

Library Practice in Developing Interreligious Dialogue in Bosnia and Herzegovina

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Abstract:

Interreligious dialogue as an important matter, as much as the burning issues in today's B&H society, should be recognized by library community as a great opportunity for different library practices. Scientific community plays an important role in building better future and therefore it must take a part in building and strengthening interreligious dialogue. In this regard, this paper examines the ways in which librarians should identify their role in social support within building a better society through providing materials needed and giving a strong information structure by producing important research tool – bibliographies, as well through producing scientific papers and organizing workshops, which are considered to be examples of good practice. Paper aims to encourage B&H theology librarians to get socially engaged and more involved in order to give strong support for user-required and user-driven social issues. This paper also aims to present today's sensibility of interreligious dialogue and reality in B&H and for that purpose all reviews are focused on five existing 5 theological faculties in B&H: Islamic Theological Faculty University of Sarajevo, Catholic Theological Faculty University of Sarajevo, Franciscan Theology in Sarajevo, Theological-catechetical Institute in Mostar and Orthodox Theological Faculty "St. Basil of Ostrog" in Foča. The study is a contribution to building the stronger ground for interreligious dialogue in Bosnia and Herzegovina.

Keywords: library practice, theological faculties, interreligious dialogue, peacebuilding, Bosnia and Herzegovina

Introduction

The lack of true communication, which produces constructive forms of human interactions, is notable in today's world. People seem to communicate using all available media, but like as if the true understanding is missing. One of the causes we may seek in different approaches to reality, is not accepting any other authority except the autoreferentiality of our philosophical, religious, political and moral view. Habermas considers that kind of communication as a *pathology of a modern age*.¹

If we take a glance at the field of science, it is understandable why interdisciplinary approach today is indispensable. Every scientific discipline has its specific knowledge, methodology and background, something like *general frame of reference*.² Inability to productive communication and overcoming of one's frame of reference leads to scientific isolation without possibility of transmitting one's knowledge. In the modern/post-modern context Ortega Y Gasset speaks about *Barbarism of Specialisation*³ which lead to Liessman's *Ignorance Society*. According to Liessman, in today's society irrationality, ideology and superstition have prevailed over thinking, scientific curiosity and critical auto reflection.⁴

Ignorance often leads to all forms of manipulation and reduces knowledge only to its functional dimension. In the field of social sciences, functional dimension is usually related with political and ideological circles and could generate different social distortions. In this paper we aim to use the potential of theology in its social dimension as a kind of theoretical frame and social critique together with library science, especially librarian practice, in order to give our contribution to Bosnian and Herzegovinian society regarding the challenges of its religious pluralism and peacebuilding initiatives from the academic perspective.

Bosnia and Herzegovina social context – irrational?

Our aim is not to explore nor to describe full potential of Bosnian and Herzegovinian social context, but rather to stress some characteristic we find of importance for this paper.

Bosnia and Herzegovina is European country located in the Balkan, geopolitical context often associated with violence and wars, some form of irrational mentality. There have been some attempts in creating a *homo balcanicus* who would represent the typical Balkan mentality, although that would be based on prejudices and stereotypes and even more – it would affirm and generate new stereotypes. According to Maria Todorova, all human history is based on the wars and violence and that should not be the first association on Balkan, nor B&H. She points out quite courageous question why is the bombing of Hiroshima and Nagasaki, or the siege of Leningrad *more rational* than bombing Sarajevo, the capital of Bosnia and Herzegovina; why is the killing of 3,000.000 Vietnamese *less reprehensible* than the 200.000 victims of the war in Bosnia; and finally, why it was *impossible* to apply the Hitler phenomenon, which was condemned for *hijacking of the whole society in a severe social and economic turmoil* by an extreme ideology and praxis, to Milošević regime. Instead of dealing with this questions, the banal explanation – *irrationality* has been introduced as a characteristic of „Balkan mentality“.⁵

Maybe irrational mentality is too strong word and very controversial category that should be overcome, but a particular *propensity for myths* is certainly a part of Balkan people.⁶ Mythical structure of thinking,

¹Jürgen HABERMAS, *The Theory of Communicative Action*, II., Lifeworld and System: A Critique of Functional Reason, Cambridge, 1987., p. 142.

²Peter L. BERGER – Brigitte BERGER – Hansfried KELLNER, *The Homeless Mind: Modernization and Consciousness*, Pelican books, 1974., p. 21

³Jose ORTEGA Y GASSET, *The Revolt of the Masses*, New York, 1994. The whole 12th chapter is named *The Barbarism of 'Specialisation'*.

⁴Konrad P. LIESSMANN, *Theorie der Unbildung. Die Irrtümer der Wissensgesellschaft*, Wien, 2006, p. 127.

⁵Maria TODOROVA, *Introduction*, in: *Balkan Identities. Nation and Memory* (ed. Maria TODOROVA), NYU PRESS, 2004, p. 9.

⁶Maria TODOROVA, *Introduction*, in: *Balkan Identities. Nation and Memory*, p. 7.

comprehension and believing is strongly incorporated in common way of thinking and often has motivated Balkan people to revenge and war.⁷ Also history, not the objective one based on the facts, has been preserved in myths or heroic poems which fed the feelings of pride, victimisation, cruelty and revenge as a sense for justice. This kind of collective memory and manipulation of historical memory have been posited as one of the central aspects of Balkan conflicts.⁸ Maybe those myths and collective feelings, in certain historical moments, helped Balkan people to establish their identities, always threatened by their closer neighbours. However, that should not be the justification for the cruelties and crimes made in the name of a particular identity.

Bosnia and Herzegovina is a unique place in Balkan and Europe, where on very small place (51 129m²), with 3,395.547 inhabitants, you can find Muslims (50,7%), Orthodox (30,75%), Roman-catholic (15,19%), Jews and the others.⁹ In capital city, Sarajevo, in radius of 200m the Bay's mosque, orthodox and catholic cathedrals and Jewish Old Temple are located. If we look at Bosnian and Herzegovinian history, we can notice that since the old period it was a place of meeting of different cultures, religions, empires. We will just name chronological peoples and empires that ruled this area. In ancient times the local inhabitants were Illyrian, Thracian and Celt tribes and after they were conquered by Roman Empire, Bosnia and Herzegovina became a part of Roman Empire. In 7th century Slavic tribes came to this area and assimilated with the locals. From 10th to 14th century Bosnia and Herzegovina was mostly a self-reliant political unit, occasionally under the Byzantine and Hungarian political influence. After the conquest of Ottoman Turks in 1463., it was a part of Ottoman Empire until 1878. when it was officially annexed by Austro-Hungarian Monarchy. After the Second World War it was a part of Kingdom of Yugoslavia, later Socialistic Republic of Yugoslavia and from the 90's, after the war (1992-1995), it has become independent country.¹⁰

During the war ethnic cleansing was conducted and even if demographic statistic was changed in different areas of B&H¹¹ we can say that in total multiconfessionality and multiculturalism has been preserved within the state borders. International community and other organisations concerned with human rights during the war often stated that they would never accept the ethnic partition of B&H. Even today the ethnic partition is considered as a obstacle on Bosnian and Herzegovinian path towards European Union, but the Dayton-Paris peace treaty, which ended the war in B&H, accepted that B&H is composed of two „entities“: the Croat-Muslim federation (consisted of 10 cantons) and Republika Srpska, each under its own Constitution.¹² That is how the results of ethnic cleansing during the war was integrated in Bosnian and Herzegovinian Constitution with previous acknowledgement of the international community.

⁷ The Kosovo Myth had a key roll in Serbian political ideology. It is related to Kosovo Battle between Serbian Kingdom and Ottoman Empire (1389) after which Serbian forces started to decay and gradually Serbia was conquered by Ottomans. Ratko Mladić, the war criminal, said in 1995 that Srebrenica (regarding genocide in Srebrenica over Muslims-Bosniaks) was his gift to Serbs and that they finally got their revenge against Ottomans (he meant on Bosniaks who were consider as the progeny of Ottomans, Muslims as well).

⁸ Maria TODOROVA, *Introduction*, in: *Balkan Identities. Nation and Memory*, p. 2.

⁹ The results of population census in 2013 available on the official page of Statistical Agency of Bosnia and Herzegovina: <http://www.bhas.ba/index.php?lang=en> (02.05.2018.)

¹⁰ More on B&H history Noel MALCOM, *Bosnia: A Short History*, NYU Press, 1996.

¹¹ There is a study in demographical and ethnical changes in Bosnia and Herzegovina on behalf of Academy of Sciences and Arts of Bosnia and Herzegovina: *Demografske i etničkepromjene u BiH*, Sarajevo, 2017.

¹² Robert M. HAYDEN, *Imagined Communities and Real Victims: Self-Determination and Ethnic Cleansing in Yugoslavia*, in: *American Ethnologist*, Vol. 23, No. 4 (Nov., 1996), p. 795. Furthermore, author argues that ethnic cleansing can be found all over the Europe in 20th century. As an example he mentions Poland from where 6 million Germans in 1945 were expelled and 3 million Jews were eliminated in period 1939-1946, as well 3 million Germans from Czechoslovakia in 1945. This ethnically pureness was stated as a condition that is generally seen as to Poland's *advantage in attaining postsocialist „democracy“*, p. 796.

The power of religion – dual nature of meaning and function

During the war, religious motives in dividing and manipulating people have come to its full potential. It is wrong to say that religion was the cause of the war, but it played one of a key rolls in dividing and manipulating people. Three dominant politics during the war (Serbian, Croatian, Bosniak) used three religions (Orthodoxy, Roman-catholicism, Islam) in forming three identities consisted of national-religious basis which lead to a bigotry and vindication of the violence among those three identities. In B&H national and religious identities are tightly related in that extend that there is no *Bosniak* who can be something other than *Muslim*, *Serb – Orthodox* and *Croat – Roman-catholic*.

That is one of the reason why Interreligious Council of Bosnia and Herzegovina¹³ was founded after the war, in 1997, with the help from World Conference of Religions for Peace. Its founding members were Reisu-l-ulema Mustafa Cerić, Metropolitan Nikolaj of Dabar-Bosnia, Archbishop of Vrhbosna Cardinal Vinko Puljić and president of Jewish Community Jakob Finci. Their work is based on 5 working groups: legal expert groups, media group, education group, women's group and youth group through which they implement a series of projects in order to give their contribution in building of tolerance and civil society in B&H. Among those projects, one is about to be mentioned because it targets academic structures – seminars for young theologians, where young students have a chance to meet one another, present their faculties and discuss important questions. This idea which promotes the importance of religious leaders in peacebuilding is recognized worldwide. Although religion can have a negative roll in conflict dynamics, positive sides should also be recognized especially in the area of „field-diplomacy“ – sending non-governmental, religious, teams to conflict areas to stimulate and support local initiatives for conflict prevention.¹⁴

Today, after the process of enlightenment and secularisation, at least in Europe, religion in its social dimension is not a constitutive element of the society. But that is not necessarily negative thing for religion. That allows religion to be what it really needs to be in a society – a permanent critique of society.¹⁵ Specific beliefs and practices of certain religions can not be an object of interest of critical sociology. Religious sociology should rather *uncover the dual nature of the meanings and functions (manifest or latent) of the religions for people's individual social and political existences*.¹⁶ Therefore, it is very important for religion to be free from political structures and their powers, and as such without any benefits, could be free in spreading messages of hope, love, peace and justice.

Through the concept of giving and receiving forgiveness, reconciliation, equality of all humankind, love towards others, religion has a huge roll in spiritual aspects which should not be ignored. We can not overlook that even the most canonically nonviolent religion, as it is Buddhism often considered to be, could be used to legitimate violence towards others. Crimes and genocide against Tamils in Sri Lanka which is dominantly Buddhist country can also, among other historical events through history,¹⁷ witness the ambivalence of religious potential. The power of religion lies in its power to mobilize people in particular acting; religion counts with the emotions, with fundamental attitude within every relation one can have in this world. It is quite powerful weapon, but as such, it can be well used in building better world. With only few words from the New Testament: „There is neither Jew nor Greek, slave nor free, male nor female(...)“ (Galatians 3,28), as famous theologian and philosopher Otfried Höffe thinks, Christianity achieved a significant approach to the concept of human rights.¹⁸ In social engagement, religion must have a wider approach, especially today in globalized world, world of pluralism and

¹³ More about this organization: <http://www.mrv.ba/> (02.05.2018.)

¹⁴ Ulrich BECK, A God of One's Own. Religion's Capacity for Peace and Potential Violence, Polity Press, 2010, p. 364.

¹⁵ Charles DAVIS, Religion and the making of society. Essays in social theology, Cambridge, 1994, p. 41.

¹⁶ Ulrich BECK, A God of One's Own. Religion's Capacity for Peace and Potential Violence, p. 48.

¹⁷ Violent battles over the Holy Land are familiar to Judaism and Christianity and jihad in rather material way to Islam; Crusades; colonization of the new discovered world led by the religious aspirations; Thirty Years War...

¹⁸ Ulrich BECK, A God of One's Own. Religion's Capacity for Peace and Potential Violence, p.53.

emancipation. In certain way, Höffe finds philosophy as the *advocacy of humankind*, because it does not favor one revelation over other, like religions do. In that sense, religions, if they care about human kind, must end the fights among themselves - which of them is more trustworthy, noble and stronger - and start bringing all of their „tools“ and practices that can heal people's wounds and stimulate them to show compassion, respect and love towards other people.

Religion can build bridges between human beings, but as well they can build new walls. This ambivalence of tolerance and violence can be understood and perhaps resolved through new paradigm of tolerance whose goal is not truth in dogmatic sense but peace. Although those who consider truth as the supreme goal of tolerance aspire as well to consensus and harmony, they simultaneously condemn all those who refuse to bow to „truth“ they state.¹⁹

The power of education – whose knowledge is of most worth?

Referring to Herbert Spencer's question: „What knowledge is of most worth?“, author Michael W. Apple expands the educational issue to the ideological and political one. Therefore he suggests the question: „*Whose* knowledge is of most worth?“ as the most fundamental question we should ask in schooling process.²⁰

Since Bosnia and Herzegovina is divided state, according to its Constitution/s, it is hard to explain its social reality from one perspective, at least three perspectives should be used. Education, as the one of the important social factor, is fragmented and is not under the state authority, but under the authority of entities. In Federation it is fragmented even more than in Republic of Srpska - it is under the authority of the cantons (10 of them). That means that every state unit can have its own curriculum.

In some municipalities where population is not ethnically cleansed enough (!), exists the phenomenon *two schools under one roof*. Usually Bosniak and Croatian children go to same school building but with separated entrances and separated curriculums – especially regarding national group of subjects (language, history, religious education). This phenomenon shows the ultimate division of B&H society and gives no hope for the future because it deepens the divisions among the youngest and shows them that is legitimate and legal because it is according to the Constitution.

The bright side of educational system in B&H represents Catholic School Centers which are part of the system of “Catholic Schools for Europe”. Although they are called „catholic“, pupils of all nationalities, religious and worldviews are attending. They offer Islamic, Orthodox, Protestant and Catholic religious education as optional course and for those who declare themselves as atheist or agnostic they offer Ethics and Moral as an alternative. The specificity of their curriculum is one regular course, which all pupils have to attend - History of the Religion in which all world religions, their beliefs and practice, are presented.

From last year, 2017, another light spot came to horizon. The joint master's program of Interreligious Studies and Peacebuilding is organized by three faculties of theology from Bosnia and Herzegovina – Islamic, Catholic and Orthodox, in partnership with Catholic Relief Services-USCCB (United States Conference of Catholic Bishops), a humanitarian and developmental agency. This program, as a joint project, represents one of a kind within academic peace-building field in the world. Countries in which different groups with different tradition exist demand more initiatives and educational institution which shall provide this kind of interaction and learning.

The curriculum plays a great roll in the relationship between educational institutions and community and often could be overlooked what might be called the politics of knowledge distribution.²¹ Schools preserve and distribute what is perceived to be „legitimate knowledge“, knowledge that we all (or

¹⁹Ibid, p. 45.

²⁰ Michael W. APPLE, Preface, in: Ideology and Curriculum, Taylor and Francis e-Library, 2002, p. vii.

²¹Michael W. Apple, Ideology and Curriculum, p.12.

specific social group) must have, but that distribution is related to aspiration in political and economic arena.²² If the politics of segregation and ideology of ethnic cleansing was presented during the war in B&H and in today's Constitution and state institutions, we can easily detect the aims of *two school under the one roof* phenomenon or the aims of different curriculums with three different historical narratives. One can easily forget that society not only continues to exist *by* transmission, *by* communication, but it exists *in* transmission, *in* communications²³ and that is why people need to be together in the process of learning, not passively receiving the ideas, opinions, expectation and standards which „educator“ once transmitted often with desire to segregate even more. Our heritage of knowledge sometimes is an obstacle in dialogue and knowing others and it is important to meet others, learn with them, learn about them. If we are to understand why the knowledge of only certain groups has been primarily represented in schools, we need to see the social interests which often guided curriculum selection and organization.²⁴ In B&H *two schools under the one roof*, existence of various curriculums with different political and ideological backgrounds have to become past. Instead of that we need a unique curriculum in which all national, religious and cultural traditions would be presented and valued.²⁵

If B&H is a country in which people do have certain propensity for myths; if during the last war religious feelings were used to deepen animosity among its inhabitants; if people receive education according by politics of segregation, then the only social cure lies in enlightenment of its inhabitants. According to John Dewey *a book or a letter may institute intimate association between human beings*²⁶ even more than only physical closeness and that is why reading of good literature, literature that promotes tolerance and peace helps us to approach towards other who is unknown and unacknowledged. Barbarians are not those who eat with their hands in 21st century, or those who can not afford themselves a better life standard, barbarians are those *who postulate a complete break between themselves and other men*²⁷.

Keeping in mind the theme “Interreligious dialogue, information and documentation in a context of transformation” of this year IFLA Religions: Libraries and Dialogue Special Interest Group and trying to answer emerging questions, this study is focusing on library practice in Bosnia and Herzegovina and has two purposes - one would be to encourage library community to be more open and to engage into the dialogue, and second would be to present some activities and reviewing current ones within library and interreligious activities in B&H regarding theology libraries. The study is an attempt to initiate interdisciplinary approach between theologians and librarians as well with other disciplines and therefore is focused on theology and academic libraries.

²² Ibid, pp. 63-64.

²³ John DEWEY, *Democracy and Education. An introduction to the Philosophy of Education*, Akkar Books, 2004., p.15.

²⁴Michael W. Apple, *Ideology and Curriculum* , p. 63.

²⁵Tzvetan TODOROV, *The Fear of Barbarians. Beyond the Clash of Civilisation*, The University of Chicago Press, 2010., p. 73. Author asks how it is possible in France for children of immigrants to recognize themselves in common past. It is impossible for them to project themselves into the traditional French heroes. Instead of that author suggests that other figures from different cultures and nationalities should be presented.

²⁶John DEWEY, *Democracy and Education. An introduction to the Philosophy of Education*, p. 16.

²⁷Tzvetan TODOROV, *The Fear of Barbarians. Beyond the Clash of Civilisation*, p. 15.

Importance and diversity of library practice

Webinar Libraries Transforming Communities: Introduction to Dialogue & Deliberation²⁸ (2016) presented libraries as uniquely positioned institutions to be leaders and change agents in their communities with so many community engagement models available so it brings a question where to begin?²⁹ Although the question and discussion results of the Webinar referred to public libraries we can certainly recognize the role of academic libraries within this webinar's acknowledgments and moreover portrait and replicate suggestions and actions presented. Today we speak about different roles of librarianship particularly library practice that could also be seen through the prism of adaptation to other disciplines and diverse user needs. Libraries become institutions of a multiple significance for society that must keep up with the times having technology progress as well as social influences in mind. We say that in the 21st century there is big rise of a global economy, that it is time of fast data transmission and rapid application development and enormous information production – all global features that leave their mark on libraries. Regarding the global rapid changes library and information science is coping with two equally relevant courses, theory and practice. Therefore librarians today are expanding their knowledge and practices trying to find and define ways to balance the theory and practice. It is not always easy to do but is the only way for librarians to do their work. Performances and functions of libraries are significantly extended and within the user-focused paradigm it is important for librarians to be aware of diversity within library practice and all possibilities they can/should take a part in. Library practice implies wide openness and should include new ways and findings from other disciplines as engineering and sociology and psychology etc. Many good practice examples as amazing Occupy Wall Street Library³⁰ led us to rethink what are we doing and ask ourselves what can we do more for society and what should we do next? In this sense we find Glen Bland's quote "Quit thinking about all the reasons why you 'can't' do something and think all of the reason you 'can'", very motivating for all library engagements. Community engagement models available for libraries to be included are numerous but not all are effective enough. The most effective would be the ones that are burning issues and that brings up questions important for wide community.

Library practice in particular country is certainly reflected by the wider social context and turmoil. In Bosnia and Herzegovina, as we have seen from the first part of the work, interreligious dialogue is important and certainly question number one. Therefore this kind of dialogue among other dialogues must be included in library's efforts and actions for improving and building a better society. It is very important to put a big effort in librarian's education regarding how much they can contribute to strengthening the dialogue. Furthermore, encouraging librarians to be engaged into diverse activities that will stimulate the society to welcome the dialogue is one of the imperatives for B&H librarianship and should be embedded into education system.

Librarianship in B&H is studied on two universities, at The Faculty of Philosophy at the University of Sarajevo, and Faculty of Humanities and Social Sciences at the University of Mostar. The Department of Comparative Literature and Library Sciences on The Faculty of Philosophy at the University of Sarajevo was established in 1972 and today has 16 members successfully following contemporary

²⁸ This webinar is part 1 of the Libraries Transforming Communities: Models for Change three-part online learning series on dialogue & deliberation models for public libraries serving larger and/or urban communities. Published on Mar 10, 2017. Courtney Breese, managing director, and Sandy Heierbacher, Founding Director National Coalition for Dialog and deliberation, presenters.

²⁹ "Libraries Transforming Communities: Introduction to Dialogue & Deliberation (1 of 3)", American Library Association, December 15, 2016, available on <https://www.youtube.com/watch?v=Hq6nWzTFJuE&feature=youtu.be> (14.6.2018)

³⁰ More about Occupy Wall Street Library available on <https://peopleslibrary.wordpress.com/> (20.6.2018)

trends and requires.³¹The Department of Information Sciences on the Faculty of Humanities and Social Sciences in Mostar was established in academic year 2011/2012.³²

Although interreligious dialogue initiatives are taking an active part of Bosnia and Herzegovina's society and have a growing attention of government it seems like the library community so far did not recognize the importance of its role within the dialogue. The reasons could be partly justified with frozen and in a way paralyzed librarianship within poor social status, for example the fact The National and University Library of Bosnia and Herzegovina as leading institution is not funded or supported by the state. But for political dispute much more time and space would be needed.

Regarding library practice this part of paper will bring an example of what is believed to be a good library practice in relation to interreligious dialogue and propose a certain starting point for better library engagement and cooperation between theology libraries in B&H. Although the study is focused on academic libraries, more specific theology libraries, we believe all acknowledges are relevant and useful for all libraries.

Important to emphasise would be that this study aims to encourage B&H librarians to get more involved into interreligious dialogue in any way possible at this time and to stimulate comprehensive analysis followed by sustainable theories within librarianship. Considered to be a small step towards engaged librarianship the study puts focus on theological libraries. Information that were used for different reviews and identifications in the paper were gathered via cross-sectional survey that included both questionnaire – sent via emails to theology libraries and telephone interviews with librarians. Questionnaire contained 11 closed-ended questions and 1 (question no. 12) open-ended question, what was estimated to be appropriate subject matter brought in this study:

1. How many employees are there in your library (write a number)? a) Librarians, b) Library staff, c) Other.
2. Have you so far been engaged in writing papers concerning librarianship in any way? a) Yes, b) No
3. If yes, what kind of writing was it? a) Reports and related documents, b) User-guided documents, bibliographies on demand, c) Academic research and scientific papers.
4. If no, what is the main reason? a) No need, b) No opportunity, c) Not enough time, d) Other.
5. Is Your library part of interlibrary loan? a) Yes, b) No.
6. What is your experience on cooperation with other libraries? a) Cooperation through different projects, b) Communication via emails in order of solving different daily issues, c) Other.
7. What kind of user inquiries is the most common in Your library? a) Thematic bibliographies, b) Charging book and/or materials, c) Help in using library, d) Other.
8. How common user inquiry is interreligious dialogue? a) Very common, b) Rare, c) Very rare.
9. Has Your library been so far a part of any interreligious initiative? a) Yes, over different projects, b) No, there is no need for it, c) No, there is no opportunity for that, d) No, there is not enough time for that, e) No, there is no institutional initiative.
10. Is user education part of Your library practice? a) Yes, at least ones in semester, b) Yes, but sporadically, c) No.
11. What is Your interest in further library educations and trainings? a) Very strong, b) Not so strong, c) Low.
12. Answering these questions You are making the very first step towards better library cooperation and involving the dialogue. As this is not usual and standardized survey, please be free to write all kind of suggestions within this question number, or You can write it as a mark along questions above!

³¹Current members of the Department of Comparative Literature and Library Sciences are: Dr. Dževad Karahasan, Dr. Muhamed Dželilović, Dr. Marina Katnić-Bakaršić, Dr. Senada Dizdar, Dr. Nina Alihodžić, Dr. Andrea Lešić-Thomas, Dr. Edin Pobrić, Dr. Lejla Kodrić-Zaimović, Dr. Almir Bašović, Dr. Mario Hibert, Dr. Lejla Hajdarpašić, Dr. Ajla Demiragić, Adisa Bašić MA, Fahrudin Kujundžić MA, Džejlja Khattab MA and Feđa Kulenović. More about on: <http://www.ff.unsa.ba/index.php/en/teaching-process/departments/department-of-comparative-literature-and-library-sciences> (20.6.2018)

³² More about on: <http://ff.sve-mo.ba/en/stranice/the-information-sciences-study-programme>

Survey was conducted among:

1. Islamic Theological Faculty University of Sarajevo;
2. Catholic Theological Faculty University of Sarajevo;
3. The Theological-Catechetical Institute in Mostar (affiliated to the Catholic Theological Faculty University of Sarajevo);
4. Franciscan Theology in Sarajevo (affiliated to the Catholic Theological Faculty University of Zagreb);
5. Orthodox Theological Faculty "St. Basil of Ostrog" in Foča, University of Eastern Sarajevo.

Survey was completed and replied by 3 theologies, Islamic Theological Faculty University of Sarajevo and Orthodox Theological Faculty "St. Basil of Ostrog" in Foča, University of Eastern Sarajevo, and Catholic Theological Faculty University of Sarajevo -which addressed a survey. Therefore having 2 of 4 surveys not replied was considered to be indicative of poor communication and low interest for cooperation at this time. Furthermore, the two theologies that did not sent their answers are catholic theologies why the results are regarded to be seen as not interreligious matter, but simply as urgency for better library communication.

It is notable that analysis made by this paper, concerning small library sample taken into consideration, are not enough for conclusions on the level of all academic libraries. But the paper is considered to be an introduction into library practice on theology libraries in B&H that aims to stimulate better communication and encourage theology librarians to take steps towards better practice. Therefore acknowledges made are considered to be significant for those libraries in the mission of building stronger dialog and versatile cooperation.

Beginning of good practice – read, wright and educate

Librarianship, as other social sciences, is coping with bringing practice closer to theoretical frameworks. Theory and practice should follow each other, but such structure in reality is not always easy to accomplish. Regarding interreligious dialogue in B&H library practice, dialogue being burning issue in B&H society, efforts therefore should be made within harmonizing theory and practice from the begging. On contrary, even if we manage to incorporate interreligious dialogue in library practice today if we do not write down those efforts and make them visible and permanent, there is possibility and certain probability they will vanish with new topicality. It is essential to make library actions permanent and documented which will make them appropriate for serious researches and scientific achievements. This kind of writing could be related to reports and short forms of suggestion or remarks, but also elaborated studies. This paper attempted to mark papers and studies written by theology librarians related to interreligious dialogue. Seeking for these specific papers and trying to find signs of engagements with interreligious dialogue within library practice online catalogues were browsed and survey was conducted. Online catalogue browsed was Co-operative Online Bibliographic Systems and Services [COBISS]³³. As OPAC COBISS did not show any results (52 libraries through COBISS platform) we proceeded with a survey among librarians themselves about ideas and previous engagements with the dialogue. Since as emphasized before, engagements within the interreligious dialogue can be different and have diverse form, and therefore could not be found during researching, hence more significant for these results were considered to be survey results from librarians themselves.

Library of Islamic Theological Faculty University of Sarajevo, according to the survey results, is involved in academic research and producing scientific papers, but interreligious dialogue until today was not part of librarian's writing; so far the library had not been a part of interreligious initiative because of the lack of time for that (1 librarian employed); librarian's interest in further library educations and trainings is very strong and therefore papers and actions regarding interreligious dialogue are expected to appear in the near future.

³³ More about COBISS available on <https://www.cobiss.net/>

In the Library of Orthodox Theological Faculty "St. Basil of Ostrog" in Foča, University of Eastern Sarajevo, we can see very similar situation concerning librarian's writings about the dialogue. According to the survey results, librarians (3 librarians employed) are also involved in academic research and producing scientific papers, but so far they were not about interreligious dialogue; the library had been a part of interreligious initiative through highly developed library exchange; librarian's interest in further library educations and trainings is also very strong and they are very interested in all future cooperation.

In the case of the Library of Catholic Theological Faculty University of Sarajevo (1 librarian employed) results showed (COBISS catalogue) 1 paper related to the subject: *Bibliography of Vrhbosnensia 1997-2016 // Vrhbosnensia* 21 (2017), p. 5-138; the library supports and is part of developed library exchange and interlibrary loans; librarian is very much interested in all future cooperation.

Concerning the question number 12 that was put for all kind of remarques and suggestion, Library of Islamic Theological Faculty University of Sarajevo did not make any, but Orthodox Theological Faculty "St. Basil of Ostrog" in Foča, University of Eastern Sarajevo used this space to commend interlibrary loans that are so far achieved between all theologies, also to commend seminars organized by Interreligious Council of Bosnia and Herzegovina as highly evaluated meeting points and great opportunity for dialogue development that should be continued.

Observing results of the survey did not show high level of awareness of B&H theology librarians concerning responsibilities as strong social point that could and must be stronger in the context of future engagements and all diverse possibilities. The question *Why should we get engaged with community?* should be repeatedly raised and actualized within this issue. The same question was raised on the Webinar *Libraries Transforming Communities*³⁴ and answers were more than interesting, some being: "a) To help them (users!) create the world they want to live in. b) To help to dissolve boundaries. c) To build trust."³⁵ We see the need for further consistent education and library trainings that would give broader perspective to theology librarians on library possibilities and responsibilities and opportunities how to use existing structure to contribute to issues important to the social development at the time, as necessary and urgent for library practice for B&H theology libraries. In our study the issue would be interreligious dialogue.

Emphasizing importance of education and encouragement of librarians to participate in social activities in order to change current situation and upgrade librarianship permanently, library educations and trainings must become a part of sustainable academic curriculum. Therefore we adduce the Library Network Support Services LNSS: *Modernising Libraries in Western Balkan Countries through Staff Development and Reforming Library Services*³⁶ as a example of a good practice. The project that gathered librarians from 8 countries (Bosnia and Herzegovina's team joined librarians from 5 institution) in the interest of educating librarians, school and academic and special librarians, on all aspects of librarianship. The team of professionals led by Dr. Lejla Hajdarpašić, Vice Dean for Teaching, Education and Student Affairs (Faculty of Philosophy University of Sarajevo, Department of Comparative Literature and Librarianship), made one of the steps toward permanent library education and theology librarians should take an interest soon. This is not the only library educational training of this kind prompted by collaboration of University of Sarajevo and notable institutions or programs. Thou it is the current one with long-term goals (structured for next 10 years) that aims to secure permanent educational trainings as incorporated into curriculum or provided as permanent professional trainings and therefore is estimated by EU partners to be milestone in B&H library trainings.

³⁴"Libraries Transforming Communities: Introduction to Dialogue & Deliberation (1 of 3)", American Library Association, December 15, 2016

³⁵ Ibid.

³⁶ The project is a part of ERASMUS+ Project CBHE 561987. More about activities on www.lnss-projects.eu/

In the mission of education academic libraries have bigger responsibility comparing with public ones. It does not mean that public library is not devoted to user education or that university library has merely educational gold. Libraries today regardless their type and therefore their different missions and visions are considered to be meeting points united within mission of building a better society, exchanging ideas and making new ones. Education would be the starting point for all the above. Alongside educational role and within the mission of building better society we find libraries to be places of trust. Libraries Transforming Communities Webinar brings “trust” as an enormous asset that libraries possess. People feel comfortable coming to the library, people trust libraries. They come to the library with a certain problem or idea and they look forward sharing it; they expect to work together with librarian to help solve problems and different inquiries.³⁷Theology libraries being academic libraries have educational imperative embedded into all aspects of library practice.

Librarianship, also, alongside very strong educational point have significant role for all scientific community that, in a way takes librarianship on a different level from other sciences. That role refers to producing scientific tools (as bibliographies and indexes) that are essential for scientific research. Although academic library practice includes different scientific research methods and approaches making bibliographies as working tool and working material has appeared to be user’s most common inquiry. Bibliographies are written contribution to scientific concepts and methods but also inevitable tool for all studies. The reason why we bring making bibliographies as important issue is a constant user need and requires for bibliography production. Even though online catalogues offer subject search and multiple combination of subject headings as well as Boolean operators that all results in systematic lists (bibliography), the outcome of the review of user inquiries made during one academic year (2016) on Catholic Theological Faculty University of Sarajevo showed still rapid user’s requests for different bibliographies. Among oral inquiries 80% were search request on particular theme, and among recorded inquiries there were 75% such requests.

Therefore, on the grounds that were put by this study’s short research, bibliography production is necessary. Creating bibliographies is mainly supported with the statistic which shows bibliographic requests as the most common user requests in the theology academic libraries. The need for creating thematic bibliographies is based as well on the fact that in some libraries in B&H only a small amount of books is processed and has a properly developed subject heading. Furthermore, there is no authority control established so far. Because of the lack of librarians employed in academic libraries this situation is expected not to change in the near future and considering the rapid growth of publications, printed and digital, the need for systematic and structured tool made by professionals like bibliographies is expected only to grow. Users would otherwise need to take a lot of time to visit different institutions and spent great deal of research into just reading, sorting and classifying. This is emphasized regarding periodicals, especially the older titles that remain invisible for wider user groups.

Hence, this study is engaged in promoting the idea of increasing theology library engagement within writing papers in all forms available, educating and trainings involvement, and increasing bibliography production and making them visible. Being present in papers within current social issues libraries are becoming more visible and approachable. Education as necessary is a constant implied in the mission of librarianship. By producing different kind of bibliographies and specially thematic bibliography we make library more visible and searchable and functional for users, professors and students and researches. Further, by doing so we invite more users to our library. Getting bigger user community we provide diversity and make solid ground for the dialog to begin. Certainly, for the matter of interreligious dialogue this must be seen in the context of joint researching of librarians and students through open trainings/workshops that invites students from all faculties. Good practice example will be presented next in this paper through Pilot 1 and workshop on Catholic theological faculty University of Sarajevo.

³⁷See: "Libraries Transforming Communities: Introduction to Dialogue & Deliberation (1 of 3)", American Library Association, December 15, 2016

Workshops for the better library practice

Including libraries in strengthening the dialogue and engaging with social interest, as mentioned before, is part of all types of libraries mission that can be realized in different ways. Most effective way in regard of user community would be face to face opportunities which would ensure solving user inquiries and problems immediately and full user engagement. Such possibility we see in organizing various workshops in the libraries in order to connect all kind of users, to listen and learn about and from each other. Workshops are not unfamiliar to B&H library practice but ones that would be open for students to bring the particular subject into discussion and let students suggest and decide about the main subject and way the subject to be researched, with librarians help, and that have continuity, we find as new form that should be implemented. This kind of connection should include not only theologies but different institutes and universities. We consider this approach to be useful and encouraging in many ways for both, librarians and users (professors and students) as well for faculty publishing engagements. For this matter Pilot Project Workshop “Meet You in the Library” was taken in the library of the Catholic Theological Faculty UNSA.

The workshop aimed to support students that were interested into library training and research techniques. It gathered students from all semesters that showed interest. Students of 3rd year showed the biggest enthusiasm. It was an interactive education that resulted with draft of thematic bibliography on the subject of interreligious dialogue. This bibliography was based on the results form searching COBISS OPAC catalogue of B&H that combines 52 library catalogues in the B&H.

Webinar Libraries Transforming Communities above mentioned recommended certain approach - Dialogue & deliberation framework. For this study the framework was used during the workshop in attempt to a) give students the chance to talk about topics they chose; b) allow students to speak their mind and be free to get engaged.

The workshop was built on dialogue and deliberation elements also presented in the Webinar. Dialogue was built on the structure that was discussed with students and that include:

- exchange of ideas,
- discussions,
- listening,
- understanding,
- no rushing,
- no decision making.

And deliberation was built on the structure that was also discussed with students and that include:

- making choices,
- learning,
- putting common ground.

Three elements were defined together: 1. Topic; 2. Ground rules; 3. A process and facilitator.

1. Topic

The dialogue started with choosing the right topic. Students named a few: - modern philosophy in the context of new politics, - church history in B&H after the World War 1, and - interreligious dialogue in B&H today as three interesting topics they would like to consider. All topics were needed for preparing exam or writing seminars. In the next step they agreed interreligious dialogue is the topic they would like to research first because they need it for the studies and writing papers and did not yet have any starting point for papers on this particular topic.

2. Ground rules

We agreed that there should be some rules defined regarding workshop process, rules being:

- Open-mindedness – listening and respecting all points of view.
- Acceptance – suspend judgement as best possible.

Curiosity – seek to understand rather than persuade.
Discovery – question assumptions, looking for new insights.
Sincerity – speaking from heart and personal experience.
Brevity – going for honesty and depth, not going on and on.

3. A process and facilitator

Exploration – We agreed to use COBISS catalogue; subject headings were defined together.
Decision making and collaborative action – all decisions were made as joint work.

Pilot workshop experiences were positive. Students evaluated the practical assistance and research techniques that they learned and practiced with the highest rate. They were more than satisfied to take home finished product after – bibliography, tool for writing their papers. Positive experience also referred on exchanging experience why this part is considered to be very important to be implemented widely and to include students from other theologies into one workshop. Students on Catholic Theological Faculty UNSA are ready and willing to participate and learn from this kind of workshops.

Experience from this Pilot Project workshop got us into more clear position within answering questions related to library practice that refer to interreligious dialogue. First, we must understand that for interreligious dialogue to exist we must establish and work on dialogue no matter to the religious context. Then we can get into question like:

1. Who can be included in library practice in order to improve the dialogue between theological faculties?

Beside librarians, simply: Users. Not just they can but must be included actively. Regarding theologies we in the first place put students and professors, but also all researchers are indicative of ways to be considered for making better library practice.

2. How can students and professors become more involved in library practice concerning better dialogue?

Involving users into library practice we do for ones through taking many surveys and making them visible and after taking results into account for all practical issues. Results should be easy accessible, transparent and widely distributed. Further, different opportunities as workshops and educations as active trainings should be provided to all users. But more important for this matter would be making library places where opportunity for speaking their mind and openly sharing beliefs is given. Giving users time and space to share ideas is both, relevant for library practice, and encouraging for users to come more often and talk about problems and issues they have in the library but also about further problems within social engagements or activities. This kind of involvement will secure successful library engagements.

3. What can librarians do for better developing interreligious dialogue?

First of all we should become more aware of responsibility we have. Responsibility to users and to the society. That will lead to better understanding of today's role of the libraries as well of possibilities for involving and making small and big steps like just reading and writing and talking about certain subjects or writing papers and organizing workshops. Furthermore, insisting on cooperation is necessary for achieving dialogue. Cooperation should be also documented and distributed. Librarians can and must for this matter become more visible. In addition visibility is possible through social networks that must be included wisely and today are necessary.

To learn and to engage should therefore be academic librarian's mantra and therefore theology librarians included. Engagement in issues that community is grappling with, learning to know what topic is ripe for engagement. In B&H that is interreligious dialogue. We find this be the proper way for today's libraries, when libraries are user-guided and are accepting new educational duties, to be included into important issues and among all to successfully give their contribution to better interreligious dialogue.

Communication and cooperation for better library practice

To accomplish good library practice there should be developed dialog secured and the dialogue to be established here must be good communication and cooperation. It is notable how important communication and cooperation were for the purpose of this study. Today, library walls are erased and there is need for a global library which brings good communication and cooperation as necessities and to be crucial for all segments of good library practice. Interreligious dialogue as professor Gregory Baum writes, could be understood through two interconnected purposes, first as overcoming ignorance and prejudice, fostering mutual understanding among the religions, and second as discovering the values held in common by different religions and making possible cooperation in support of the common good.³⁸ Stressing out overcoming ignorance and prejudice, mutual understanding and discovering the values we can make a parallel with library social responsibilities. We believe that "...interreligious dialogue must listen to thoughtful secular thinkers to achieve its aim and purpose more effectively",³⁹ therefore librarians fostering efforts towards better interreligious dialogue must build library practice by netting all voices. While seeking to define those voices and ways to process them imperative of listening comes to the fore. Listening and understanding make the dialogue possible and in the outcome communication is reached.

The 17th-century philosophers, Justus Lupius and Hugo Grotius, proposed a universal social philosophy that demanded respect and justice for all human beings, without excluding anyone⁴⁰. Even though, we find ourselves today in many ways restricted, surrounded with limitations and broken human rights. This being unacceptable brings up necessity for the libraries to be places for free minds and institutions that must be given as opened places that welcome critic and dialogue of all separated voices. Imperative of listening alongside the ability of gathering diversities, again, implies strong communication and lead to diverse cooperation.

Various cooperation methods and new communication concepts we witness every day. Because all theories are vulnerable to time distortions librarians must be willing to be challenged by new user ideas and all present voices. In the concept of New Public Management "the social responsibility of libraries to develop their activities without any kind of discrimination, places them as privileged asset for the development of the Information Society, as spaces of discussion and religious freedom."⁴¹ For every kind of freedom there must be good communication. Good example of communication and collaboration in B&H library practice regarding interreligious dialogue is notable within collaboration of 6 librarians from different institutions that resulted with subject selective bibliography titled *Freedom of Religion and Interreligious Relations: the Bibliography*. Although the focus was not interreligious dialogue it certainly was present and bibliography is used for searching related interreligious topics. This bibliography deserves attention as it is the only one of this kind produced for the last decade in B&H. Bibliography was published by Human Rights Center of Sarajevo University in 2012. and is online available <https://opservatorij.files.wordpress.com/2012/12/sloboda-vjeroispovijesti-i-mec491ureligijski-odnosi.pdf> and librarians included were from Human Rights Center of Sarajevo University and Faculty of Law University of Sarajevo. Also another significant achievement is *Bibliography of Vrhbosnensia 1997-2016*, published in *Vrhbosnensia* 21 (2017) by Catholic theological Faculty University of Sarajevo. This paper is also result of a collaboration between Faculty of Philosophy University of Sarajevo and the publisher – Catholic Theological Faculty University of Sarajevo. The *Bibliography of Vrhbosnensia* is online available but also very frequently used as printed.

³⁸See: Gregory BAUM, *Interreligious Dialogue Includes Listening to Secular Voices*, in: *Toronto Journal of Theology*, Vol. 32, No. 2, (2016), p. 363.

³⁹Ibid.

⁴⁰Ibid., p. 364

⁴¹Maria Beatriz MARQUES, *Interreligious Dialogue in Portuguese Libraries: a critical analysis and development prospects*. Paper presented at: IFLA WLIC 2017 – Wrocław, Poland – Libraries. Solidarity. Society. in Session 99 - Religions: Libraries and Dialogue, p.1

“Interreligious Dialogue is the only weapon in the contemporary world to fight the threats of terror from all over the world that affect Catholics, Protestants, Muslims, Buddhists, Hindus, agnostics, atheists and so on. Therefore, all initiatives developed by libraries in this context must take priority in all their communication strategies, regardless their target segment (youth, adults, students, teachers, politicians, ethnic and linguistic minorities, refugees, etc.), the added value of the Interreligious Dialogue for Peace in the world and for local communities.”⁴²

Author above cited, Maria Beatriz Marques, suggests that “communication strategies should be based on Market-oriented vision, understood not as a homogenous, abstract, and passive mass, but as a set of mind heart and spirit individuals who collaborate, individually or collectively, to transform their lives and the planet in a better world, who have cultural concerns and desires, and who seek something more than the material satisfaction of the past.”⁴³

As seen in the paper previously, good and continuous communication between theology librarians in B&H is not yet highly established. While there is a reasonable assumption that with well-coordinated cooperation between these libraries many great opportunities for the B&H dialogue can be brought up, this paper presents framework for building better future library communication between theologies in B&H based on seven steps suggested for communication strategy. This framework is considered to be starting point that should be further upgraded after implementation. The framework will be distributed to theology librarians in addition to discuss and evaluate its implementation.

COMMUNICATION PLAN⁴⁴

1. Determine the goals:
 - a) Make communication and cooperation between librarians better within all aspects.
 - b) Identify reasons why has there no such communication yet been accomplished.
2. Identify the target audience:
 - a) Librarians of theological libraries in B&H.
 - b) Librarians in all scientific community in B&H.
3. Determine the required resources:
 - a) Material: Surveys via email.
 - b) Human: Librarians employed in theological libraries.
Librarians in all libraries.
4. Message Definition:
Librarianship without borders: good cooperation make librarianship better and easier to do.
5. Determine Channels and Media:
Physical and virtual.
6. Budget:
Needed for meetings and seminars; organizing workshops.

⁴² Maria Beatriz MARQUES, Interreligious Dialogue in Portuguese Libraries: a critical analysis and development prospects. Paper presented at: IFLA WLIC 2017 – Wrocław, Poland – Libraries. Solidarity. Society. in Session 99 - Religions: Libraries and Dialogue, p.1.

⁴³Ibid.

⁴⁴ This plan of marketing concept is developed by Phillip Kotler, with ideas of the Western world and the contribution of two Indonesian authors, Hermawan Kartajaya and Iwan Setiawan, who know well the Eastern world, and it is based on the sustainable development of the human being and humanity in general.

7. Impact Assessment:

Well developed and sustainable cooperation between theological librarians in B&H based on open communication and exchanging ideas and dilemmas.

Expectations from developed communication within better library dialogue are considered to be numerous. Some would be: more opportunities for workshops and round tables, wider user community, gathering students, encouraging and engaging students, engaging librarians and improving daily library practice and bringing diversities in all segments of library practice. Therefore, within providing solid communication framework much is done for interreligious dialogue as well. Expectations from better library dialogue could be seen in general within the structure of three-level goals that can show deeper impact assessment. First-order goals in this goal formation would be individual ones: improved relations, improved democratic attitudes and skills and issue learning; second-order goals would be: transformed conflicts, individual and collective actions and improved institutional decision making; and third-order goals would be: improved community problem solving and increased civic capacity.⁴⁵

Communication for better publishing

Better communication and successful library dialogue is also considered to be guidance for improving and developing theological publishing. Production of books and all kind of other materials by theologians can benefit from comparative analysis conducted in libraries on user needs and their frequent inquiries. Shared and visible information on students difficulties of understanding particular subject presented in a particular book, or on statistic about the lack of certain subject needed, or on realized interlibrary loans – are valuable for publishing team. On the results of such analysis publisher can build good plan and produce publications which are needed. In that regard this paper brought brief review of theology publishing concerning interreligious dialogue. It is a brief review that aims to stimulate publishing on theologians and encourage them to consider the growing need for interreligious dialogue. As mentioned, there are five theologians in B&H: Islamic Theological Faculty University of Sarajevo, Catholic Theological Faculty University of Sarajevo, The Theological-Catechetical Institute in Mostar (affiliated to the Catholic Theological Faculty University of Sarajevo), Franciscan Theology in Sarajevo (affiliated to the Catholic Theological Faculty University of Zagreb) and Orthodox Theological Faculty "St. Basil of Ostrog" in Foča, University of Eastern Sarajevo. Each theology has significant publishing history and different experience and practice within publishing. Here we bring a brief introduction on each of them.

Islamic Theological Faculty University of Sarajevo (FIN UNSA) is considered to be the hair of the oldest Islamic educational institutions in B&H that were initiated during the Ottoman Empire (1463-1878) but also of those Islamic institutions of higher education that started during the Austro-Hungarian Monarchy. FIN UNSA was founded in 1977 and became a part of University of Sarajevo in 2013. Today, Islamic Theological Faculty UNSA is one of the most prestigious institution of higher education for Islam and Islamic culture in Europe.

Catholic Theological Faculty University of Sarajevo, founded in 1890, is considered to be the oldest institution of higher education in B&H following the systematic structure of higher education defined during the Austro-Hungarian Monarchy. The Faculty become part of University of Sarajevo in 2013.

Theological-Catechetical Institute in Mostar was founded in 1987 as a department of Vrhbosna Catholic Theology in Sarajevo (today Catholic Theological Faculty UNSA) in accordance with the requirements of the Second Vatican Council and the needs of the local Church for the spiritual and theological education of Catholic lay people. The library of the Institute is so far a small reference library.
Franciscan Theology in Sarajevo

⁴⁵Maria Beatriz MARQUES, Interreligious Dialogue in Portuguese Libraries: a critical analysis and development prospects. Paper presented at: IFLA WLIC 2017 – Wrocław, Poland – Libraries. Solidarity. Society. in Session 99 - Religions: Libraries and Dialogue, p. 11

Bosnian Franciscans have been continuously present on the soil of Bosnia and Herzegovina for more than seven centuries. As they are widely known for the great role in the enlightenment and the spread of literacy their educational achievements are very important. They started with opening schools in B&H in the mid of 19th century, but yet in 1944 they become a faculty.

Orthodox Theological Faculty "St. Basil of Ostrog" in Foča, University of Eastern Sarajevo was founded in 1994. Therefore is the youngest of four theologies.

Trying to recognize and review interreligious dialogue in publishing produced by five theologies in B&H this study took under consideration the last decade. For this research different approaches were used. As we are making an insight into the dialogue publishing and trying to stimulate further similar studies for this particular research we used online catalogues and did not consult card catalogues nor information that are not transparent and easily accessible on the web pages of theologies. Therefore, for this analysis online catalogues of theologies were used as well as acquisitions lists or files available on web.

The results of this overview was bibliography for which Guidelines for the Preparation of a Bibliography made by RUSA⁴⁶ was consulted. First 3 steps were followed and defined:

Purpose

Main subject is interreligious dialogue as it is one of the most user-defined topic inquiry on Catholic Theological Faculty UNSA that has no specific printed bibliography so far. Among user inquiries for the academic year 2016/2017 interreligious related topics were equally relevant as philosophy/church history in B&H/biblical studies. Of those topics interreligious dialogue has the weakest bibliographical support within theological publication production. Also, Master Study of interreligious dialogue presented previously in the paper, indicates growing interest in this topic.

After searching for literature of this kind for the interreligious dialogue using online catalogue available we did not find any similar publication, printed or digital.

Therefore, the need for such bibliography is evident.

The main goal is to build strong support for student and professors interested into dialogue within writing and researching interreligious dialogue.

Scope.

For the matter of making this overview online catalogues of theologies were searched.

| NAME OF THE THEOLOGY | ONLINE CATALOGUE |
|--|--|
| Islamic Theological Faculty University of Sarajevo | - |
| Catholic Theological Faculty University of Sarajevo | COBISS http://www.cobiss.ba/cobiss_bh-en.htm |
| Theological-Catechetical Institute in Mostar | Small library collection for only inner-use. |
| Franciscan Theology in Sarajevo | ZAKI s.zaki.com.hr/pages/search.aspx?&currentPage=1&searchById= |
| Orthodox Theological Faculty "St. Basil of Ostrog" in Foča | - |

Table 1: Online theological catalogues in B&H

From the Table 1 above can be seen only two of five theologies have online catalogue: Catholic Theological Faculty University of Sarajevo is a part of COBISS platform, Franciscan Theology in Sarajevo uses ZAKI online catalogue.

This search included all forms of printed and processed materials. But manually-operated catalogues were not considered.

⁴⁶ More about RUSA available on <http://www.ala.org/rusa/resources/guidelines/guidelinespreparation>

The subject of interreligious dialogue was widely taken into consideration.
 Time limitation was defined – 2008-2017.
 Spatial limitation was defined – Bosnia and Herzegovina.
 Language limitation was defined – Bosnian, Croatian, Serbian, English and German.

Methodology.

In B&H the common classification used on all university libraries is Universal Decimal Classification UDC. But having in mind that it is not rare case that librarians are using just notation for main classes and do not go into hierarchically expressive, searching based on UDC notation was not considered appropriate. Therefore, subject search was done using subject headings. Search criteria was combination of subject headings defined (interreligious dialogue, dialogue, Christianity, Islam, Judaism, ecumenism, religion) and each theology as publisher.

Results.

Results from this searching gave us partly an overview into theology publishing of interreligious dialogue materials. Important to stress up is: separate works and professor's publishing within other publishers was not taken into consideration for this particular search.

Islamic Theological Faculty UNSA: Materials available on COBISS and ZAKI were analysed. List of new books for the years 2010-2017 were analysed.

Cooperation with librarian was established for many further actions. Cooperation is welcomed and estimated as necessary for future actions.

Interlibrary loan defined as free service with no restrictions. Form the beginning of this year we provided 18 loans.

Catholic Theological Faculty UNSA: Materials available on COBISS and ZAKI were analysed. The name change of the faculty was considered.

Franciscan Theology in Sarajevo: Materials available on COBISS and ZAKI were analysed.

Cooperation with librarian was not completely established. In the library there is no professional librarian, but students educated by professor are in charged for running the library.

Interlibrary loan was theoretically approved but has not been implemented so far.

Orthodox Theological Faculty "St. Basil of Ostrog" in Foča

Materials available on COBISS and ZAKI were analysed.

Cooperation with librarian was not established.

Interlibrary loan was not accomplished.

| | 2008 | 2009 | 2010 | 2011 | 2012 | 2013 | 2014 | 2015 | 2016 | 2017 |
|--|------|------|------|------|------|------|------|------|------|------|
| FINUNSA | | | | | | | | | | |
| KBFUNSA | 2 | 2 | 1 | 4 | 4 | 7 | 4 | 3 | 5 | 5 |
| THEOLOGICAL- CATECHETICAL INSTITUTE IN MOSTAR | | | | | | | | | | |
| FRANCISCAN THEOLOGY SARAJEVO | 3 | 1 | 1 | 1 | 3 | 2 | | | | |
| ORTHODOX | | | | | 2 | | | | | |

Table 2: Results from searching online catalogues (main subject: interreligious dialogue)

As expected the results from this kind of insight in publishing from this particular search give us yet starting picture for implementation and dealing with interreligious dialogue within faculty efforts and practice. Results shows us there is not enough literacy printed by theologies to support deep researches

and academic discussions on this topic. Within the book publishing in B&H besides theologies interreligious dialogue is currently the most present within Center for Advanced Studies, Center for Interdisciplinary Studies, International Multi-religious Intercultural Center “Together”, El-Kalem, Center for Dialog “Vesaijja”, King Fahd Cultural Centre. Those publishers keep up with current topics in B&H as well as with contemporary publishing practice. But theological faculties reviewed in this study should put more effort in supporting the dialogue by giving it much more space in publishing production.

In conclusion, the challenge of facing the interreligious dialogue is big and possibilities to engage and be active are diverse. This study brought only an overview of efforts that should be more developed concerning theology libraries. As the Pope Benedict XVI in 2008 created an official space for dialogue with non-believers the Courtyard of the Gentiles, an allusion to the courtyard in Herod's temple of Jerusalem that welcomed non-Jewish or gentiles, as place to search for common itineraries, without shortcuts or distractions or disturbances and where listening becomes fundamental in spite of the differences, library experts should and must create pleasant courtyards – libraries as places for open and every kind of dialogue.

Acknowledgments

Interreligious dialogue is very important issue in Bosnia and Herzegovina today. Although library practice in Bosnia and Herzegovina is trying to follow modern library preferences and had made a big step towards 21st-century information science endeavours, awareness of the need for library social support is still not strongly developed and the lack of library cooperation that would result with solid support for interreligious dialogue is evident. Five theological libraries in Bosnia and Herzegovina have made very small steps so far within embracing library position within social engagements and social interference. On the other hand, three libraries have showed very big interest in future engagements and awareness of importance of interreligious dialogue as burning issue in B&H that should connect those libraries through various collaborations and workshops in the near future.

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Maria Beatriz MARQUES, *Interreligious Dialogue in Portuguese Libraries: a critical analysis and development prospects*, Paper presented at: IFLA WLIC 2017 – Wrocław, Poland – Libraries. Solidarity. Society. in Session 99 - Religions: Libraries and Dialogue 1-15.

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