

closer links to theological libraries and librarians throughout the world. For purposes of establishing criteria or standards for evaluating the content of the information that will be included and provided in the Global Information Village we must be intentional in relating to learned societies throughout the world that represent the academy. Our goal at this point is to find and maintain the "best of the best" for our customers, who ever they may be. Our second challenge will be to seek out sources of non-Western Christianity and world religions as we need to think inclusively about the diversity to be included in it.

Organization of the information in the field of religion on the Internet is our new challenge. The Internet itself provides us with a vehicle for not only maximizing our local resources, but a means to disseminate them in new and different ways to others who may not know of their existence.

Thank you for this opportunity to address the issue of maximizing library resources for theological study!

CONFERENCE PAPER

SHARING RESOURCES NATIONALLY: SOME PRACTICAL STRATEGIES

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Introduction

"There is a boy here who has five barley loaves and two fishes, but what is this among so many? Then Jesus took the loaves, gave thanks and distributed them to the people as they sat there. He did the same with the fishes and they had as much as they wanted" John 6: 9, 11-12.

Coralie Jenkin in her article *Library co-operation: if libraries can do it, they do it together*¹ said that whatever approach to co-operation libraries followed, the feeding of the five thousand should be the text. Taking this analogy further, I would like to suggest to you some practical strategies for sharing national resources and answering the question raised at the end of the article "How can we, through co-operation, make our resources sufficient for the multitudes?"

The boy with the original five barley loaves and two fishes can be equated to the individual library or resource centre, the multiplied loaves and fishes the national resources, collection management tools the baskets in which the loaves and fishes are carried for distribution to the multitudes - our internal and external clients, with the DNC Office, the guide in this co-operative venture of feeding the five thousand.

Loaves and fishes: resources in theological libraries

To begin with, what do the multitudes know about the loaves and fishes? How do theological libraries advertise their resources?

The April 1995 ANZTLA Newsletter included a compilation of statistics² from four main categories of theological libraries:

- † Those which provide clergy training, usually to degree or post-graduate qualifications;
- † Schools and training institutions which may offer degrees, but usually not post-graduate qualifications (i.e. Bible colleges, Missionary training institutions);
- † Do not have students (i.e. church administrative libraries, resource centres, parachurch organisations); and

¹ *Australian library journal*, vol 41, no 1, Feb 1992, p 69

² *ANZTLA Newsletter* No. 25, April 1995. (insert)

- † Combines two or more of the above functions or serves an additional function as well (i.e. teacher training).

These libraries provide a combined total of approx. 1,900,00 monographic, serial and non-book resources, with an average collection size of 31,560 to their customers. Two libraries hold more than 130,000 volumes each - Joint Theological College, Melbourne and Moore Theological College in Sydney, with another four holding more than 60,000 volumes each. These are Mount St Mary's College, Hawke's Bay, NZ, St Marks National Theological Centre, Canberra, New Norcia Library, WA, and Luther Campus, Adelaide.

Not unsurprisingly collections in theological libraries are strong in theology, church history, missions, philosophy and comparative religions. There are many important rare book collections including that of the Benedictine Monastery at New Norcia, WA, founded in 1846 by the Spanish Benedictine, Rosando Salvado. However, the unique resources of theological libraries are not generally known to the wider library community. Of the 59 libraries surveyed, seven added their holdings to the National Bibliographical Database and a further seventeen make their resources available through interlibrary loan.

Further information on the "loaves and fishes" of theological and other libraries holding collections of religion and theology can be found in *Collections of religion and theology in Australia and New Zealand* compiled and edited by Coralie Jenkin and published by AUSLIB Press in 1992. This publication was compiled to assist in the location of religious and theological materials held in 320 libraries in Australia and New Zealand and includes collections held by bodies which define themselves as religions, and collections held in academic, public, state and national libraries. Primary and secondary school, hospital and church libraries and bookshops, personal libraries, libraries which are not open to the public, and archives are not included.

The *Australasian union list of serials in theological collections* compiled by Hans Arns, is a resource directory which brings together information on the locations and holdings of theological journals from 85 libraries in Australia and New Zealand. Much of this information is not available from any other source.

For libraries with access to the Internet fishing in international waters can net you such fish as the *APS research guide to resources to theological and religious studies*³, *not just Bibles: a guide to Christian resources on the Net*⁴, and *Catholic Resources on the Net*⁵. Closer to home, we can find information about the Benedictine Monastery Library at New Norcia⁶. Trevis Lawton, in his paper *Religious libraries in cyberspace*⁷, referred to the Internet as the ideal reference tool for the use of religion libraries - the computer version of distributed information. As libraries face the future in a networked world, they will have to operate in a transition environment, covering the continued publication of print information as well as the growth of electronic information, with increasing emphasis being placed on access to information by the customer, whatever the location.

The Baskets: collection management tools

Stage one in the process of sharing resources nationally has been completed - we know that theological libraries have unique hidden resources, we know where these libraries are located, and if we have access to AULOTS, we can find a particular journal. Before proceeding to the next stage, libraries need to manage their collections so that the needs of the customers may be met as completely, efficiently and economically as possible. Collection management tools such as Conspectus, collection development policies and co-operative agreements are the baskets in which you will co-operatively organise your loaves and fishes for distribution to the multitudes. The DNC Office is actively working with groups such as the Australia and New Zealand

³ Faculty of Theology, University of St Michael's College, Toronto, Canada. URL:

<http://www.utoronto.ca/stmikes/theobook.html>

⁴ Institute for Christian Leadership, USA. URL: <http://www.iclnet.org/pub/resources/christian-resources.html>

⁵ Carnegie Mellon University, Pittsburgh, PA, USA. URL:

<http://www.cs.cmu.edu/Web/People/spok/catholic.html>

⁶ URL: <http://stour.net.au/heritage/nnl.html>

⁷ *ANZTLA Newsletter* No. 23, August 1994, p.32-41

Theological Libraries Association, to help them provide better services to their customers in an efficient and effective way through the development of collection management tools, leading to the sharing of national resources.

For each of these collection management tools, we will examine the benefits, the support from the DNC Office, and how resources can be shared nationally to achieve results.

Conspectus

Conspectus is a standardised, internationally recognised, method of evaluation which provides a formula for identifying the strengths and weaknesses of a collection, and which non-librarians find easy to understand. Through input of assessment data into the Australian Conspectus Database, which contains assessment records from 44 participating libraries, including St Marks National Theological Centre in Canberra, you inform other libraries about your collection strengths and your unique collections and as a result add more loaves and fishes to a distributed national theological collection. Further information about assessment of collections using Conspectus and the Australian Conspectus Database is available in *The Australian Conspectus Manual* and *An Introduction to the Australian Conspectus*

Benefits

There are a number of benefits to undertaking Conspectus, of which I will mention a few:

- † It shows your organisation, or governing body, precisely where the collection is going in relation to its missions and goals;
- † Library staff will increase their knowledge of collections, resources and services;
- † It provides a framework for other library planning activities such as collection development policies, acquisition plans, strategic plans and operational plans;
- † It defines the strengths and weaknesses which need to be addressed in collection development;
- † It provides an easy tool for customers to understand the quality of the collection;
- † It can be used in library impact statements to show the effect on the collection of curriculum changes;
- † It can assist scholars and researchers in planning their use and visits to other key collections in their area of specialisation; and
- † It provides the information foundation for co-operative collection activities with other libraries.

As anyone who has undertaken Conspectus will tell you, one cannot deny that there are real costs incurred - at the planning stage, at the implementation stage at the assessment stage and in terms of resources. However, it is the most significant of collection management activities since it defines current collection strengths, acquisition commitments, and goal levels for inclusion in collection development policies and collecting agreements and the process can also include a range of other necessary activities such as weeding, shelf checking, preservation and binding and revision of storage capacity.

I realise that, as libraries with limited resources at your disposal, it is always difficult to find extra resources for any collection management activity but you need to know who you are, and where your collection is going. To survive and develop in a climate of static or shrinking budgets and rising costs, you need to be able to clearly indicate that you are meeting your customers needs efficiently with the resources available. Conspectus provides librarians and customers with quantifiable indicators of the adequacy of their collections. Administrators seldom have the time to grasp the fine points of collection assessment but they can readily appreciate that a 'good' collection is Level 3b and a very poor one is Level 1b. At the end of the day, the core management issues which libraries need to address are:

NOT knowing your collection can have a high opportunity cost - higher than the cost of active collection management;

and
Can you afford not to know the strengths and weaknesses of your collections and their direction, and be able to articulate these to your customers in an easily understandable way?

The *Conspectus* motto is **Conspectus is not an expense, it's an investment in continuous collection management.**

Support from the DNC Office

What support does the DNC Office give to libraries who wish to undertake *Conspectus*? It provides:

- ✦ information and documentation on how to assess collections using *Conspectus*;
- ✦ links to other libraries who have used *Conspectus* and who could offer support in the implementation process;
- ✦ comparative reports which show the assessment data from other libraries whose data has been input into the Australian *Conspectus* Database. At the moment fourteen libraries have completed assessments for the Philosophy and Religion Division of *Conspectus*. (reports can be for either broad topics such as Religion or specific topics such as Christian theology); and
- ✦ it answers enquiries about *Conspectus* - either directly or through network discussion lists such as our own DNC-L or *conspectusnet* which is run from WLN in Seattle, USA.

Sharing resources nationally

Some of you might be thinking, "That's all very well, but how can I do it on my own?" My answer is - by working together, great success can be achieved. ANZTLA, using its existing co-operative infrastructure, and its organisation into state chapters, could work together to ease the burden on individual libraries by addressing the issues of skill and cost involved in undertaking *Conspectus*. Group training processes in the assessment process could be held, run by staff from libraries who have already received training; group support could be provided in the evaluation process; a central theological *Conspectus* database could be maintained in each state with joint purchase of the software, central inputting of data for contributing libraries, and exporting of data on disc for input into the Australian *Conspectus* Database.

Collection Development Policies

The next collection management I wish to discuss is the collection development policy. This provides a framework for library staff to identify the needs of customers, think through library goals, commit themselves to these goals, and establish priorities for allocating funds.

Benefits

Some of the reasons that libraries compile collection development policies are:

- ✦ They relate the goals and missions of the library to the goals and missions of the institution;
- ✦ they inform customers, administrators and other libraries of the scope and nature of the existing collection and the plans for continuing development;
- ✦ they set the standard for selection, weeding, and preservation of material for the collection;
- ✦ they can be reviewed regularly and updated in response to the changing needs of library customers;

- ✦ they provide the pattern and framework to ease the transition from one library manager to the next; and
- ✦ they provide the basis for co-operative acquisitions, collection development and management between libraries at local, regional and national level.

A collection development policy will include information relating to the library's collections including relationship of the collection to the mission of the organisation; the purpose of the collection development policy; the clientele served and access to the collection; the subject areas in which the library collects, selection, withdrawal and preservation principles; co-operative relations with other libraries, and a review process.

Support from the DNC Office

In order that other libraries might be encouraged and assisted to prepare collection development policies the DNC Office has established a clearinghouse of collection development policies, including both print and electronic versions, which is located at the National Library. These collection development policies are catalogued onto the NBD, and made available through inter library loan. A complete list of policies held is available from the DNC Office or through the DNC Office Home Page on the National Library Webserver.

The DNC Office package on collection development policies includes the ACLIS *Guidelines for the preparation of a collection development policy*, information on the purpose of a collection development policy and the content of a collection policy statement, a bibliography on writing a policy, and examples from existing policies.

Sharing resources nationally

The DNC Clearinghouse already contains four collection development policies from theological libraries. These are St Mark's National Theological Centre in Canberra, the Joint Theological College in Melbourne, the Sydney College of Divinity, and the latest addition - the Rabbi Falk Library at the Great Synagogue in Sydney. Libraries who are commencing or who are thinking about formulating a collection development policy might like to contact these libraries with the purpose of sharing their experiences, and to obtain peer support in the preparation process. Alternatively, libraries within the same geographical vicinity might like to follow the example of the member institutions of the Sydney College of Divinity whose joint collection development policy includes the separate policies of all members in one volume.

Co-operative agreements

Barbara Frame, in the article *Lifting the lid on co-operative collection development*³ says that 'co-operative collection development is something that we have to take very seriously..... We see it as the only way, in a climate of static or shrinking budgets and rising costs, that we can meet the increasing needs of the people that we are in business to serve'. And so we come to the final basket in which we are going to carry our loaves and fishes - the co-operative agreement.

Benefits

Why should libraries enter into co-operative agreements?

- ✦ they formalise co-operative arrangements between libraries;
- ✦ libraries can base collecting decisions on a knowledge of collection strengths and intentions of other libraries;

³ ANZTLA Newsletter No. 17, August 1992. p27-30

- † they record libraries' intentions for collecting, preserving, and making available collections in designated subjects; and
- † they bind the organisation, rather than the library, into clearly defined collaborative relationships of mutual benefit.

The basic elements of any co-operative agreement are:

- † the names of the organisations involved;
- † the content, format and collection levels of material collected by each organisation; access arrangements;
- † period of time covered by the agreement;
- † mechanisms for making suggestions and recommendations between libraries; and
- † an evaluation process.

Types of co-operative agreements which might be entered into by theological libraries include:

- † Regional - e.g. Western Australia, Adelaide;
- † Denominational - e.g. Catholic, Protestant;
- † Libraries with similar customers - e.g. Seminaries, Bible Colleges, Universities; and
- † Subject-based - e.g. comparative religion, hymnology.

Support from the DNC Office

Once again support in the process is available from the DNC Office. Copies of the *ACLIS Guidelines for collecting and access agreements* and existing agreements are available, information on similar co-operative agreements, either ratified or in process, can be provided, and we can provide comments on draft agreements if requested.

Sharing resources nationally

Trevor Zweck in his editorial to the May 1994 issue of the ANZTLA Newsletter, which was devoted to interlibrary cooperation, said that "The concept of a Distributed National Collection is one that relies on cooperation on a very large scale, and a national collection in religion is one that the Association is being urged to look at very carefully"⁹ The benefits of sharing your resources nationally through active cooperation, include access to a wide range of resources, improved collections, better service to users, better use of resources, technology and time, and working with other librarians.¹⁰

Libraries in Sydney, Adelaide and Western Australia have already entered into co-operative arrangements. As previously mentioned, the Sydney College of Divinity prepared a joint collection development policy to:

- † raise awareness of the areas of specialisation in the various libraries, and to maximise their use by faculty and students;
- † maximise the benefits gained from limited financial resources by avoiding duplication of specialist materials;

⁹ ANZTLA Newsletter No. 22, May 1994. p.1

¹⁰ Jenkin, Coralie. *Australian Library Journal*, vol. 41, no. 1, Feb. 1992. p.65

- ✦ provide foci for resources for post-graduate studies, and enhance the interdependence of the constituent Member Institutions of the Sydney College of Divinity; and
- ✦ raise awareness of the resources offered to the Church as a whole and to the general community, and to play our part in the Distributed National Collection.¹¹

The Adelaide College of Divinity has informal cooperation in the area of serial subscriptions and cancellations, and the acquisition of expensive monographs and reference works. Formal cooperation exists in the form of reciprocal borrowing rights with the supply of joint library cards for a fee of \$20. Funds raised are distributed to each college and used to offset costs¹². In Western Australia, members of the WA Chapter of ANZTLA publish a guide to all member libraries, produce an annual list of serial holdings, maintain a database for expensive monographs, and rotate meetings between member libraries to share information, ideas and useful tips. A Joint Working Party has been established to examine areas of cooperation between the three Catholic Libraries in the Chapter¹³.

Co-operative efforts will help you to provide your customers with much better library resources than if you continue to work independently. By sharing resources nationally, you will help the distribution of the loaves and fishes to the multitudes.

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¹¹ Sydney College of Divinity. *Joint collection development policy...* 1992. p.1.

¹² *ANZTLA Newsletter* No. 22, May 1994. p. 22-23

¹³ *ANZTLA Newsletter* No. 22, May 1994. p. 19-21