. Watson saw the value of their work, he translated and expanded this first edition into the second edition published in 2003. This third edition was precipitated by the publication of several new Ugaritic texts and updates to the standard reference grammar. The new texts are published in Manfried Dietrich, Oswald Loretz and Joaquín Sanmartín's *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places* (3rd Edition, AOAT 360/1, Munster: Ugarit Verlag, 2013) and the standard reference grammar is Josef Tropper's Ugaritische Grammatik (2nd Edition, AOAT 273, Munster: Ugarit Verlag, 2013). One shortcoming in the bibliography is the absence of Thomas Richter's *Bibliographisches Glossar des Hurritischen* (Weisbaden: Harrasowitz, 2013). The Hurrian dictionary that the authors use dates from 1988, and there have been numerous insights into the language since the mid-1980s. The texts from Ugarit are some of the best sources for Hurrian, and the cultural relationship between Ugaritic and Hurrian makes this lack of an updated dictionary surprising.

Each entry is well documented and thorough. The entries begin with basic grammatical information and broad, English glosses. Next, all relevant comparative words are listed with bibliographies to the standard lexicons in those languages. The glosses for these languages are given based on the lexical source. For example: Akkadian words from Von Soden's *Akkadisches Handwörterbuch* (Weisbaden: Harrasowitz, 1965–1985) are given in German. After the comparative section, words are listed as they occur in the syllabic texts from Ugarit. Many Ugaritic words appear in syllabic cuneiform, mostly in lexical lists (where they are compared to Akkadian, Sumerian, Hittite or Hurrian). Some Ugaritic words occur in Akkadian texts; these are listed after the syllabic occurrences. The next section of the entry lists all words that appear as parallels to the lexical item. This section exploits the tradition of poetic parallelism to illustrate semantic range. After this, all of the forms from the alphabetic texts are listed, including different grammatical forms, as well as forms with suffixes and prefixes. After this preliminary and comparative data, the different uses of the word are categorized semantically, with copious examples for each use, which are transliterated, translated and referenced. The layout of each entry is clear, detailed, accurate and judicious, as well as easy to grasp.

The single biggest weakness of this dictionary is that cognate Hebrew and Phoenician words are cited without attested vowels. This is a problem for the student of Ugaritic because reconstructing the vowels

in the Ugaritic texts is an important heuristic exercise. Because Del Olmo Lete and Sanmartín did not include these vowels, it requires the student to have ready access to additional materials. One other essential tool for the student using this dictionary would be the inclusion of a table of character equivalents between the different Semitic languages. These two additions would be a significant aid to the user.

This work does not contain appendices for word roots and cognates. One of the biggest difficulties for students of Semitic languages is the fact that some letters are assimilated or hidden in many grammatical forms. An index of roots would help the student find possible matches, as well as expand lexicographical study to trace all the possible forms of a semantic root. An index of cognates would be a great aid to the student of Hebrew so she could easily see the relationship between Ugaritic and Hebrew and find Ugaritic cognates as an aid to understanding Hebrew etymology. This would also help students of other ancient Near Eastern languages such as Hittite, Hurrian, and the various Akkadian dialects.

In conclusion, this work is essential for all students of Ugaritic and an important tool for advanced students of Hebrew. It is an outstanding lexicographical resource. This is all the more impressive because of the fragmentary and limited corpus of Ugaritic. Everywhere the authors display scholarly erudition, judicious conclusions, and comprehensive bibliographical references. Del Olmo Lete and Sanmartín's work is to be applauded.

Shawn Virgil Goodwin
Metadata Control Analyst
Atla
Chicago, IL