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Implementing Antiracism in Technical Services

Leslie A. Engelson, Murray State University

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

ANTIRACISM AND LIBRARIAN NEUTRALITY

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

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

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

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

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

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

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

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

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

REPRESENTATION OF BIPOC IN THE MUSIC COLLECTION OF WATERFIELD LIBRARY

Leslie A. Engelson, Murray State University

Background

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

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

Collection Analysis Methods

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

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

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

Scope

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

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

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

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

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

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

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

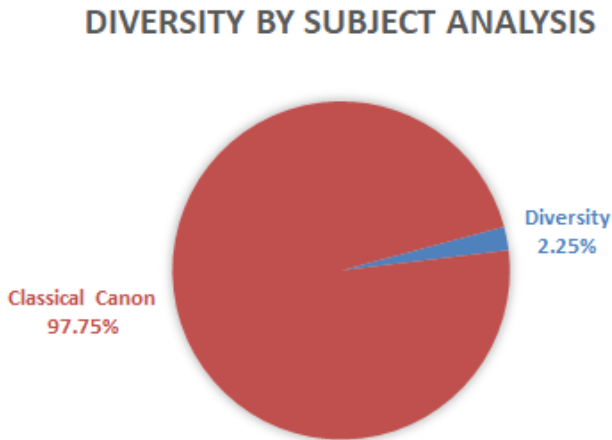


FIGURE 1: Percentage of titles that represent diversity in the M class.

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

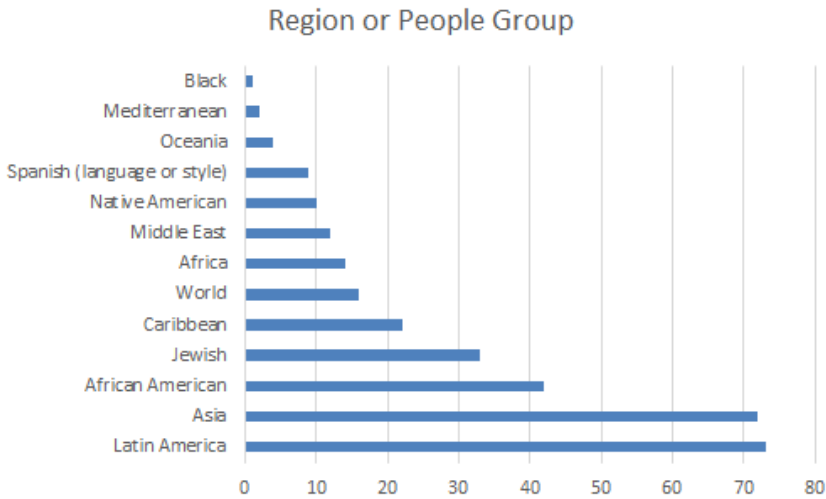


FIGURE 2: Breakdown of diversity representation in the M class.

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

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ADDRESSING RACIST BIAS IN THE LIBRARY OF CONGRESS CLASSIFICATION

Brinna Michael, Emory University

Introduction

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

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

Preparation

Identifying Affected Classes and Proposing Changes

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

A		B		C		D		E	
Class #	Hierarchy	Proposed Change	Notes	Official in LCC					
2	B3318.075 Philosophy (General)—Modern (1450/1600)—By region or country—Germany, Austria (Germany)—By period—L	B3318.A75	Ideally, class under specific subject.						
3	BF432.N5 Psychology—Consciousness. Cognition—Intelligence. Mental ability. Intelligence testing. Ability testing—By sp	BF432.B5							
4	BF1714.07 Occult Sciences—Astrology—By ethnic group, religion, or country, A-Z—Oriental	BF1714.A75	If known, class under specific ethnic group, religion, or country.						
5	B5563.N4 Christianity—History—By region or country—America—North America—United States—By race or ethnic group	B5563.A35							
6	B5649.N463 The Bible—General—Works about the Bible—Auxiliary topics—Prophecy of future special events—Blacks	B5649.B56							
7	BV1393.N42 Practical theology—Ecclesiastical theology—Religious societies, associations, etc.—Religious societies of women	BV1393.B58							
8	BK1407.N4 Christian denominations—Catholic Church—History—By region or country—North America—United States—	BK1407.A35							
9	BK3060.N5 Christian denominations—Other Protestant denominations—Lutheran churches—History—By region or count	BK3060.A35							
10	[B3843.N4] Christian denominations—Other Protestant denominations—Mormons. Church of Jesus Christ of Latter-Day Sa	B3843.A35							
11	[B3846.N4] Christian denominations—Other Protestant denominations—Presbyterianism, Calvinistic, Methodist—History—	B3846.A35							
12	D547.N4 History (General)—World War I (1914-1918)—Military operations—Western—English—Individual. By region o	D547.B5							
13	D639.N4 History (General)—World War I (1914-1918)—Special topics—Other special topics, A-Z—Negroes. African Am	D639.B5							

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

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

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

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

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

Establishing the Project Scope

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

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

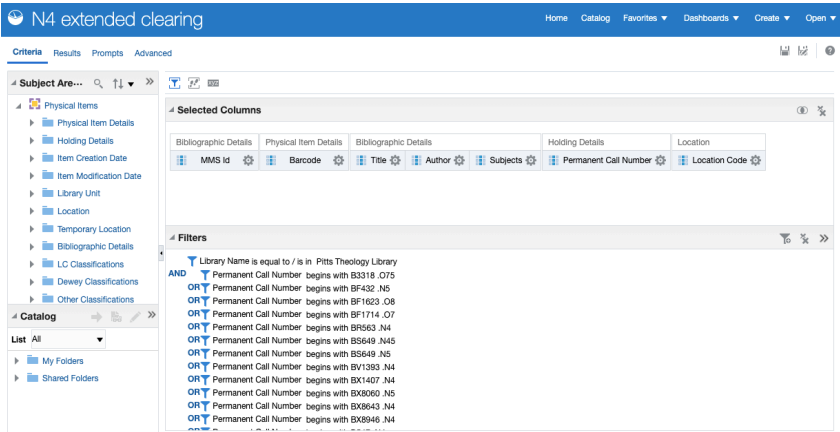


FIGURE 2: Alma Analytics report interface with selected columns and filters

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

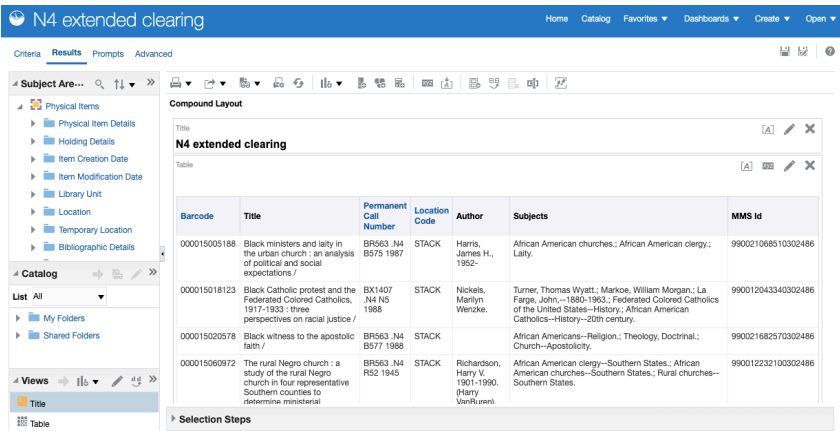


FIGURE 3: Alma Analytics report interface with results

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

Process and Implementation

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

	A	B	C	D	E	F	G	H	I	J	K
1	MMS Id	Barcode	Former Call Number	New Call Number	Holdings Updated	Label Updated	Note				
2	9936523119702486	300000493979	BR563 .N4 B5686 2016	BR563 .A35 B5686 2016	x		Not pulled 11/17/2020 - In Book Hospital				
3	990005392380302486	300000195111	BR563 .N4 B569 2005	BR563 .A35 B569 2005	x	x					
4	990005392380302486	300000454512	BR563 .N4 B569 2005	BR563 .A35 B569 2005	x		Not pulled 11/17/2020 - On loan; Due 01/02/2021				
5	990018423070302486	000015281064	BR563 .N4 B57	BR563 .A35 B57 1982	x	x					
6	990021717270302486	300000050622	BR563 .N4 B572	BR563 .A35 B572 1974	x	x					
7	990010248220302486	300000081364	BR563 .N4 B573 1998	BR563 .A35 B573 1998	x	x					
8	990021068510302486	000015005188	BR563 .N4 B575 1987	BR563 .A35 H37 1987	x	x					
9	990021682570302486	000015020578	BR563 .N4 B577 1988	BR563 .A35 B577 1988	x	x					
10	990003507110302486	300000213478	BR563 .N4 B58 2005	BR563 .A35 B58 2005	x	x					
11	990000385390302486	300000144271	BR563 .N4 B67 2001	BR563 .A35 B67 2001	x	x					
12	990011460390302486	300000304169	BR563 .N4 B673 2010	BR563 .A35 B673 2010	x	x					
13	990021190906302486	300000261259	BR563 .N4 B675 2008	BR563 .A35 B675 2008	x	x					
14	990011981860302486	300000421559	BR563 .N4 B68 2000	BR563 .A35 B68 2000	x	x					
15	990011646970302486	300000300880	BR563 .N4 B69 2010	BR563 .A35 B69 2010	x	x					
16	990030170890302486	300000347265	BR563 .N4 B693 2011	BR563 .A35 B693 2011	x		Not pulled 11/17/2020 - Transit to Woodruff				
17	990001578660302486	300000222405	BR563 .N4 B765 2003	BR563 .A35 B765 2003	x		Not pulled 11/17/2020 - On loan; Due 12/26/2020				
18	990026840050302486	300000194573	BR563 .N4 B87	BR563 .A35 B87 1978	x	x					

FIGURE 4: Progress tracking spreadsheet

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

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

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

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

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

Outcomes and Lessons

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

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

TABLE 1. Project Progress as of June 23, 2021

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

Completed: Bib and Holdings records updated, Physical Item relabeled

Holdings Only: Bib and Holdings records updated, Physical Item not relabeled, not currently on Loan

Bib Only: Bib record updated, Holdings record not updated, Physical Item not relabeled, not currently on Loan

On Loan: Bib and Holdings records updated, Physical Item not relabeled, Currently on Loan

Marked Lost: Marked with the "Lost" status in Alma

Inactive in Alma: All records deactivated in Alma following deaccessioning

Not on Shelf: Bib and Holdings records updated, Physical Item not located on shelves

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

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

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

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A DIVERSITY AUDIT OF COURSE RESERVES AT CANDLER SCHOOL OF THEOLOGY

Caitlin Soma, Emory University

Introduction

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

Scope

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

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

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

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

Method

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

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

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

Results

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

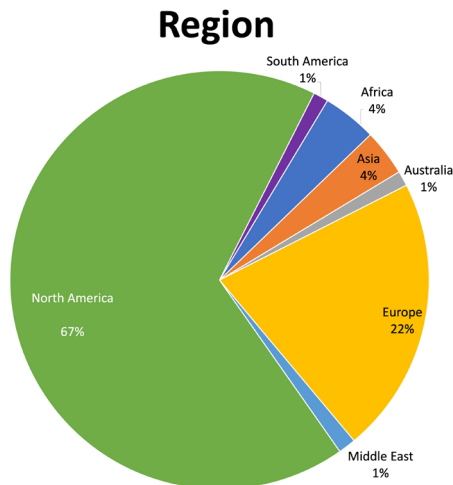


FIGURE 1: Breakdown of authors by region of origin.

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

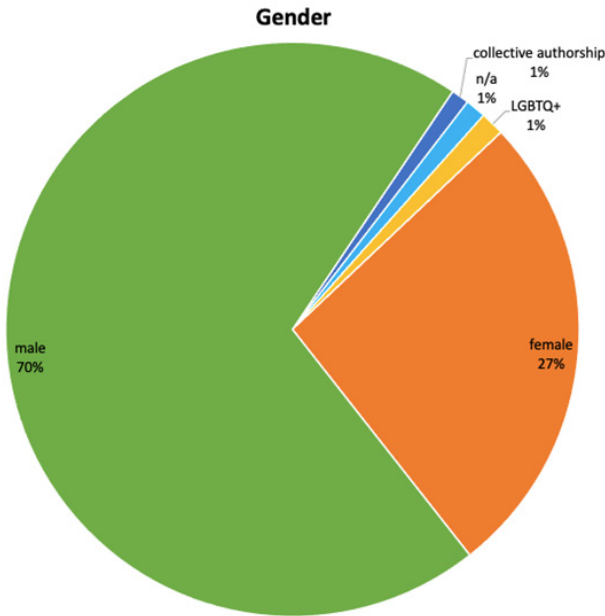


FIGURE 2: Breakdown of authors by gender.

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

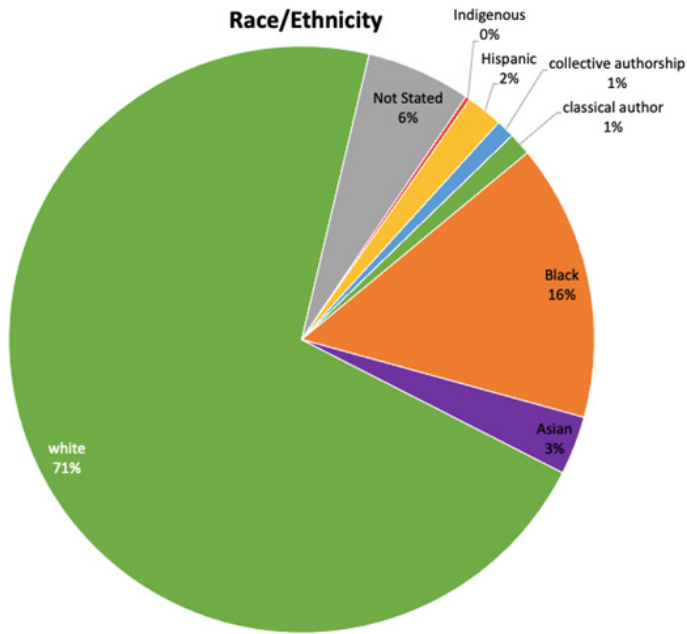


FIGURE 3: Breakdown of authors by race and ethnicity.

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

Use

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

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

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

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

Considerations

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

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

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

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

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

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

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

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