

The ANZTLA **E**Journal

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Welcome to the eleventh issue of *The ANZTLA EJournal* – the official serial publication of the Australian and New Zealand Theological Library Association. *The ANZTLA EJournal* is indexed in the Australasian Religion Index (ARI).

Of Making Many Books There is No End was the theme of the conference from which these papers emerged. Like their ancient counterparts, the contributors to this issue are adding to the accumulated wisdom of the Judeo-Christian tradition that extends deep into our shared past, as well as addressing the emerging challenges of our current time and place.

Eve James

Editor

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Conference Summary

by Philip Harvey



The outgoing President's Summary of the Twenty-Eighth ANZTLA Conference, held at Immanuel College, Novar Gardens, Adelaide, South Australia, from Thursday 4th to Sunday 7th July, 2013.

Jenny Clarke, presenter and UNILINC representative (Youthworks College) gave this year's pre-conference cataloguing session on Resource Description and Access. Curiously, RDA became the new international rules on April Fools' Day. Jenny assured us that the world will not end if we don't instantly switch to RDA; we can go



“Her definition of Jewish denominations raised eyebrows: ‘At an Orthodox wedding the mother-in-law can be pregnant. At a Reformed wedding the bride can be pregnant. At a Progressive wedding the rabbi can be pregnant.’”

on with AACR2, if we wish. There are a whole lot of new tags, we were told, well actually about five or six. Of the making of rules there is no end, and then they change all the terms. And then there are differences: abbreviations have gone, likewise the holy “rule of three” with author entries. Tags have starting shifting, too. Publication, for example, is now 264, the copyright date alone at 264 Indicator 4. In one fell swoop 260 is obsolete. There are no prescribed sources from the work, only preferred sources. No wonder debate rages on the lists and blogs. We have to spell out all abbreviations, which was why it was nice to hear Jenny insist on making “local decisions” in our cataloguing room. If you do nothing else with RDA headings, Jenny advised, certainly try to rewrite the Bible.

Professor Ghil’ad Zuckermann (University of Adelaide) had other ideas about the Bible in his keynote address *Let My People Know*. Does the Hebrew Bible need to be translated into Israeli? Israeli, or Revived Hebrew, is Ghil’ad’s name for Modern Hebrew. Can Israelis understand the Book of Isaiah? Not possible, he thinks, because the language of modern Israel is not Biblical Hebrew. It is like a modern English reader being given Chaucer to read straight, as though Chaucer were modern English. Ghil’ad is a man with a cause, both for the past language of Biblical Hebrew and the hybrid language Revised Hebrew. Not surprisingly perhaps, he has created dispute in Israel itself, a country where, as he put it with some irony, “emotions run high.” Ghil’ad quoted Russell Hoban: “Language is a whole palimpsest of human effort and history.” We were warned not to confuse Russell Hoban with Russell Hogan, let alone Russell Bogan.

Artlab is a hospital for damaged cultural objects. Many delegates on Friday morning were led through the wards. We saw broken-backed books being repaired, ruined cloth Union banners being sewn together again, fractured picture frames being replastered. The staff had an elevated sense of purpose, we felt, as we descended again in the huge elevator. Thereafter all tours met up at the Beit Shalom Synagogue, which is home for the worshipping community of Adelaide Jews. Rabbi Shoshana Kaminsky has a sunny disposition, though warned that if she coughed too much she might die, “but not here.” Jewish humour was never far off. During her presentation of favourite books she started coughing again: “I should just quit now!” Her definition of Jewish denominations raised eyebrows: “At an Orthodox wedding the mother-in-law can be pregnant. At a Reformed wedding the bride can be pregnant. At a Progressive wedding the rabbi can be pregnant.” A seminar followed next door in the Synagogue on interreligious dialogue, conducted by Rabbi Kaminsky, Professor Stephen Downs (Flinders University), Trevor Schaefer (Australian Lutheran College, Adelaide), and yours truly (Carmelite Library, Melbourne).

“David even gave a suggested model of change for ANZTLA in these four key areas: technological, multicultural, consumer culture, generational.”



That afternoon, back at Immanuel College, Hilary Regan (Australian Theology Forum) introduced us to the project called *The Bible and the Traditions* emanating from the École Biblique in Jerusalem. Of the making of translations there is no end, which is why ATF is setting up a fund from translations of titles coming out of that project. As happened elsewhere in the conference, delegates were handed lots of bump for their satchels, to be the object of discernment back home next week.

How do we manage with cultural change? asked David Turnbull (Tabor Adelaide). Cultural intelligence is one response, the capability to function effectively across various cultural contexts (national, ethnic, organizational, religious). It's about putting yourself in their position, asking why others do what they do. It's about knowing how to deal with pop music suddenly jingling through the school PA system in the middle of the presentation. Dr David Wescombe-Down (also Tabor) was a self-confessed interloper and gamechanger who drew attention to different kinds of change: global, sector, delivery, and discipline change. We guessed the main reason for lack of understanding of change: lack of communication is the main offender, every time. It's not time to be an ostrich. We are in the position to be making plans. We can be at the table, communicating, making the changes. David even gave a suggested model of change for ANZTLA in these four key areas: technological, multicultural, consumer culture, generational. Some things for the incoming Board to wrestle with! Gavin Glenn spoke on the multicultural expectations of the Camden Library at Parramatta and Judith Bright on the bicultural expectations placed on the Kinder Library in Auckland.

“The assessment of their discovery layer was a recent project. Who doesn’t use ebooks? they asked. Two main reasons stood out: many users simply don’t know where to find the ebooks in the Library and many users prefer print.”



Do we purchase ebooks or buy licenses? What loan periods do we set against the cost of loan periods? Nathan Hobby (Vose Seminary) has been impressed by search functionality in Ebook Library and its Demand-Driven Acquisition options. He has found the system guides his searches. How often do we find this happening these days online with extended bibliographies? Due to authentication difficulties at the user end, on the other hand, the Library decided to allocate its own usernames and passwords. Ten percent or so of books currently loaned are ebooks at Vose. Nathan expects this to increase to 20% in the next year. Ebooks will remain a supplement to print books for say the next ten years. Deb Zott and Aliese Millington (Flinders University Library) admit ebooks look like a “big behemoth thing”, but don’t have to. Ebooks in tens of thousands are being added to their collection, which Deb and Aliese monitor for use. The assessment of their discovery layer was a recent project. Who doesn’t use ebooks? they asked. Two main reasons stood out: many users simply don’t know where to find the ebooks in the Library and many users prefer print. Flinders has started an ebook awareness program. They used zesty lemon yellow for their questionnaire. Data is being collected, followed by follows-ups, followed by analysis, followed by more questions, followed by what next?

Next morning, battling loud holiday worksite noise, Matt James Gray (Tabor Adelaide) talked about web research. There are hard resources, which are downloadable and soft resources, which can be accessed direct on the net. We were given lots of amazing places to find texts: Christian Classics Electronic Library, archive.org, Google Books. There is a whole world of freebies out there. Matt even waved a plastic card in the air declaring “This is the National Library of Australia!” It was his NLA Resources e-card, ticket to even more freebies than can be dreamt of. Then Rosanna Morales (Garratt Publishing) gave as an example of a religious publisher challenge

“The whole publishing scene is highly competitive and shifting fast.”

the fact that there are 43 different curricula across the dioceses of Australia. Cultural intelligence might ask, can't all those dioceses do a bit more communicating? This is quite a complex picture, so what to do? Rosanna took us through the pre-publication process: choice of cover, page design, editorial permission, printing, marketing. For local distribution Garratt prints in China, for global distribution, print-on-demand. The whole publishing scene is highly competitive and shifting fast. The final speaker in the first Saturday session was researcher Marisa Young. She warned that collaboration is the buzz word today in information management. Print and digital must work together, sorry, collaborate. Research requires talking to the right people, otherwise known as collaborating, which can sometimes lead to fluke meetings that redirect the whole project, all experiences close to Marisa. Researchers need material in whatever media carries the relevance, which is how she got three doses of conjunctivitis reading 19th century microfilms. In her study of Adelaide Anglican clergy Marisa has discovered she still needs books in order to find what she is looking for online. She has found what she needs on Trove by reference to an old thesis list of South Australian clergy short biographies. Old and new media collaborate together.

Pam Zweck-Silcock (Australian Lutheran College, Adelaide) claimed that of volunteers there is no end and what we need is a coordinator of the coordinators. Volunteers in our libraries see it as part of their vocation. We need to be aware of our legal responsibilities toward our volunteers, who in fact are treated as 'workers' with a duty of care by the organization. We need to know about the national standards, police checks, &c. Lynn Pryor (Library Consultant, South Pacific Association of Theological Schools) invited us to think about using our 'retardment' being a volunteer in libraries here or overseas, or even our long service leave. We toured the world with Lynn, seeing her troubleshooting in short-term jobs in Africa, Australia, Asia, and the Pacific. Where next? Lynn made it



look exhilarating, but reminded us to be worded up on facilities, costs, medicine. The cross-cultural experience is great and you can greatly help the people you work with, she said. A productive panel session ensued where delegates could weigh up the positives of having volunteers like Evelyn Experienced or Terry Takes-Instruction (compound surname) against the negatives of dealing with Desi

“A productive panel session ensued where delegates could weigh up the positives of having volunteers like Evelyn Experienced or Terry Takes-Instruction (compound surname) against the negatives of dealing with Desi Double, Andy Acquaintance, or Chris Control.”

Double, Andy Acquaintance, or Chris Control. On Saturday we were introduced to the work of Jackson Ray at Fulton College in Fiji and were re-introduced to Jackson’s work on Sunday. Jackson and Lynn gave a presentation on libraries in the Pacific, the region to which ANZTLA dedicates resources outside of Australia and New Zealand.

Sunday morning we heard from our new President, Kerrie Stevens (Harvest Bible College, Melbourne), about why we are special, in fact especially special. Both our subject and our collections make us special, by definition. Kerrie’s list of synonyms for ‘special’ not only resonated with many but went for about two minutes. This knowledge should edify and inspire us in our work places. Hayley Evers (Adelaide Theological Library) warned us that much information wears the body; this is also known as infobesity or Information Fatigue Syndrome. We need to determine the nature and extent of information needed: define, locate, select, organise, present, assess. Half way through her presentation information started buzzing at Hayley’s phone on the

podium. Is there any escape? It’s our choice. Rachael Bahl (Australian Catholic University) got delegates to swear that they would not blame ACU for their incipient pin-addiction. Pinterest is “the hottest website” (CNN) and is about pinning down your favourite interests

on the internet. This is an addiction with lots of sensory experience, but be warned you can also have a bad trip when you encounter Copyright. As Neil the Hippie from the Young Ones would lament, “Oh no! Copyright! What a bummer, man.” Pinterest is infectious as well as being good for curation and research.

It is impossible to know what to include of a negative nature on this year’s Evaluation Form. Everyone in Adelaide did a remarkable job of bringing together a wealth of speakers and topics, venues and outings. ANZTLA must thank though in particular the South Australian Conference Committee: Wendy Davis (the indomitable and mercurial convenor), Barbara Cooper, Trevor Schaefer, Hayley Evers, Susan Melhuish, Sue Ryan, Liz Bor, and Katrina Dal Lago. The Association should also take note in future conference planning of the Committee’s outstanding pre-conference publicity machine, whether on the ANZTLA Forum with every kind of communication, in print, or online on the website. It is no wonder they were ready at a moment’s notice with Plan B and Plan C.



Of Making Many Books There is No End ... and Much Cataloguing Wearies the Body:

RDA in ANZTLA Libraries Workshop

by Jenny Clarke

This is the “speaker’s” version of the ANZTLA Conference RDA workshop presentation. The slides used are not available for publishing in the journal but I’m happy to pass on the Cheat Sheet distributed at the conference to ANZTLA members and also answer any questions as they arise for any ANZTLA libraries implementing RDA.



This workshop is intended mostly for those who are cataloguing at the moment. It assumes you are using a MARC based system and are basically familiar with AACR2. For the next hour or so, I will go through the main changes between Resource Description and Access (RDA) and Anglo American Cataloguing Rules 2nd ed (AACR2r) and try to cover the ordinary things a cataloguer needs to know. (The *Cheat Sheet*, which should be on your chair, is a 4 page distillation of what I’ll cover). After tea we will work in groups on some standard MARC records marking up the changes needed to convert an existing record from one set of rules to the other.

“RDA only affects the rules for what goes into a catalogue record (or the metadata for a webpage). It uses some new MARC tags but it doesn’t replace MARC21. For some of you, if your current system cannot accept or work with the new tags, you really can’t fully adopt the new standard. The world will not end if you choose to stay with AACR2.”

What is RDA?

Firstly, for those of you who are coming to this cold, RDA is the new set of cataloguing rules that finally! became the international descriptive standard on April 1 this year. From that date, all new cataloguing from the major libraries like Library of Congress, National Library of Australia, National Library of New Zealand, the British Library, National Library of Canada uses RDA. Libraries Australia and OCLC now prefer RDA records over AACR2 ones.

RDA only affects the rules for what goes into a catalogue record (or the metadata for a webpage). It uses some new MARC tags but it doesn’t replace MARC21. For some of you, if your current system cannot accept or work with the new tags, you really can’t fully adopt the new standard. The world will not end if you choose to stay with AACR2. You can still download records from the major agencies; you will just need to change some of the tagging once you load them. You can still contribute your records back to union catalogues like Libraries Australia and TePuna.

Eventually it will become more expensive for you to remain on the old standard and you should ensure any new library system you adopt can handle RDA, but my guess is that time is a few years away. I recommend you adopt the new rules affecting access points / authorised headings now. “Hybrid” records (AACR2 records with some RDA features) and “Hybrid” catalogues (some full RDA, some hybrid, some AACR2 records) will really be the norm for most of the library world for the foreseeable future.

The rules for RDA are in an online subscription product known as the *RDA Toolkit* <http://rdatoolkit.org/>. There is a loose-leaf print version but the online version is superior.

This website links to authoritative examples of RDA in use: <http://www.loc.gov/catworkshop/RDA%20training%20materials/SCT%20RDA%20Records%20TG/index.html>

What is different?

Underlying theory and terms

Get ready for lots of jargon, just let it wash over you, eventually it will become familiar.

RDA is based on a theoretical framework known as Functional Requirements for Bibliographic Records (FRBR – pronounced Ferber) and Functional Requirements for Authority Data (FRAD).

The core of FRBR is 3 types of Entities

Group 1 Entities - product of intellectual or artistic endeavour

- Work – a distinct intellectual or artistic creation

This is the *idea* in abstract

- Expression – the realization of a work

This is what the idea became in substance - A book? A painting? A speech? A translation or adaptation of someone else’s work?



“There are no prescribed sources, there are preferred sources (such as title page) and any part of the resource can be used if the preferred source does not contain the information needed. In general, if the information is anywhere on the item it is OK to use.”

- **Manifestation**—physical embodiment of an expression of a work
This is the publishing run for book where there are lots of them the same – most of our cataloguing work is at this level and in most cases the one MARC record will be describing bits of all the above levels
- **Item** – example of a manifestation
This is your copy, with its stamps and barcode and shelf number

Group 2 Entities – those responsible for Group 1 things –

- **Person** – e.g. a personal author or editor or illustrator
- **Family** – e.g. a family archive
- **Corporate body** – e.g. the issuer of an annual report, a conference committee, a publisher

Group 3 Entities – subjects of Group 1 things –

- **Concept**
- **Object**
- **Event**

You can safely ignore group 3, the RDA section is not even written and *Library of Congress Subject Headings* remain the norm.

You only need to pay attention to subject headings that are really a Group 1 or a Group 2 entity. The new rules cover the subject headings for a book of the bible (Group 1 work, 630) or a biography of a saint (Group 2 person, 600) but have no impact on a concept like Grace or Theology (650).

RDA introduces other terms too. In AACR2 there are 3 levels of description (level 2 is the normal minimum level for a finished record) but RDA is more interested in **Core** and **Non core elements** than the record as a whole. In RDA a minimum level record contains all the relevant Core elements. More than this is optional and expected if it helps your user. The most helpful list of what is the accepted Core Standard for Australian libraries can be found at: <http://www.nla.gov.au/librariesaustralia/services/cataloguing/standards/required-data-elements/>

Headings and terms like Author main entry or added title entry are now **access points**. The authorised form of someone’s name is the **preferred name**. Uniform title is now **preferred title**. There are no prescribed sources, there are **preferred sources** (such as title page) and any part of the resource can be used if the preferred source does not contain the information needed. In general, if the information is anywhere on the item it is OK to use. Square brackets are only used now for information you sourced outside any part of the item itself (e.g. from the web, publisher’s catalogue, your knowledge, best guess etc).

RDA places strong emphasis on spelling out **relationships**. AACR2 records the fact that a relationship exists, such as this is the author, this is the editor, but RDA encourages the use of **relationship designators** (\$e after a heading).



“Very few abbreviations are used in RDA. You only use abbreviations if that is how the data is presented on the source.”

Transcribe more, abbreviate less

It is now the norm to transcribe everything from the 245 (title) to the end of the 490 (series) exactly as it appears on the item.

When RDA was first released in 2010 it looked as though it required you to copy the title information in capitals if that was how it appeared. This is no longer required – though you can choose to do this if you want.

For statements of responsibility (245 \$c) transcribe as it appears,
 e.g. foreword by the late Dr Leon Goldman.
 by the Reverend R.M. Dickey

Treat a noun phrase associated with a statement of responsibility as part of it,
 e.g. 245 10 \$a People of the Bible /\$c dramatised adaptations by Barry Campbell
 (in AACR2 was \$b dramatised adaptations / \$c by Barry Campbell)

Very few abbreviations are used in RDA. You only use abbreviations if that is how the data is presented on the source.

If the Source reads: Second edition

AACR2: 2nd ed.

RDA: Second edition

If the Source reads Second ed.

AACR2: 2nd ed.

RDA: Second ed.

Abbreviations are no longer used in Publication details and you enter the Publisher’s name as it appears on the source.

If the Source reads: Department of Theology, University of Victoria, Victoria, British Columbia, Canada

AACR2: \$a Victoria, B.C. : \$b Dept. of Theology, University of Victoria, \$c 1979

RDA: \$a Victoria, British Columbia, Canada : \$b Department of Theology, University of Victoria, \$c 1979

In the above example note that Dept. is now spelled out and British Columbia and Canada are both included because that is how they appear on the source.

If the Source reads: Department of Theology, ACU, Strathfield

AACR2: \$a Strathfield, N.S.W. : \$b Dept. of Theology, Australian Catholic University, \$c 1999

RDA: \$a Strathfield : \$b Department of Theology, ACU, \$c 1999

In this example, NSW does not appear on the source so it is not included in the publication details and it could only be abbreviated if that was how it appeared. (The rules are different for Access points / Headings. This just applies to the transcribed/descriptive parts of a record).

A recent rule change means you can include a larger jurisdiction if it is needed for identification or to help your users. If your system does not include 008 codes which cover this, you may want to adopt this option. (Most libraries are not).

So if the source reads Perth and your users may think the resource is Scottish:

AACR2: \$a Perth, W.A.

RDA: \$a Perth

RDA (opt): \$a Perth [Western Australia]

“If a title alone is very unhelpful, no longer supply extra information like [proceedings] or [program] in the title. If you have the ANZTLA Conference proceedings, the ANZTLA Conference poster and the ANZTLA Conference programme and each of them have just ANZTLA Conference as the title, this is how the title will appear in each record.”

The AACR2 Latin abbreviations have been dropped.

For unknown place of publication,

AACR2: \$a [S.l.]

RDA: \$a [Place of publication not identified]

For unknown publisher,

AACR2: \$b [s.n.]

RDA: \$b [publisher not identified]

For unknown dates, [n.d.] in AACR2, you can use [no date] but RDA strongly encourages you to supply whatever date information you can. Your guess will help someone looking at it a century from now. For example, use

between [date] and [date]

not before [date]

not after [date]

[date?]

264 1 \$a [Place of publication not identified] : \$b [publisher not identified], \$c [2012?]

Mistakes

Transcribe inaccuracies as they appear.

If the source reads: Escatology for theologians

AACR2: 245 10 \$a Escatology [sic] for theologians

RDA: 245 10 \$a Escatology for theologians

246 1_ \$i Title should read: \$a Eschatology for theologians

(or use a note if your system cannot use \$i)

If a title alone is very unhelpful, no longer supply extra information like [proceedings] or [program] in the title. If you have the ANZTLA Conference proceedings, the ANZTLA Conference poster and the ANZTLA Conference programme and each of them have just *ANZTLA Conference* as the title, this is how the title will appear in each record.

No more rule of three

Another sensible change is that the *Rule of three* is gone. You now list all the authors in the statement of responsibility. The first named now gets a *main entry* and the others are normally traced.

AACR2 : 245 00 \$a Four views on free will / \$c John Martin Fischer. [et al.]

700 1_ \$a Fischer, John Martin, \$d 1952-

RDA : 100 1_ \$a Fischer, John Martin, \$d 1952- , \$e author

245 10 \$a Four views on free will / \$c John Martin Fischer, Robert Kane, Derk Pereboom, Manuel Vargas

700 1_ \$a Kane, Robert L., \$d 1938- , \$e author

700 1_ \$a Pereboom, Derk, \$d 1957- , \$e author

700 1_ \$a Vargas, Manuel, \$e author

Optionally, you can list only the first name and summarise the omission

100 1_ \$a Fischer, John Martin, \$d 1952- , \$e author



“264 replaces the old 260 and will be the main area those staying with AACR2 will be forced to amend when importing RDA records.”

245 10 \$a Four views on free will / \$c John Martin Fischer [and three others]

this record could still have a 100 and three 700 fields as different rules govern the \$c and the access points

editors are still only entered in the 700 field, but all of them are able to be entered

MARC changes / new fields for Publication details

I'll move on now to some of the new MARC tags. 264 replaces the old 260 and will be the main area those staying with AACR2 will be forced to amend when importing RDA records. It was only adopted by the national agencies at the beginning of 2013, until then it was only going to be an option.

The new field separates out Production, Publication, Distribution, Manufacture, and Copyright Notice – the fields are repeatable and the second indicator flags what the field contains:

- 0 - Production
- 1 - Publication
- 2 - Distribution
- 3 - Manufacture
- 4 - Copyright notice date

Only 264 1 for Publication is core. This means you need to include/ code it even though it is not always sensible.

For example, you only have distribution information for a DVD. You need to code 264 1 AND 264 2:

264 1 \$a [Place of publication not identified] :\$b [publisher not identified], \$c [2005?]

264 2 \$a Avalon : \$b Maxwell distribution, \$c 2012

Another common change you will notice is the copyright date is now included in its own 264 4 field. This will only ever contain a \$c (no \$a or \$b) and will always include the © or symbol. If you can't enter the symbol, you must spell out copyright or phonogram before the date. (In AACR2 you could just put c in front of the date).

Copyright date is only core if there is no stated date of publication or distribution. However, if copyright date is given on the item, it is good practice to include it. Always include it if it differs from the publication date.

Publication Details – Examples

264 _1 \$a place : \$b publisher, \$c date.

264 _1 \$a New York : \$b Ballantine Books, \$c 1963

264 _4 \$c ©1958.

No date of publication, only copyright date given:

264 _1 \$a Sydney : \$b Publisher, \$c[2013]

264 _4 \$c ©2013.

Physical description

The main changes you will see for Physical description (300 field) are from the changes to abbreviation practice. From now on p. becomes pages, v. becomes volumes. col. ill. are now colour illustrations. Use “approximately” (not “ca.”) and “that is” (not “i.e.”).



“The GMD was inconsistent. Some described the content (e.g. music), others described the carrier (e.g. filmstrip), and others were about the media required to view/access (e.g. microform).”

If your item is a text, use “unnumbered” rather than square brackets enclosing the numeral.

However, still use hr. and min. and sec. and cm and mm. For DVDs and CDs give the dimensions as 12 cm not 4 3/4 in.

MARC Changes / new fields for Content Media Carrier

The GMD has gone and been replaced with Content, media & carrier types – in 3 new MARC fields.

The GMD was inconsistent. Some described the content (e.g. music), others described the carrier (e.g. filmstrip), and others were about the media required to view/access (e.g. microform).

RDA caters for all of this information in the new 3xx fields (and uses the existing coded data in 007 and 008). The preferred convention seems to be to code as many as are required in repeated tags.

Content type MARC field 336

“the form of communication through which the content of the resource is expressed and with which human sense it can be perceived”

RDA rule 6.9

Core element (i.e. it is required)

Code a 336 field for as many of these terms are needed to describe the content of your resource. You can only choose a term from the list.

Content type list

cartographic dataset
cartographic image
cartographic moving image
cartographic tactile image
cartographic tactile three-dimensional form
cartographic three-dimensional form
computer dataset
computer program
notated movement
notated music
performed music
sounds
spoken word
still image
tactile image
tactile notated movement
tactile notated music
tactile text
tactile three-dimensional form
text
three-dimensional form
three-dimensional moving image
two-dimensional moving image

If none of the terms listed above apply to the content of the resource being described, record other

“Carrier type
MARC 338

*Describes the
physical apparatus
that contains
the content of
the resource, the
packaging”*

Media type MARC field 337

“the general type of device required to view, play, run, etc., the content of a resource”

RDA rule 3.2

RDA – non core

(NLA – mandatory; LA required data elements – 337 not required but 007/008 mandatory; UNILINC – required. If you are coding 336 and 338 you might as well do 337)

Code a 337 field for as many of these terms as are needed to describe the medium of your resource. You can only choose a term from the list.

Media type list

audio
computer
microform
microscopic
projected
stereographic
unmediated
video

Carrier type MARC 338

Describes the physical apparatus that contains the content of the resource, the *packaging*

RDA rule 3.3

Core element (i.e. it is required)

Carrier type list

Audio carriers

audio cartridge
audio cylinder
audio disc
audio roll
audiocassette
audiotape reel
sound-track reel

Computer carriers

computer card
computer chip cartridge
computer disc
computer disc cartridge
computer tape cartridge
computer tape cassette
computer tape reel
online resource

Microform carriers

aperture card
microfiche
microfiche cassette

“Code a 338 field for as many of these terms as are needed to describe the carrier of your resource. You can only choose a term from the list.”

microfilm cartridge
microfilm cassette
microfilm reel
microfilm roll
microfilm slip
microopaque

Microscopic carriers
microscope slide

Projected image carriers
film cartridge
film cassette
film reel
film roll
filmslip
filmstrip
filmstrip cartridge
overhead transparency
slide

Stereographic carriers
stereograph card
stereograph disc

Unmediated carriers
card
flipchart
object
roll
sheet
volume

Video carriers
video cartridge
videocassette
videodisc
videotape reel

Code a 338 field for as many of these terms as are needed to describe the carrier of your resource. You can only choose a term from the list. If none fit, use other [carrier] – for example for a flash drive use other computer carrier.

This is what they look like in a MARC record
(\$2 is needed because there are other possible lists of terms – BUT libraries only use the RDA ones):

1. Book containing text and pictures

336 \$a text \$2 rdacontent
336 \$a still image \$2 rdacontent
337 \$a unmediated \$2 rdamedia
338 \$a volume \$2 rdacarrier

“The preferred name is the basis of the authorised access point. The name can be the person’s real name, pseudonym, title of nobility, nickname, initials or other appellation.”

2. DVD

336 \$a two-dimensional moving image \$2 rdacontent

337 \$a video \$2 rdamedia

338 \$a video disc \$2 rdacarrier

3. Online PDF

336 \$a text \$2 rdacontent

337 \$a computer \$2 rdamedia

338 \$a online resource \$2 rdacarrier

4. Website with maps, text and photographs

336 \$a text \$2 rdacontent

336 \$a still image \$2 rdacontent

336 \$a cartographic image \$2 rdacontent

337 \$a computer \$2 rdamedia

338 \$a online resource \$2 rdacarrier

ISBN

Officially the ISBN should be coded with hyphens. However, MARC can’t handle this so do not use hyphens or spaces in ISBNs. (An ISSN should always have a single hyphen).

That’s really all that is needed for describing a resource in RDA. I’m going to touch briefly now on Access points so that you have the basic rules for constructing an access point (heading) for a person or corporate body when you can’t find an existing authority.

Authorised Access Point for Person

The preferred name is the basis of the authorised access point. The name can be the person’s real name, pseudonym, title of nobility, nickname, initials or other appellation.

There are five possible additions to the preferred name, to be used in the order listed. Apart from Titles, the preferred addition is a birth/death date

Additions to preferred name

Title or other designation associated with the person (required)

Title of royalty or nobility - e.g., Anne, Queen of Great Britain

(At ANZTLA Conference early July, “Sir” was excluded from the list of titles, the rule has now changed and it is once more included)

Saint – e.g. 100 \$a Teresa of Avila, \$c Saint

Jr, IV etc – e.g. 100 \$a Davis, Sammy, \$c Jr., \$d 1925-1990

Title of religious rank – e.g. 100 \$a Pius \$b XII, \$c Pope

The term Spirit – e.g. 100 \$a Garland, Judy \$c (Spirit) (there is an author claiming to channel Judy Garland as she writes)

Profession or occupation – e.g. 100 \$a Stone Mountain \$c (Writer)

Date of birth and/or death date is no longer required unless needed to distinguish. It is an optional addition

Use the terms “born”, “died”, not b., d.

Smith, John, \$d 1978–

Smith, John, \$d 1718–1791

Smith, John, \$d born 1787

Smith, John, \$d died 1773

“Terms of address such as Dr, Mrs, Mr are also now an integral part of the preferred name, but only where they are part of a phrase that consists only of a forename or surname.”

Fuller form of name Add fuller form of name only if it is needed to distinguish. It is an optional addition

Period of activity of person. Add period of activity only if it is needed to distinguish and there are no dates or fuller form. Use the terms “flourished” or “active”

Smith, John, flourished 1705

Smith, John, active 1719–1758

Xu, Zhen, active 1377

Allen, Charles, 17th century

Profession or occupation Only use this if none of the previous options are available to distinguish. Examples are Writer, Poet, Rapper, Nurse

Smith, John \$c (Nurse)

If a person has multiple identities, establish a preferred name for each of them:

100 \$a Baron Cohen, Sacha, \$d1971-

100 \$a G., Ali

100 \$a Sagdiyev, Borat

Name Entries – other notes

Terms of address such as Dr, Mrs, Mr are also now an integral part of the preferred name, but only where they are part of a phrase that consists only of a forename or surname.

100 \$a Beeton, Mrs.

100 \$a Seuss, Dr.

Names consisting of a phrase are entered as is:

Miss Piggy

Little Richard

Buckskin Bill

Kermit, the Frog

Authorised Access Point for Family

Family has been around for a while in MARC but is new in RDA. It can now be an author or creator, not just a subject. Definition: “two or more persons related by birth, marriage, adoption, civil union, or similar legal status, or who otherwise present themselves as a family”.

Authorised Access Point Corporate Body

The good news is it is mostly the same as AACR2. A few things to note:

Do not abbreviate “Department”

Use the native language (or transliterate) – do not use English equivalent

Include frequency in a conference name if the conference does – eg Annual Theology Conference

Variant spellings: choose the form found in the first resource received (after you’ve already checked for an authority!!)

You can add qualifiers if needed to distinguish from something similar



“RDA introduces the concept of relationship designators, with an extensive list in Appendix I. This is not a closed list so you may use other terms if the ones listed do not suit your users.”

Examples:

- 110 2# \$a Gingerbread (Organisation)
- 110 2# \$a Apollo 11 (Spacecraft)
- 110 2# \$a World Cup (Cricket)
- 110 2# \$a World Cup (Soccer)
- 111 2# \$a VALA National Conference on Library Automation \$n(16th :\$d 2012 : \$c Melbourne, Vic.)
- 111 2# \$a Burke and Wills Expedition \$d (1860-1861)
- 110 1# \$a Queensland. \$b Department of Natural Resources, Mines and Energy

Relationship designators for Persons, Families & Corporate Bodies

RDA introduces the concept of relationship designators, with an extensive list in Appendix I. This is *not* a closed list so you may use other terms if the ones listed do not suit your users. Apart from the lists in the Toolkit, another useful source of terms is **MARC Code List for Relators** at <http://www.loc.gov/marc/relators/relaterm.html>

Examples:

- 100 1 \$a Winton, Tim, \$e author.
- 700 1 \$a Stead, Erin E., \$e illustrator.
- 700 1 \$a Eastwood, Clint, \$d 1930- , \$e film producer, \$e film director, \$e actor, \$e composer (expression).
- 710 2 \$a British Broadcasting Company, \$e production company

How to identify fully coded RDA records (as opposed to hybrid ones changed by program to have RDA features)?

The 2 accepted conventions are:

AACR2 is indicated by LDR position 18 “a”

RDA use LDR position 18 i to reflect ISBD content

040 \$e rda

This coding should only be applied if the entire record has been examined and upgraded

The Bible (and Koran) changes.

Stemming from removal of English bias, the Koran is now Qu’ran whenever it is used as a title heading

(240, 630, 730, 740, etc).

Stemming from the general removal of abbreviations, N. T. and O. T. are no longer used in Bible headings. The entry now omits O.T./N.T. if it is an intermediate division, and spells it in full if it is the primary division.

(240, 630, 730, 740)

AACR2

Bible. \$p O.T.

Bible. \$p N.T.

Bible. \$p O.T. \$p Ezra

Bible. \$p N.T. \$p Gospels

RDA

Bible. \$p Old Testament

Bible. \$p New Testament

Bible. \$p Ezra

Bible. \$p Gospels

As I said at the start, the world will not end if you choose to stay with AACR2. Eventually that will be a more expensive decision



but at the moment it is a viable choice if you are constrained by your LMS (make sure your next system is compliant).

In the ANZTLA context, it makes sense as a minimum to update existing Bible headings to conform to the new practice. It is a change (like Dept to Department) that most of the bibliographical utilities have already made and so incoming records will probably have this form – and it should be easier for your users. For your original cataloguing, try as far as possible to transcribe what you see on the item and minimise your use of abbreviations. List and trace all the authors. If you can adopt full RDA, you should because it makes your data more valuable both in and outside your library.

“If you can adopt full RDA, you should because it makes your data more valuable both in and outside your library.”

Let My People Know!

Towards a Revolution in the Teaching of the Hebrew Bible

by Ghil'ad Zuckermann

In 1996 President Ezer Weizman visited the University of Cambridge to familiarise himself with the famous collection of medieval Jewish manuscripts known as the Cairo *Genizah*. He was introduced to the Regius Professor of Hebrew. Hearing 'Hebrew', the friendly president clapped the don on the shoulder and asked *ma nishma*, the common Israeli 'what's up?' greeting, which is, in fact, a loan translation of the Yiddish phrase *vas hert zikh*, usually pronounced *vsertsekh* and literally meaning 'what's heard?'.

To Weizman's astonishment, the distinguished Hebrew professor did not have the faintest clue whatsoever about what the president 'wanted from his life'. As an expert of the Old Testament, he wondered whether Weizman was alluding to Deuteronomy 6:4: *Shema' Yisra'el* (Hear, O Israel). Knowing neither Yiddish, Russian (*chto slyshno*), Polish (*co slychac*), nor Romanian (*ce se aude*) – let alone Israeli (a.k.a. 'Modern Hebrew') – the Cantabrigian don had no chance whatsoever of guessing the actual meaning of this beautiful, economical expression. Edward Ullendorff, who passed away in 2011, claimed that Isaiah could have easily understood Israeli. I propose that his statement is false – unless of course he referred to Isaiah Leibowitz, yet another prophet. To begin with, Isaiah the Biblical prophet would have found it extremely difficult to even decode the European pronunciation of Israeli speakers. But the more important – and much less hypothetical – question is: Do Israelis understand Isaiah?

Israelis not only do not understand the Hebrew Bible, but much worse: they misunderstand it without even realising it! By and large, Israeli speakers are the worst students in advanced studies of the Bible. I love both Hebrew and Israeli, and in the last 20 years I have argued that the Hebrew Bible ought to be translated into the contemporary language of Israel. Against this background, I was delighted to hear about the recent publication of *Tanakh RAM*.



“Unlike the Hebrew myth that Zameret obviously adheres to, the Israeli language is a fascinating and multifaceted 120 year-old Semito-European hybrid language. It is mosaic rather than only Mosaic.”

Tanakh RAM is the first translation of the Hebrew Bible into Israeli. It is the result of four-years' hard work by the impressively-experienced Bible teacher Avraham Ahuvia, as well as the insightful publisher Rafi Moses, acronymized in the biblionym RAM. Each page in *Tanakh RAM* has two columns: On the right side appears the Hebrew text and on the left side the translation into Israeli. The Israeli translation includes two advantages vis-a-vis the original text: punctuation such as commas, and division into sections with an appropriate title.

Moses contacted Ahuvia in 1999 and the latter completed the work in 2004. Initially, in June 2008, RAM Publishing House (owned by Moses) and Rekhes Publishing House published 14 booklets for primary pupils and high school students. The booklets included specific Biblical chapters according to the national syllabus. In 2010, 2011 and 2012, RAM and Yediot Akharonot publishing houses produced the translation of the Torah, Former Prophets and Latter Prophets respectively.

Harsh opposition has followed. Zvi Zameret, 'til July 2011 head of Israel Education Ministry's pedagogical council, defined *Tanakh RAM* as 'a disaster of Biblical proportions'. Although he admits that 'the Bible teaching situation is deteriorating alarmingly', he focused on financial excuses and declared in a 2011 interview in Haaretz that 'there's an unequivocal order to schools not to use *Tanakh RAM*. We see this rewriting of the Bible as one of the greatest disasters to Bible studies'. Disturbingly, Zameret cited former Education Ministry Director General Shimshon Shoshani as saying 'bring me principals [whose schools use *Tanakh RAM*] and we'll hang them in the city square!' (sic).

Unlike the Hebrew myth that Zameret obviously adheres to, the Israeli language is a fascinating and multifaceted 120 year-old Semito-European hybrid language. It is mosaic rather than only Mosaic. Its grammar is based not only on 'sleeping beauty' Hebrew, but simultaneously also on Yiddish, the revivalists' mother tongue, as well as on a plethora of other languages spoken by the founders of Israeli, e.g. Polish, Russian, German, Ladino and Arabic.

Notwithstanding. Israel's Education Ministry axiomatically assumes that Israeli is simply an organic evolution of Hebrew and that the Bible is thus written in the very same language - albeit in a higher register, of course- spoken by Israeli pupils at primary and secondary schools. Needless to say, the publishers of Hartom-Cassuto and other volumes providing numerous glosses to the unfathomable Biblical verses, have benefited immensely from such conservatism, which might be related to selfrighteousness, hubris or simply blindness on behalf of Israel's educational system.

How many Israelis can really fathom *tohu wavohu* or *tehom* (Genesis 1 :2), the Israeli misleading, wrong senses being 'mess' and 'abyss' respectively? Most Israelis understand *yeled sha'ashu'im* (Jeremiah 31:19, King James 20) as 'playboy' rather than 'pleasant,



“Given its high register, however, I predict that the future promises consequent translations into more colloquial forms of Israeli, a beautifully multi-layered and intricately multi-sourced language, of which to be proud.”

beloved child’. *Ba’u banim ‘ad mashber* (Isaiah 37:3) is interpreted by Israelis as ‘children arrived at a crisis’ rather than as ‘children arrived at the mouth of the womb, to be born’. *Adam le’amal yullad* (Job 5:7) is taken to mean ‘man was born to do productive work’ rather than ‘mischief’ or ‘trouble’ – this sentence stands as an accusation of the inherent wickedness of mankind.

Who knows what *egla meshulleshet* (Genesis 15:9) is?: a triangular heifer? three calves? a third heifer? a cow weighing three weight units? a three-legged heifer? If you studied the RAM Bible, you would know because its translation into Israeli is as *egla bat shalosh* (‘an heifer of three years old’, see also the *King James Version*, which is often more accessible to Israelis than the Hebrew Bible itself).

Tanakh RAM fulfils the mission of *red ‘el ha’am* not only in its Hebrew meaning (Go down to the people) but also – more importantly – in its Yiddish meaning (‘red’ meaning ‘speak!’, as opposed to its colourful communist sense). Ahuvia’s translation is most useful and dignified. Given its high register, however, I predict that the future promises consequent translations into more colloquial forms of Israeli, a beautifully multi-layered and intricately multi-sourced language, of which to be proud.

Interfaith Dialogue and Theological Schools

by Stephen Downs

As a Christian theologian, the context of my remarks today is the notion, usually attributed to Pope Paul VI, that dialogue (including interfaith dialogue) is a new way of being the Church, a new way of being Christian. As often happens with developments in the Church, this idea both reflects and promotes thinking found in the world beyond the Church. I do think this idea - that people today need to engage in dialogue - has grown in the last fifty years or so, even if it is not embraced by everyone. The focus of my remarks will be how this principle informs the contemporary, tertiary theological school. My experience is limited to Christian schools. I imagine there will be both similarities and differences with other faith-based colleges.

To help me do this, I will refer to three roles that the theological college performs: teaching theology and ministry; general education; and community engagement. In practice these roles frequently overlap; and that is true with respect to interreligious dialogue. But making these distinctions can help us identify some of the different ways theological schools relate to dialogue.



Teaching Theology and Ministry

This is usually thought of as the 'core business' of theological schools.

Among the most advanced connections with interfaith dialogue are those found in biblical studies and biblical theology. So, for example, every major mainstream work on New Testament Theology or on Christology (on the 'historical Jesus' for example) includes references to Jewish scholarship and perspectives. Undergraduates are routinely exposed to questions about the relationship between Jesus, the Christian scriptures and the church - to Judaism. They will be familiar with work by such scholars as Geza Vermes. If they are fortunate they will have opportunities to hear Jewish scholars.

Turning to Systematic Theology, there has been an impact on such fundamental theological notions as God, humanity, revelation, grace and salvation. Our heightened awareness and experience of other faiths raise questions about the universality and particularity of each of these major Christian doctrines. These are now noted and sometimes investigated in theology classes and certainly in theological research. So, for example, what is the scope of the salvation that Christians believe is effected by the death and resurrection of Jesus? Or what status should



“Disciplinary areas that are valued, because of their usefulness for theological study, include philosophy, literature and the arts, sociology, media and popular culture, and a knowledge of other faiths.”

Christians give to the sacred texts or ‘scriptures’ of other faiths? The special connection between Christianity and Judaism has been noted. Some theologians are starting to ask whether there is also a special relationship of some sort between Christianity and Islam.

We should also note that interreligious dialogue has become a distinct subject/topic in Christian theology, to which many undergraduates will have some exposure. And in theological schools around the world there are research centres dedicated to it (e.g., the Centre for Christianity and Interreligious Dialogue at Heythrop College, University of London – where I have just spent three months). Most of these include the dedicated study of particular faiths (e.g., Australian Catholic University’s Centre for Interreligious Dialogue includes a chair in Islamic studies and Muslim-Catholic relations).

In the field of Ministry Studies, which is offered by some theological schools, interfaith relations may be included in the teaching of future ministers. This is probably less true, however, than ecumenical or inter-church relations. There is a growing recognition of the need for cooperation between different church communities and different faith communities. I think the increasing influence of secularism in Australian society contributes to this. But I suspect that interfaith dialogue does not feature as much in this field of theological education as in some others, such as biblical studies. This is or would be a shame because I know from my own teaching experience that interfaith dialogue can greatly assist with what is now commonly termed *transformative learning*; that is to say, learning at the deepest level, that may include an experience of disorientation, but that leads to a more inclusive and integrative way of being.

General Education

In addition to theology and ministry studies, theological schools also provide studies in a range of other disciplines. Sponsoring churches often encourage ministry candidates to have another degree or major. Disciplinary areas that are valued, because of their usefulness for theological study, include philosophy, literature and the arts, sociology, media and popular culture, and a knowledge of other faiths. The fact that the role of religion in Australian society is now frequently and sometimes hotly debated in the public sphere has, I am sure, contributed to this. And where Judaism occupies a special place in Christian theology, a knowledge of Islam is probably valued most in terms of understanding religion and society. It seems to me that theological schools in Australia also value a knowledge of Aboriginal religions and spirituality, secular humanism, and ‘youth spirituality’. I am unsure if knowledge of other religious traditions, including some that are increasingly evident in Australian society, is valued. Nor am I sure a knowledge of modern Judaism, as distinct from the Judaism of the first century or earlier, is properly recognised. Sometimes these sorts of studies are incorporated with



“For all these reasons, there are grounds to expect and to hope that the role of interfaith dialogue in theological schools will continue to grow.”

the theology curriculum broadly conceived. They can include an experiential component (such as afternoon tea with members of the local Muslim student association), and some treatment of interfaith relations or dialogue.

Community Engagement

Finally we should note that theological schools, including those in public universities, also identify community engagement as a major aspect of their operation. Consequently they encourage their faculty and students to contribute to community activities, including that of interfaith relations and dialogue. So, for example, Flinders University theology faculty and students are members of the Multifaith Association, the Council of Christian and Jews, and church networks and commissions for ecumenical and interfaith relations. Theological schools also host community events that promote interfaith dialogue. In a few weeks time, for example, the Flinders University/Adelaide Theological Centre Annual Lecture in Theology will be given by an American Jewish scholar, Professor Amy-Jill Levine, who teaches in a Christian theological school. It is often in this context that they conduct or organise visits to diverse places of worship.

Conclusion

It might seem from what I have said that interfaith dialogue features prominently and broadly in theological schools. Regrettably it would be an exaggeration to claim that. What I do believe is that the situation has developed considerably since the 1960s and 70s. And that there are a number of different places in the life and work of theological schools today where interfaith dialogue may be found. The extent, the forms and the character of this presence depend a great deal on each institution and its purposes and on the interests and expertise of its faculty. I have also indicated that as well as religious, theological and scholarly reasons why interfaith relations can play a significant part in theological schools, there are also social and even socio-political factors at play. For all these reasons, there are grounds to expect and to hope that the role of interfaith dialogue in theological schools will continue to grow.

Interfaith Dialogue and Löhe Memorial Library

by Trevor Schaefer

The proposition at the heart of monotheism is not what it has often been taken to be: one God, therefore one path to salvation. To the contrary, it is that unity is worshipped in diversity. The glory of the created world is its astonishing multiplicity: the thousands of different languages spoken by mankind, the proliferation of cultures, the sheer variety of the imaginative expressions of the human spirit, in most of which, if we listen carefully, we will hear the voice of wisdom telling us something we need to know. That is what I mean by the dignity of difference.¹



I have been an employee of the Australian Lutheran College, at Löhe Memorial Library, for 15 years and a member of the Council of Christians & Jews for nearly 10 years, the last four as Secretary of the SA Chapter.

¹ Jonathan Sacks, *The dignity of difference : how to avoid the clash of civilizations* (London: Continuum, 2002), 20.



“Luther is better known as a polemicist than as a dialogue partner. In the area of Jewish-Christian dialogue, he is best known for the document he wrote as a grumpy old man, On the Jews and their Lies. This publication has been condemned by contemporary Lutherans, including the Lutheran Church of Australia.”

My interest in the dialogue between Christians and Jews has been nurtured by a number of factors:

Visits to Israel during my travels overseas after university study;
Study of the Hebrew language at Luther Seminary; and
Interest in the history of the Holocaust in Europe, 1933-1945.

Working in a library has enhanced and deepened these interests. A library, by its very nature, is ecumenical, because in order to support research in a particular area, the collection needs to be representative of the wide range of studies and opinions available.

The collection of Löhe Memorial Library is an excellent example of this ecumenicity. One of the strengths of the collection is Biblical Studies: Old Testament, or Hebrew Scriptures, and New Testament. As well, we have an extensive collection of Jewish literature from the period between the Testaments, including the Dead Sea Scrolls. There are also numerous editions of the Talmud in Hebrew and English translation.

Just a few bays down are even more numerous editions of the works of Martin Luther, in German, Latin and English translation. Luther is better known as a polemicist than as a dialogue partner. In the area of Jewish-Christian dialogue, he is best known for the document he wrote as a grumpy old man, *On the Jews and their Lies*. This publication has been condemned by contemporary Lutherans, including the Lutheran Church of Australia.²

But long before he wrote this ugly piece, he attempted to dialogue with a treatise called, *That Jesus Christ was born a Jew*.

If the apostles, who were also Jews, had dealt with us Gentiles as we Gentiles deal with the Jews, there would never have been a Christian among the Gentiles. Since they dealt with us in such a brotherly fashion, we in our turn ought to treat the Jews in a brotherly manner in order that we might convert some of them.³

We may not agree with his motive for dialogue, but at least he attempted it.

The Council of Christians and Jews is an organisation which has been fostering dialogue between Christians and Jews since the Second World War. It is an international organisation and chapters have been formed in a number of Australian states since the 1980s. We meet on a regular basis to discuss various aspects of our traditions and to promote understanding and dialogue between the faiths.⁴

The rediscovery of the Jewishness of Jesus has been one of the areas where theology has greatly benefitted from this dialogue. Jesus of Nazareth was an observant Jew who began his teaching ministry in his local synagogue, reading from the Torah scroll. He mixed largely with other Jews and attended the prescribed festivals in the

2 “Lutherans and Jews: A Statement by the Council of Presidents of the LCA,” *Gesher* 1 no.6, (1997): 14.

3 Martin Luther, 1523, “That Jesus Christ was Born a Jew,” in *Luther’s Works*, vol. 45, ed. Walther Brandt, (Philadelphia: Muhlenberg Press, 1962), 200.

4 <http://ccj.org.au/>



“We also regularly have public meetings where we examine biblical texts from a Jewish and Christian viewpoint, for although we share Scriptures in common, we do not interpret them the same way.”

temple in Jerusalem. The first Christians were all Jews who continued to observe the Jewish laws, while recognizing Jesus as the promised Messiah, the Christ. The break between church and synagogue came long after his life and death and resurrection.

One goal of the SA Chapter is to raise the awareness of churchgoers about modern Judaism. This is important, so that modern Christians do not view Jews through stereotypes derived from 2000 years ago. We also regularly have public meetings where we examine biblical texts from a Jewish and Christian viewpoint, for although we share Scriptures in common, we do not interpret them the same way.⁵

Finally, I would like to say what a pleasure it has been to become friends with Jews here in Adelaide, and to attend services at Beit Shalom Synagogue. This is known as “the singing schule”, and if you attend a Shabbat service, you will find out why. The enjoyment of the Sabbath that they share, and the reverence they show for the Torah, are a blessing to the Lord and to anyone who is present.

Thank you.

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5 Fred Morgan, *Divided by a Common Scripture: How Jewish Tradition Reads the Bible* (Werribee, Vic.: Werribee Chapter, Council of Christians and Jews, 2001).

Shifting the Library Paradigm: The Role of Cultural Intelligence on Tomorrow

by David Turnbull, David Wescombe-Down, Oksana Feklistova, Katrina Dal Lago



*back row Oksana Feklistova, David Wescombe-Downs, Katrina Dal Lago, Gavin Glenn, Judith Bright
front row David Turnbull, Helen Gorzkowski*

This paper explores the role of cultural intelligence within libraries. Presentations were given by David Turnbull and David Wescombe-Down. David Turnbull defined culture and cultural change and discussed the importance of cultural intelligence for theological librarians. David Wescombe-Down continued the discussion and focused on the importance of coping with change and the need for effective communication to manage change correctly within an organization. To gain an understanding of cultural intelligence within a library setting, Oksana

Feklistova and Katrina Dal Lago, facilitated a discussion with conference participants using case studies relating to generational and technological change and consumer culture. The participants discussed the case studies in small groups and answers were shared amongst all participants. To explore the ethnic perspective of multiculturalism, Gavin Glenn from Camden Theological Library in New South Wales, and Judith Bright from John Kinder Theological Library in New Zealand discussed their experiences within the context of their libraries.

Introduction

Shifting the Library Paradigm: The Role of Cultural Intelligence on Tomorrow arose from discussions held between library and academic staff of Tabor Adelaide. The initial focus was on the impact of generational and technological changes on library services at Tabor Adelaide. However, as time progressed we diverged from looking at the issue from an insular, Tabor Adelaide perspective and began to ask ourselves questions such as, how do other theological libraries cope with cultural changes?, and how can our library effectively deal with change to meet the needs of our changing clientele?

Presentations

David Turnbull, Cert IV TAA, Dip Ed, BA, Dip Missiology, B. Th, MA

Introduction

My own cross-cultural journey has provided the background to this session. Firstly, living and working in Nigeria for a year, has shaped my paradigm for life as I had to thrive rather than survive in this different cultural context. At Gindiri College of Theology I had to make many adjustments to my lecturing style even though it was at degree level. I couldn't do small groups and classroom discussions as they expected a rote learning style. As English was their third or fourth language I had to keep the language functional. Use of narrative and drama became important.

Secondly, being involved in missional and cultural education in Christian higher education institutions in South Australia for the past fifteen years has caused me to reflect and apply the lessons from my Nigerian experience to the Australian context.

Therefore I am keen to help and assist Christians to be empowered to develop a cultural paradigm alongside their ministry, spirituality and theological paradigms, and adjust to the Australian cultural context with all its diversity. So I want to start a conversation, to help you in this area.

Changing Cultural Context

The Australian context is changing. Many of you will have seen and experienced the dramatic change in Australia in the last forty years with the impact of globalization, postcolonialism and postmodernism. A significant trigger event was the election of the Whitlam Government in 1972 and the way they contributed to the demise of the White Australia policy and assimilation, and gave birth to the concept of multiculturalism.

We are living and working in a multicultural society and it is not just about ethnicity. It is about gender, socio-economics, generations, climatic groupings, organizations, abilities, religious traditions, areas of interest and sexuality. Therefore, we constantly have to engage with people who are different to ourselves.

Theological college libraries are a location where these cultural dynamics are at play and are affecting the functions and services offered. The publishing industry is affected too. These cultural dynamics can cause fear, angst, panic, stress and concern. They become threats rather than opportunities. Many of the problems facing the library community have a cultural dimension. This can cause us to be overwhelmed, critical and judgmental. This is connected

“Many of the problems facing the library community have a cultural dimension. This can cause us to be overwhelmed, critical and judgmental.”

to a culture shock reaction similar to, but not as extreme as, people travelling overseas. Culture shock occurs where there is uncertainty.

If not addressed, then you can become a backwater and marooned, marginalized and isolated from mainstream trends. There are numerous examples of such outcomes in the commercial, religious and educational world.

There is the need to cross the cultural chasms and manage the differences from our own cultural background. Managing difference when crossing any ‘border’ requires intercultural effectiveness, being contextual as Paul was when in Athens (Acts 17), and intentionality. This leads to the ability to thrive and not just survive in your context, and to turn these often perceived threats into opportunities.

Cultural Intelligence (CQ)

For such a response to difference to occur, Cultural Intelligence is required. This concept has been developed in the past decade within the business world and is relevant to any vocation/profession.¹ It is defined as “the capability to function effectively across various cultural contexts (national, ethnic, organizational, generational, etc.).”²

Charles Kraft defines culture as “a complex, integrated coping mechanism, belonging to and operated by a society (social group), consisting of concepts and behaviour that are patterned and learned; underlying perspectives (worldview); resulting products, both nonmaterial (customs, rituals) and material (artefacts).”³ It can be depicted visually by an iceberg⁴ or a set of concentric circles with worldview in the centre, followed by belief, values and behaviour.⁵

To display cultural intelligence and function effectively across different cultures/coping mechanisms, four key areas of cultural intelligence need to be developed.⁶

- CQ Drive refers to the motivation and confidence to cross borders, to adapt and to persist when the going gets tough.
- CQ Knowledge refers to the knowledge that people are different and how, and the way to manage the issues that arise when engaging cross-culturally.
- CQ Strategy refers to the ability to make sense of culturally diverse experiences and help plan for the engagement.

1 For resources and greater detail, visit the Cultural Intelligence Center’s website <http://www.culturalq.com/>

2 Soon Ang and Linn Van Dyne, “Conceptualization of Cultural Intelligence” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications* (Armonk, New York: M. E. Sharpe, 2008), 3.

3 Charles Kraft, *Anthropology for Christian Witness* (Maryknoll, New York: Orbis Books, 1996), 38.

4 Edward T. Hall, *Beyond Culture* (New York: Anchor Books, 1976).

5 Lloyd E. Kwast, “Understanding Culture,” in *Perspectives on the World Christian Movement: A Reader* (eds. Ralph D. Winter and Steven C. Hawthorne: Pasadena, California: William Carey Library, 1981), 361-364.

6 David Livermore, *Leading with Cultural Intelligence: The New Secret to Success* (New York: American Management Association, 2010), chs. 2-7.



“the results of becoming culturally intelligent can be positive and varied. Some benefits include smooth cross-cultural adjustment, an improved sense of personal well-being when in a cross-cultural context, and an increase in job performance.”

- CQ Action refers to the behaviour and capabilities to change verbal and non-verbal understanding to fit.

Therefore an individual or organization, through developing cultural intelligence can display positive attributes, think grey, tolerate ambiguity and suspend judgment.⁷

Advantages of Improved Cultural Intelligence

Cultural intelligence can be measured through a self-report instrument. The results can range from being rather low where a person reacts to the external stimuli to rather high where a person automatically adjusts.

The results of becoming culturally intelligent can be positive and varied. Some benefits include smooth cross-cultural adjustment, an improved sense of personal well-being when in a cross-cultural context, and an increase in job performance.⁸

Therefore, there are many advantages for theological librarians in the contemporary workplace. These include:

- Understanding and appreciating others who are different.
- Exegeting cultures for contextualization.
- Seeing the world from multiple perspectives.
- Improving communication.
- Leading to creative initiatives.
- Managing cultural conflict and stress.

Conclusion

I encourage you to develop your cultural paradigm so you can be empowered to respond to the cultural challenges that are relevant to your context. It does require a long-term perspective. You can start by reading more on the subject and there are plenty of ways to develop cultural intelligence.

There are consequences at both a personal and organizational level if cultural intelligence skills and knowledge are not developed.

David Wescombe Down will explore ways to manage changes that can occur, methods to develop cultural intelligence and look at some of the cultural challenges facing theological college libraries.

David Wescombe-Down, PhD, ScEdD, M.Ed (Educational Psychology), M.Sc. (Human Movement), M.Ed. (Middle Schooling)

Change is upon us. Without change we will stagnate, so change is both desirable and necessary. Nobody will say that it is a comfortable, pleasant experience, always clearly communicated or always clearly understood. From an educational perspective, examples of change include the following:

- *Global change* – learning is mobile & ICT-based
- *Sector change* – roles of library/resource centre staff
- *Delivery change* – roles of academics & teachers
- *Discipline change* – undergraduate & postgraduate at all levels

7 Duane Elmer, *Cross-Cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, Illinois: InterVarsity Press, 2006), 50-55.

8 Livermore, *Leading with Cultural Intelligence*, ch. 8

- *Educational space change* – wireless, BYO devices & the future of computing rooms/suites (Figure 1).

I see the nature of change for ANZTLA members may involve a process that impacts the entire knowledge sector, of which we are part. One reason for any lack of understanding regarding the need for change is often caused by ineffective communication. Communication is the number one issue in every change process, in every workplace, and in every country. What we are trying to do today is communicate effectively. For that to eventuate, everyone present needs to actively participate. “Change” is not a spectator sport! Please be active, not reactive. Remember, “Learning organizations are those that emphasize mental flexibility, team learning, a shared vision, complex thinking, and personal mastery. It is proposed that learning organizations can be promoted through participation and dialogue in the workplace.”⁹

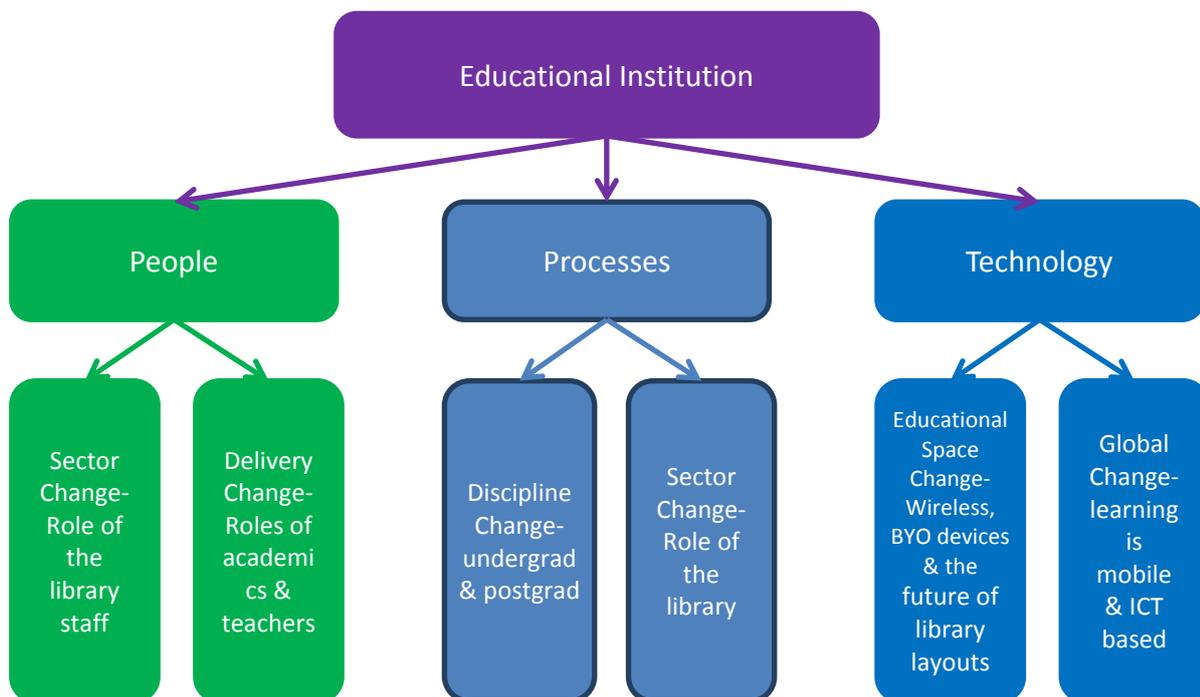


Figure 1. A diagram showing potential areas of change within an educational institution.

If any part of the Knowledge Landscape is not flexible or willing/able to accommodate the changes required, the “big picture” landscape will continue to evolve dynamically (‘move on’), and will remain sustainable. However, any inflexible element (you, me??) may result in our own setting becoming non-sustainable, resulting in:

- Operational reductions
- Closures
- Job losses
- Institutional ‘evaporation’

If not, today is an opportunity to “X-ray” ANZTLA, its member institutions, and the staff involved.

We need to monitor what we are actually doing and how well we are aligned with our home institutions’ strategic plans or strategic directions.

Beliefs, values and change...

Perhaps we also need to review our beliefs and values regarding ‘change’, particularly with respect to the emergent knowledge landscape changes, since faith, beliefs and values form our attitude, and attitude generates our behaviour. It is our behaviour that drives our responsive or reactionary decision-making, and THEY are what will determine our future.

⁹ Katherine Miller, *Organizational Communication: Approaches and Processes* (Belmont, CA: Thomson/Wadsworth, 2006).



“The aim was to encourage participants to think about cultural intelligence and raise awareness towards attitudes which may impact on delivering library services in a culturally intelligent manner.”

So in 2013, for this conference & beyond, we are looking to re-energise, regroup & refocus by revisiting our thoughts and opinions about the ‘big picture’, the image or perception of our own library or resource centre and our roles within it and our association.

Case Studies

Oksana Feklistova, B.Phil.(Hons), B.Ed, GradDip Information Management;

Katrina Dal Lago, BA(Hons), Grad Dip Lib & Info Services

Three case studies were given to small groups of conference participants for group discussion. Although the case studies varied, the questions for discussion were the same:

- List the challenges you see arising? Identify the key one.
- What needs to change?
- How do you plan to address these changes?
- How will you manage the implementation of this change?

The purpose of the discussions was not to provide ‘right’ or ‘wrong’ answers and ready solutions. The aim was to encourage participants to think about cultural intelligence and raise awareness towards attitudes which may impact on delivering library services in a culturally intelligent manner.

Below are the case studies discussed and the key findings raised.

Technological case study¹⁰

The College is shifting to a blended learning model with online resources. Academic Heads asked the Library to support the move. Library is responding to pressure by giving preference to purchasing e-textbooks, e-books and e-journals rather than printed versions. The Library Manager is concerned about purchasing arrangements, staff and student access via LMS, the technological shift and divide.

Issue

This case study reflects a situation currently experienced by library staff at Tabor Adelaide’s academic library, although we believe we are not alone and this issue may also be affecting an increasing number of ANZTLA members. Tabor Adelaide would benefit greatly from implementing e-books into its collection. Firstly, space is at a premium, library bays are already at capacity and there are no plans to extend the building. Secondly, a large proportion of our

10 To understand this case study further, you may like to consult the following sources: Vicky McDonald, “From Paper Repositories to 21st Century Learning Environments,” (Brisbane, QLD: QUT, 2012), <http://www.ifla.org/files/assets/library-buildings-and-equipment/Conferences/Session%202b%20-%20McDonald%20-%20Creatingthe%2021st%20century%20learning%20environment.pdf>; Joe Murphy, “Technology and Innovations in Libraries and Their Impact on Learning, Research and Users,” *Proceedings of the LATUL Conferences*, Paper 47 (2012), <http://docs.lib.purdue.edu/iatul/2012/papers/47>.

“The phrase ‘no, Kindle e-books cannot be purchased because they are sold to one person and are not borrowable’ became a common one in our library as we responded to many academics requests to purchase e-books from Amazon.”

students are external, and they would benefit from the availability of additional electronic resources. From Tabor Adelaide’s perspective, one of the biggest issues involved clarifying to academics that not all e-books are created equal. The phrase “no, Kindle e-books cannot be purchased because they are sold to one person and are not borrowable” became a common one in our library as we responded to many academics requests to purchase e-books from Amazon. Implementing authentication software is also another factor to be considered. To allow easy access for remote users, authentication software needs to be installed, which is a slow process as we have one IT support technician for the whole college.

CQ Response

At this stage there is not one tangible solution. While academics are digitizing readings and making them available to students online, the library has begun to slowly, slowly expand the e-book collection. We have begun purchasing from EBL as well as Cambridge Online. Communicating with lecturers is also an important aspect of the e-book transition process. We are planning to run a training session for staff to raise awareness of the e-book’s potential and most importantly, the differences which exist between e-book publishers and the limitations of certain providers such as Kindle.

The ANZTLA Conference group discussion identified the following questions as priorities to be addressed:

- Libraries need to participate in where decisions are made on management level
- Financial issues – what is the budget?
- Lots of conversations are required with the whole team
- Training / the correct software
- The institution must acknowledge the library manager & address the issues seriously

Consumer culture expectations case study¹¹

Funding cuts require your library to change its operating practices to better align with consumer expectations. A survey of staff and students revealed differences between students’ expectations of the libraries and information accessibility and the library staff members’ expectations from students.

11 To understand this case study further, you may like to consult the following source: Jane Fletcher, “Breaking Down the Barriers – The No Desk Academic Library,” (Sydney: University of New South Wales, 2011), <http://www.ifla.org/files/assets/library-buildings-and-equipment/Conferences/Session%203b%20-%20Fletcher%20-%20Breaking%20down%20the%20barriers.pdf>.

Issue

Student expectations of the library	Staff expectations of students
The reference librarian will search the catalogue to find relevant resources.	Students are expected to search the catalogue and ask for help when they experience difficulty.
Librarian is available at short notice to provide database training when needed.	Expect students to attend information literacy sessions arranged by the library during the academic term.
Library is a place to meet and have group discussions.	Students use the library to study quietly.
Books and services are available when they need them.	If a core text book is required, the students should have their own copy.
Expect their individual and immediate needs to be met.	Expect student to adhere to rules to deliver consistency in library services for all users.
Expect that the LMS is easy to use (Google-like) and will deliver relevant results quickly.	Expect students to spend time searching to find a broad range of resources.
Expect the library will be open over extended periods which suit their busy lives.	Realise students are busy however they should be able to come in during the 9 – 6, Mon – Fri hours set by library.

CQ Response

At Tabor Adelaide Library we have begun to redefine how the library space and services are used by the students. Traditionally the Library has had just one reading space. We have recently created several new attractive group study spaces with whiteboards and computers, laptop bars with powerpoints and wireless internet access and individual study desks.

The library hosts several social events throughout the year, in order to engage students and staff in creating a rich and enjoyable learning environment and developing a sense of community within Tabor.

There is now a Student Help Desk available in the library. It is staffed by postgraduate students who assist undergraduate students with their study and research queries. Rather than forcing students into the fixed-schedule training programs, library staff have developed flexible training delivery strategies. There are opportunities for students to book a session on-demand, do self-training by watching short interactive help videos, and/or receive one-on-one assistance from a Librarian or Student Help Desk Officer.

The key Library strategy over the next few years, is to increase the number of electronic resources and enhance off-campus users' access to them. Approaches such as purchasing a new cutting-edge library management system and developing a single sign-on system are just a few ways of achieving this aim.

The ANZTLA Conference group discussion identified the following questions as priorities to be addressed:

- Communication
- Expectations
- Balance
- Do academic staff promote the library?
- Library committees are required so there can be a balance of staff/students/academics – it is the ideal forum as it is structured
- Need to narrow the chasm – foresee barriers, partnership with other institutions
- Be realistic – what can we communicate
- No one minds being told no if they are told why...
- Use of surveys. Share the data of surveys between library-students-staff
- Manage expectations

“A lecturer of a mixed generation class prescribes a required resource which is placed in a high demand short-term loan library collection. The mid semester borrowing history report revealed that no Gen Y students had accessed the resource.”

Generational case study¹²

A lecturer of a mixed generation class prescribes a required resource which is placed in a high demand short-term loan library collection. The mid semester borrowing history report revealed that no Gen Y students had accessed the resource.

Issue

This situation occurred at Tabor Adelaide. In regard to this situation a lecturer was concerned that many students in his class had not accessed any of the recommended reading texts in the subject outline. The library staff tried to identify the reasons behind it.

CQ Response

Rather than being judgemental and making assumptions regarding the behaviour of the students, library staff responded by first checking the history of the items to see how many of them had been borrowed. The librarian offered to visit the class during the next scheduled lesson and provide an information literacy session for the students.

During the information literacy session the librarian also took the books to class to increase student awareness and also provide an opportunity for the students to borrow the books if they chose to do so. Rather than assume the students had not read the texts, they were asked questions to clarify whether they had already purchased their own copy or read the books in the library. Only two of the students had either read or purchased the books. The students were also given a demonstration on using the subscription-based electronic resources available at Tabor Adelaide, and a session on the importance of recognising quality academic sources on the web. The session was received positively, however, no students took up the offer of borrowing the books demonstrated in the session. The reluctance on the students' part to borrow the books was not explored further. Library staff felt this was the responsibility of the lecturer to pursue as there may have been another reason the students were not accessing the materials.

One of the core issues identified by the ANZTLA Conference group in regards to this case study was communication between a lecturer and librarian. Library staff members have to recognise and examine the problem of students not being able to access the titles. Is it due to the differences in expectations and preferences between Gen X and Y?

Ethnic perspective

For the overview of how the Camden Theological Library in New South Wales and John Kinder Theological Library in New Zealand

12 To understand this case study further, you may like to consult the following source: Martin Halbert, Carrie Finegan, Katherine Skinner, “Free Culture and the Digital Library Symposium Proceedings 2005,” <http://digital.library.unt.edu/ark:/67531/metadc97947/>.

“The technological, consumer culture expectations and generational case studies were discussed by the audience with a view of facilitating sharing of experiences and expertise. Reports from the case studies highlighted the importance of communication, positive attribution and research of behaviour and expectations.”

respond to the needs of their ethnically diverse clientele, please see the presentations from Gavin Glenn and Judith Bright, below.

Conclusion

The presentation has introduced the cultural paradigm concept, and its importance in the process of managing change facing theological libraries in the 21st century. It was emphasized how crucial it is to understand differences and develop appropriate skills in libraries to empower them to move forward rather than remain static.

The audience was presented with several issues that theological libraries may face that have a cultural dimension and therefore need the cultural paradigm in dealing with them. The technological, consumer culture expectations and generational case studies were discussed by the audience with a view of facilitating sharing of experiences and expertise. Reports from the case studies highlighted the importance of communication, positive attribution and research of behaviour and expectations.

Let the conversation continue!

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Responding to Multicultural Challenges: Camden Theological Library

by Gavin Glenn

The Uniting Church in Australia has had a strong multicultural awareness from its beginnings. The Basis of Union states that the Uniting Church “believes that Christians in Australia are called to bear witness to a unity of faith and life in Christ which transcends cultural and economic, national and racial boundaries ...”¹ The church has many culturally diverse congregations with worship regularly conducted in 40 different languages and diverse cultural styles.² Worship services conducted at the chapel at the Centre for Ministry, where the library is located often include readings/songs/prayers in other languages. The new Moderator-elect of the NSW/ACT Synod is a Korean woman, Rev. Myung Hwa Park.



The library currently has around 450 members from a diverse range of backgrounds. Through an online survey conducted last year among students of the United Theological College (UTC) who are library members it was identified that almost 50% of our users come from backgrounds other than Australia with the most significant numbers coming from Korea and various Pacific Islands. Other backgrounds include Lebanon, China, Africa, Indonesia and the USA. These varying backgrounds can lead to challenges for the library staff and users. UTC, together with Charles Sturt University (CSU), provide subjects for Hannam University theology degrees however the majority of Korean students are studying through UTC in English.

The library has a significant number of books in Korean (currently 2,200 individual titles) and a small collection of books in Indonesian. The Korean collection is funded by CSU while the Indonesian collection was based on donations from an Australian/Indonesian congregation. While the library is interested in adding other language collections there is

1 *Basis of Union*, paragraph 2.

2 Uniting Church in Australia. Synod of NSW and the ACT. *What is the Uniting Church?* . 2002. <http://nsw.uca.org.au/schoolprojects/whatistheuca.htm> (accessed June 11, 2013).



“For those Korean patrons in the library that are more comfortable using the Korean language we provide Korean keyboards to assist them with using the library computers. All computers within the library are enabled for Korean characters.”

limited funding available for this and in many cases limited material available. This is especially apparent in regard to Pacific Island languages with cultures largely built on oral tradition rather than written. In order to build collections for other languages there is also a need for a level of support from patrons of those backgrounds which, to date, has not been forthcoming.

Bi-lingual catalogue records for other language material include titles and authors in that language and can be searched for in those languages. This includes searching in Korean characters. Korean records are created by our part time Korean cataloguer. For other languages we utilise volunteers from existing library users. The catalogue is capable of displaying and accepting a range of different language characters including Arabic and Chinese. While we don't currently have resources in these languages we recognise the possibility of needing to provide them in the future.

We also provide access, through our discovery layer catalogue “Revelation”, to Korean language theological journal databases. Again these are searchable using both English and Korean characters.

We have Bibles in a wide range of languages relevant to our patrons.

For those Korean patrons in the library that are more comfortable using the Korean language we provide Korean keyboards to assist them with using the library computers. All computers within the library are enabled for Korean characters.

There are a range of challenges in dealing with people from different cultural backgrounds. Some have very limited English skills. This is often the case with many of our Korean patrons who are able to conduct much of their study in their own language. As one of our part time employees is Korean, she is often able to assist with communication where necessary.

For many of our users with English as a second language, communicating their questions and concerns can be difficult and some are reluctant to seek assistance because of this and means that staff need to be alert to any signs of unease with patrons and be ready to offer assistance where needed.

It is also important, where speaking with someone who does not have strong English skills, to speak clearly and avoid using jargon and slang.

We also have two Islamic women currently undertaking postgraduate research. To support them we provide space for them to pray when needed. There is also a need to be aware of their potential discomfort in dealing with male staff.

To support those people who have limited familiarity with libraries and/or computers (this is particularly evident with many of those from the Pacific Islands), the library has employed a Library Confidence Facilitator whose role is to provide one on one coaching and support in using the library and catalogue. UTC also employs a first year mentor (a former Library staff member with a Pacific Island



“Our display for Kiribati, in addition to highlighting the culture, also provided information regarding the challenges being faced by the people there from climate change.”

background) who also provides support to students. The college also provides a Study Skills Tutor who is able to assist people attain the skills needed for their studies.

Over recent years the library has hosted displays of various cultures represented by library patrons. These are usually held around a national day for the culture represented. These displays are co-ordinated by library staff but rely on the loan of display material from interested library members. They have proved very popular with many people keen to exhibit their cultural heritage. When we suggested a display to represent Korea one student provided (among other material) his wife’s wedding dress which had been made by her future mother-in-law. Unfortunately when he brought it in he had no idea how it went together and quickly called his wife to come in and show us how to hang it. Our display for Kiribati, in addition to highlighting the culture, also provided information regarding the challenges being faced by the people there from climate change. Some really get into the spirit of the display. For our Nuiean display two students, in addition to providing material for the display offered to give a brief talk. People were invited to come into the library during their lunch break and were welcomed by a traditional Nuiean warriors chant followed by a fascinating history of the introduction to Christianity to the island and some information about the people’s participation in World War 1 which was a tremendous culture shock to the men who volunteered. Following this we were treated to a Nuiean hymn sung by the two students and their family. Our current display links into NAIDOC week commemorating 50 years since the Yirrkala Bark Petitions. Our display includes a wide variety of material relating to Indigenous art, history, culture and social issues.

Cultural Intelligence: A New Zealand Perspective

by Judith Bright

I was asked to bring a New Zealand perspective to this cultural intelligence discussion. I gave a paper on a New Zealand Māori perspective some eight years ago, so thought that I would see how that aligned alongside the concept of “cultural intelligence”. I have been unable to find any academic writing that critiques cultural intelligence alongside biculturalism, so my experiences in this area will have to suffice.

I am taking as my definition of cultural intelligence, the ability to recognize the impact of, and adapt to differing cultural backgrounds for best results.

New Zealand has a wider issue which impacts on how we, in an Anglican Church library setting might address such issues, because we need to take into account a *bicultural layer* before we get to a multicultural cultural intelligence discussion. Sir Paul Reeves, former Archbishop of New Zealand said

We talk about biculturalism and there’s a Pakeha (ie European) understanding, and then there’s a Māori understanding. The Pakeha understanding of biculturalism is being sensitive to Māori issues, and Māori understanding of biculturalism is sharing power where the decisions are made.¹

This is the bottom line. Māori would expect any library staff not only to have a basic understanding of their culture and how it might impact on customer service, but also to have not made such learning and decisions without them. Cultural intelligence is not enough: a Māori centred approach is the bottom line, with Māori not just being accommodated in the delivery of library services, but *involved in designing* delivery, and in the management and monitoring of services.

“How can we as Māori get on with it as we see it, not as you from a dominant culture see it, even if you believe that you have an understanding of how we might think about it”.

The basis for this is a foundational document for New Zealand, the *Treaty of Waitangi*, which gave rights to Māori as a condition of European or Pakeha settlement, and which Māori believe have not been adequately honoured.



1 <http://anglican.webstation.net.nz/main/biculturalpolicy>



“One of the most challenging aspects of this is to move from the position or perspective of the majority being seen to accommodate other viewpoints and perspectives, to one of developing an appropriate library service together, and empowering others. It is not easy, and requires considerable dialogue, time and understanding.”

It is where the decision-making power lies that is the issue. To quote

“the bi-culturalism implicit in a constructive relationship is not the kind that grafts a few multi-cultural bits onto an existing institutional framework. A genuine bi-culturalism acknowledges partner relationship between two equals involving power sharing and distribution of resources”²

So what has this meant for our library?

Implications for the John Kinder Theological Library

Governance

First of all, and most significantly, it means that right at the policy-making level, we need to involve the Māori sector of our church (and the Pacific sector as well because that is also key). It means that we are obliged to do our best to provide a service which does not disadvantage any one of those groups. It means giving cultural difference full and equal importance in the life of the Church, and therefore in the governance of the library with those partner members of the governing committee.

One of the most challenging aspects of this is to move from the position or perspective of the majority being seen to accommodate other viewpoints and perspectives, to one of developing an appropriate library service together, and empowering others. It is not easy, and requires considerable dialogue, time and understanding.

Kaiwhakamana

Our experience in providing service to clients from a variety of cultural back grounds, is that the cultural background of a library staff member plays a significant role in their relating to library users, one which no amount of learned cultural intelligence can provide. We are committed to a staff position (Kaiwhakamana) which can only be filled by a person who is Māori. This enables Māori students to have a librarian that they relate to much more easily.

A number of years ago, we had a Tongan librarian for a period. We had a lot of Tongan students. No matter what the student wanted, and no matter whether or not this librarian knew much about the topic under discussion, those Tongan students would always either head straight to him, or wait around until he was available to them.

We often quietly remarked about whether or not the student was getting the information they needed or not, but that was not the point. The point was that that library user felt comfortable being able to voice his request in Tongan, did not feel that he might make a mistake in front of a palangi, and didn't feel that he might unwittingly breach a library protocol or way of doing things.

² Roger Maaka and Augie Fleras, “Engaging with Indigeneity: Tino Rangitiratanga in Aotearoa,” in *Political Theory and the Rights of Indigenous Peoples*, ed. Duncan Ivison, Paul Patton and Will Sanders (London: Cambridge University Press, 2000), 97.



“New Zealand librarians have created a Māori subject headings thesaurus to enhance ways of locating materials in catalogues. We have ensured that these have been added to all new books and some retrospective work has been done.”

Refurbishing the library

This was done in full consultation with our multicultural governance group. Barriers to coming into the library such as a single talk/read space, forbidding grey security gates, was ditched in favour of décor that had Māori and Pacific symbolism, naming, multi spaces with talking and group work catered for, and invisible security gates.

I got into trouble with the size of the Māori wording being smaller than the English.

Access to Māori materials

We have separated out Māori books into a collection that is in an accessible and visible location.

New Zealand librarians have created a Māori subject headings thesaurus to enhance ways of locating materials in catalogues. We have ensured that these have been added to all new books and some retrospective work has been done.

There is also the ever present issue of non-Māori writing about Māori, and for the Pacific, a concern that research about Pacific issues should take place in the Pacific.

There is limited publication in indigenous languages, and almost nothing in theology, which causes us a certain amount of grief. Our role here is to encourage such publishing to start with in-house materials, but the multiplicity especially of Pacific languages makes this a big challenge. So far it has been ideas rather than action.

There are issues to do with the formats of academic materials, and the need for more materials in formats that better relate to people who come from an oral rather than print-based culture.

Protocols

There are the protocols in use of materials: karakia (prayers) before moving cultural objects that we are caring for; water available for ritual washing after using taonga or papers perceived as having a significance because of their past.

Summary

So – in summary: all of us who are of European descent, working in this library can work towards enhancing our cultural intelligence in our culturally diverse setting, but just because of who we are we will never fill the same space as anyone from a culture that the library patron represents. We can modify our beliefs, values, attitudes and behaviours and at best can understand, but never be.

Beginning Ebooks: Vose Seminary's Experience So Far

by Nathan Hobby

In this paper, I offer a practical account of how Vose Seminary Library has started out in ebooks. It is intentionally aimed at smaller libraries who either have not yet started ebooks, or are in the early stages. It is the story of offering ebooks in a library with few staff, little money, little expertise in the area, and little time. This makes it relevant, I am sure, to many ANZTLA libraries.

Our college has a full-time enrolment of about 90. We are part of the Australian College of Theology, and most of our students are studying for their degrees. We also have a good number of vocational students studying for Certificate IV or diplomas. We have 41,000 print books and a staff of 1.8 full time equivalent. When I started at Vose in 2008, ebooks seemed a long way over the horizon for us; we were still trying to get our catalogue online. The turning point was in 2010 when I first started using ebooks myself as a student at the University of Western Australia. These ebooks were provided by EBL, and I was impressed by the range and the ease of using them. I could see the potential benefits to students, and I decided it was time to make a start in ebooks.

EBL has a global presence and was recently acquired by Proquest, but it actually started in Perth. At the time, we investigated the alternatives and EBL seemed the best option for us. Three years later, the field has already changed, and I will talk briefly at the end about our current stage of signing up to a second provider.

Purchased Ebooks

One of the choices to make in EBL is whether to purchase ebooks or to offer short-term loans. We began with the simpler option of purchasing ebooks, and began building up a collection in much the same way as one would with print books. Our purchasing rate has slowed down due to our switch to short-term loans, but as of July 2013 we have 650 owned ebooks.



“In using a model of purchased ebooks only, libraries have to spend a lot of money to start to build a collection which will actually have any impact, and come onto students’ radars. An obvious strategy is to start with high-demand titles for units which are running in the immediate future.”

EBL has a one-time platform fee, which can be paid upfront or incrementally. The incremental option is 10 percent extra on the purchase of each ebook. There is also a minimum spend per year of \$3000 or else a \$750 fee applies. In 2011, EBL were offering a consortium deal on this for ANZTLA libraries, which meant the minimum spend did not apply, but I assume this has now expired.

The cost of ebooks with most vendors seems to be set by the publishers, and is typically the full retail price of the print book. Of course, with the discounts on books libraries receive, the full retail price is more than we’re used to paying.

In using a model of purchased ebooks only, libraries have to spend a lot of money to start to build a collection which will actually have any impact, and come onto students’ radars. An obvious strategy is to start with high-demand titles for units which are running in the immediate future. The difficulty is that a lot of titles libraries will want will not be available.

One of the attractions of EBL is its lending model. The standard model is called ‘non-linear’ and it usually allows a total of 325 days of loans annually per purchased book. This means that ten users could be simultaneously accessing it, and even if they have all downloaded it for 7 days, the usage total is only 70 days out of the allowed 325 days. We are yet to use up the annual allowance on any of our ebooks.

The User-Experience

Users can discover our ebooks in two ways – through the library catalogue or through the ebook portal directly.

The catalogue records provided free by EBL do not meet normal cataloguing standards. However, they do have summaries and contents. These are both truncated to ensure the file size is not too big.

We had spent a lot of time improving our subject authorities and were unhappy about the non-standard subject headings pouring in from the EBL records. To counteract this, we began to mask subject fields on the imported records, meaning the subject fields were not imported. Otherwise, we have decided not to be too worried about the substandard catalogue records. We enhance and correct the titles we own, and don’t worry about the non-owned titles.

We have created limiters on our catalogue so users can restrict their search to ebooks. Once the user finds a book they want to read, they can click on the URL and they’re taken to an EBL login screen. We also provide a link straight to the EBL portal so that users can start there if they prefer.

Users can read ebooks in two ways – reading online or downloading. Reading online means the ebook is read within the browser. Typically, pages can be slow to load if a user is trying to scan through the book. Users reading online can print or copy text, and the allowance for both is more generous than copyright allowances. It is possible to search the full text of the ebooks, and to add notes.



“The main problem with this list was quality, with a portion of the titles of dubious quality. The original profile contained titles like Aliens in America: A UFO Hunter’s Guide to Extraterrestrial Hotspots Across the U.S.”

Demand Driven Acquisition and Short Term Loans

In late 2011, we decided to move to a dual model, offering demand-driven acquisition (DDA) in addition to our purchased ebooks. I should note firstly that DDA or PDA (patron-driven acquisition) is a misnomer in the case of EBL, as a library need not acquire anything. Short-term loans mean libraries can offer access to ebooks they don’t own without purchasing them even if users do access them. Short-term loans are offered at different prices for 1 day, 7 days, 14 days, 28 days. One day loans are typically 10% of the list price of the ebook and 28 day loans are typically 25%.

The first step in moving to DDA was to create a profile. We gave EBL the limits we wanted to set, and they sent us records matching these. Initially, we simply set the limits by subject area and price. The subjects we specified were religion, social sciences, business, history and education. We included business and education because our college had just announced the plan to offer courses in these disciplines and it was the only way to create an instant collection in these disciplines.

We set the price limit at US\$10 per loan. This means that any titles with a short-term loan cost higher than this were not accessible by our users. If the Australian dollar keeps heading lower, we may set the amount lower. We also set a cap of the total amount of monthly short-term-loans; however, so far our greatest expenditure has only been about \$150 for a month.

These parameters initially gave us 62,000 ebooks to offer. The main problem with this list was quality, with a portion of the titles of dubious quality. The original profile contained titles like *Aliens in America: A UFO Hunter’s Guide to Extraterrestrial Hotspots Across the U.S.* We initially addressed this by identifying publishers we wanted to exclude from the profile, but we could never get them all.

Eventually, we decided to reverse the selection criteria, and identify the publishers we positively wanted on our list. It was the right decision, despite taking some time. It only reduced our ebook list by 12,000 titles to 50,000, and we eliminated most of the dubious ones. The only problem was that certain publishers have a very mixed list – perhaps with several very different imprints. Baker was the classic example, with serious imprints like Baker Academic mixed with their Amish fiction books under their Bethany House imprint, and all coming under *Baker* in EBL’s records.

Each month, EBL sends us two automatically generated files of MARC records – one for new titles which match our profile and one of titles to delete, usually because their price has risen. Initially, the technical side of the deletions was a problem, but we worked out a way to do it. Our library management system, Liberty, can tag imported records. We import the records for the titles to be deleted and tag these records as *To Be Deleted*. We then select all titles with this tag and delete all.



“The philosophy of DDA is obviously a matter for debate. I think that used properly and in conjunction with conventional collection development, its benefits far outweigh its drawbacks. DDA has made it possible for even small libraries to offer a wider range of books than they could ever dream of doing.”

The philosophy of DDA is obviously a matter for debate. I think that used properly and in conjunction with conventional collection development, its benefits far outweigh its drawbacks. DDA has made it possible for even small libraries to offer a wider range of books than they could ever dream of doing. It means that our students researching niche assignments find material which we would not have purchased. As an example, in a missions unit, students are asked to research a people-group of their choice. It would be out of the question for us to try to build up print holdings on all the people-groups students might choose. Yet our non-owned ebooks met some of the students' information needs at a low cost to us, with students accessing ebooks on Myanmar, Indonesia and other countries. DDA recognises that although users need guidance and direction in selecting books, sometimes they really do know best what they need. In looking over the titles users have borrowed on short-term loan, I am impressed. They relate closely to assignment topics set, they are generally scholarly titles, and they generally reflect gaps in our print holdings.

Authentication

Authentication is often an issue with electronic resources. I had hoped that we would be able to authenticate through Liberty but this didn't meet EBL's requirements. Similarly, our authentication with EBSCO wasn't going to work; this is a referring URL system through our website's content management system. This meant we had to create accounts for users directly with EBL.

Our first decision was to take the easiest approach and have users create their own account. The first time they attempt to access an ebook, an option would appear to *Create New Account* and they are then guided through the process of doing this. We had it set to automatically approve for requests from within the library's IP range, and to await approval for other requests.

Approaching authentication this way removed the workload of setting up accounts. However, there were three drawbacks. Firstly, it meant users created non-standard usernames which made the user list more difficult to manage. Secondly, I suspect it put off some users who were not confident or competent enough. Thirdly, it led to a lot of username and password confusion, as users would create their own username and password, and then forget it or confuse it with the usernames and passwords we had established for Liberty and EBSCO accounts.

We changed our process at the beginning of this year so that we now create accounts for each of our students. EBL requires a five character password, and so we switched our passwords for Liberty and EBSCO to five characters, and now have a degree of standardisation we have not had before. Our library assistant does need to create three different accounts for each user, which makes it labour intensive. However, it is still a more attractive option, given our budget, than the cost of a Single Sign On product.



“There are a surprising number of students – even Generation Y – who are reluctant to use ebooks. To varying degrees, I think it is explained by inertia and a lack of confidence or awareness, as well as a resistance to reading on the screen. On the other hand, a number of students have embraced ebooks enthusiastically.”

Usage by Students

The take-up of ebooks has not been as great as I imagined. For the last four semesters, it has stayed between 400 and 480 loans per semester. By comparison, we loan about 4000 print books per semester, so the usage is at 10-12 percent of conventional books.

We promoted ebooks heavily early on when we only had 100 titles. This may have been a mistake, as some students tried ebooks only to be disappointed by the range of titles and perhaps decide not to try again.

When we added DDA, we were concerned that students would create too many short-term loans and end up blowing our budget. While I have heard of universities having this problem, the opposite has been the case. Anecdotally, several students have expressed reluctance to access the non-owned ebooks as they don't want to cost the library money, not realising that short-term loans have actually saved us a considerable amount of money.

We have had 232 short-term loans in 20 months, meaning an average of 12 loans per month. The average cost of the short-term loans has been \$50 per month, which is \$4.12 per loan.

We would like to see greater take-up of the short-term loans, and so we have just changed our settings so that the cost is invisible to students. It's too early to tell whether this will help.

There are a surprising number of students – even Generation Y – who are reluctant to use ebooks. To varying degrees, I think it is explained by inertia and a lack of confidence or awareness, as well as a resistance to reading on the screen. On the other hand, a number of students have embraced ebooks enthusiastically.

Alternative Providers

Our original hope was that most of the ebooks we wanted would become available through EBL, and we would be able to stick to just one provider. However, it's increasingly clear that this is not going to be the case – there are a number of publishers who do not want to use EBL's model.

The tipping point when we realised we would need to look at a second provider was the withdrawal of the significant theological publisher, Baker, from EBL. Its ebooks were the most popular of our EBL titles. Earlier in 2013, they pulled their titles from EBL, as they did not want to offer the non-linear mode of access. Titles already purchased could continue to be accessed through EBL, but otherwise there is no more access to their titles. We were largely relying on short-term loan access to their ebooks, so this affected us a lot.

The ebook providers Overdrive and EBSCO both offer a number of publishers to which we would like to get access. After investigating the models, EBSCO was a much better fit for us, having a greater number of the publishers we wanted, a more flexible borrowing model, and no minimum spend.



“To sum up my advice for libraries beginning ebooks, I would say it is not as difficult nor as expensive as you might fear. It’s possible to start out with low risk and a small outlay. If your experience resembles ours, ebooks will enhance your library, but in a gradual way and not with a stampede away from print books.”

EBSCO Ebooks are accessed through EBSCOHost, meaning that it will fit within our existing electronic resources. They offer a wide range of access models, including subscriptions, but we are implementing a mixed model similar to what we are doing with EBL, with some titles purchased and many available on short-term loans.

We are setting up a PDA-list based mainly on publishers not available through EBL. Setting it up is quite different to EBL – it is not a profile against which matching titles are found. Instead, the selector adds individual titles to their PDA list. It does offer more control over what is available. Libraries using PDA, can either be invoiced weekly, or start with a minimum US\$1000 from which purchases are deducted. We have only implemented it this month, so I cannot report on it, only to say we are excited at broadening our ebook offerings immensely.

The Future

I predict that adding the titles from EBSCO will create an increase in ebook usage. I can foresee ebook loans being 20 percent of print book loans in a year’s time. The addition of these extra publishers from EBSCO may be the tipping point which convinces many of the reluctant staff and students to add ebook usage to their mix of resource usage. But even with an increase in usage, I believe that for the next five to ten years, ebooks will remain a supplement to print books for us at Vose.

To sum up my advice for libraries beginning ebooks, I would say it is not as difficult nor as expensive as you might fear. It’s possible to start out with low risk and a small outlay. If your experience resembles ours, ebooks will enhance your library, but in a gradual way and not with a stampede away from print books.

eBooks@Flinders: Patron-Driven Acquisition and eBooks Research Project

by Deb Zott and Aliese Millington

This paper covers two broad topics related to eBooks@Flinders – patron driven acquisition of eBooks and an examination of how eBooks are faring at Flinders, through the prism of our eBooks Research Project. Although we commenced our eBook research project in August 2012, we are still in the process of surveying staff and students so it will be some time yet before we can analyse the collected data and write up our findings. Here, we outline our aims for the project and discuss our methodology.



eBooks@Flinders

We began to think seriously about purchasing eBooks in 2001 and our first step was to conduct a feasibility study. The study revealed that many of the purchasing models available at the time were unsuitable for us and that there were severe restrictions on viewing and copying text. There was also a need for proprietary software in order to access the eBooks, and rather than being available for individual title purchase, eBooks were usually only available on a subscription basis, often with a requirement that a package of titles be purchased.



“In 2002, we attempted to order two individual nursing titles, but the order had to be cancelled because we learned that there was a vendor requirement to order a minimum of 200 titles. ... To date, we have purchased around 37,576 eBooks and provide access to over 114,271.”

In 2002, we attempted to order two individual nursing titles, but the order had to be cancelled because we learned that there was a vendor requirement to order a minimum of 200 titles. In 2003, with kind permission from the University of Adelaide, we added MARC records for their collection of free eBooks, containing around 500 titles. Then in January 2004, we began a trial of the Lippincott Clinical Choice Collection on a subscription model. This collection consisted of 42 medical textbook titles.

Later in 2004 we added several more eBook titles, including 110 Medical / Science titles from Wiley Interscience, which we believe was our first outright purchase of eBooks and the first eBooks to be treated as books rather than serials. Unlike earlier eBooks that only had brief collection level and individual title level records in the OPAC, the Wiley Interscience eBooks had full catalogue records, which were available from the vendor.

Today we purchase both ePackages (or collections) and individual titles from a range of vendors and we have also implemented a patron-driven acquisition (PDA) model via EBL. We will discuss this in more detail in the next section.

To date, we have purchased around 37,576 eBooks and provide access to over 114,271. Workflows vary and involve staff in both our Metadata & Acquisitions and Digital Resources departments. For purchased titles we download MARC records from Libraries Australia at the point of order, or create full original records on receipt of the URL if no records are available. For ePackages we activate the titles in SFX Open URL link resolver. There are no MARC records in the library catalogue and titles are harvested by Primo for our FindIt@Flinders discovery tool. We also activate PDA titles in EBL LibCentral and in SFX so that they can be discovered by our patrons.

Patron-Driven Acquisition

In June 2012, we embarked on a 6 month trial of Patron-Driven Acquisition with EBL. We set aside an initial budget of 40,000 AUD and opted to receive monthly invoices rather than set up a deposit account. 60,000 titles were made available to our patrons via FindIt@Flinders in the initial load. This has now grown to over 83,000 titles.

Before we began the trial, our Acquisitions Librarian, Chris Moore, and I spent a lot of time speaking to PDA vendors and making comparisons between their offerings. We found that in most respects the offerings and purchase triggers were fairly similar but we eventually settled on EBL and began the process of setting parameters for our profile. For example, we set an upper limit on the auto purchase price, opted for titles published in 2009 or later and selected subject areas to match our teaching and research profiles.

We decided on a PDA model that included 3 unmediated short-term loans (STLs), with automatic purchase triggered on the 4th access; the cost of STLs being 5-15% of the list price for a 1 day loan and 15-20% for a 7 day loan. Within six days of the titles



“There were a few teething problems with the Primo harvest of activated SFX titles into FindIt@Flinders, nevertheless, in the first few days around twelve titles were discovered and accessed without there being any records in our system.”

being activated, we had 21 short-term loans showing in the EBL LibCentral interface. The total cost of these loans was \$110.07, an average of \$5.24 per loan - much cheaper than the cost of a loan via Document Delivery. However, now that we have more data, that average loan cost is sitting a little higher, between \$7.50 and \$8.25. Two weeks into our trial we had 75 short term loans on 69 individual titles, one of which had been accessed three times, but no auto purchases had been triggered.

We opted to activate the titles in SFX, rather than load 60,000 MARC records into our catalogue, which we would have had to identify in some way in case we needed to remove them at the end of the trial period. There were a few teething problems with the Primo harvest of activated SFX titles into FindIt@Flinders, nevertheless, in the first few days around twelve titles were discovered and accessed without there being any records in our system. This must have occurred as patrons moved from one of our owned EBL titles to the EBL interface, where they began browsing the titles.

As of mid-June 2013, a week short of 12 months using the PDA model, we have had 6,085 STLs and 368 auto purchases at a cost of \$50,161.93 and \$24,988.58 respectively. An average of \$8.24 per STL and \$67.90 per title purchased. Although we set our upper price limit at \$200 per title we have since begun activating titles, requested by academics, that fall outside our profile parameters and therefore might be more expensive. We are seeing that, on average, we are expending 66.7% of the PDA budget on short term loans and 33.3% on auto purchases.

At the end of our six month trial (in early January) there had been 2,700 STLs and 141 auto purchases. In the six months following the trial there have been 3,385 STLs and 227 auto purchases – representing an increase over the same period of time.

For auto purchases, via PDA, we download or create a MARC record upon receipt of the invoice, and we create a purchase order retrospectively. The workflow is more or less the reverse of our usual eBook ordering procedure.

Soon after commencing our PDA trial we decided to activate titles in the EBL catalogue, outside our PDA profile, if they were requested via Document Delivery. For many titles, a short term loan represented a significant cost saving over the cost of a Document Delivery loan. The standard delivery charge for a loan or an article throughout Australia is \$16.50. Flinders University bears the cost of any Document Delivery item up to \$33, which is the cost for a rush request. So if the cost of a short term loan is found to be under \$33, the title is activated in our PDA profile. Staff in Document Services make these titles visible in LibCentral (the EBL interface) and they are also activated in SFX so that our other patrons can discover them.

To date, we have activated 153 items. We have also activated 354 titles requested by Liaison Librarians or academics. We have received very few objections from patrons with regard to sending an eBook link instead of a physical item (3-4 complaints) and it has meant



“It is our policy to only process document delivery requests from our patrons if we are unable to supply the item ourselves. Since we are able to supply access to the eBook via PDA, we have fulfilled our provision of the title and it is unnecessary to request it via an external provider.”

that we are able to supply the item much sooner. It takes moments to activate the title in LibCentral and then email a link to the patron. It takes a little longer for the SFX record to be activated and harvested to our discovery layer.

It is our policy to only process document delivery requests from our patrons if we are unable to supply the item ourselves. Since we are able to supply access to the eBook via PDA, we have fulfilled our provision of the title and it is unnecessary to request it via an external provider. If there are legitimate reasons why the resource must be supplied in physical format we can resolve the complaint quickly by processing the patron’s request for a physical item. ‘Legitimate reasons’ are determined on a case-by-case basis in line with Document Delivery policies.

We received one complaint via our eBook survey. This was from an administration staff member requesting titles on behalf of an academic. The academic had expected to receive the items in print format. The information desk also reported the occasional situation where a patron’s document delivery request had been cancelled because we already held the eBook but the patron hadn’t found it, or because it could be activated in PDA. However, as already mentioned this is standard practice and occurs with all eBook titles, not just those in the PDA profile.

When we reviewed this practice after an initial trial period of 3 weeks, we found that 87% of Doc Del activations had been accessed but there were a small number of titles that had only just been activated so the percentage might have been higher had we allowed another week. More than half generated a short term loan but several were accessed within the free browsing period so did not incur a cost. The titles remain visible to our patrons and might later generate further short term loans, or trigger an auto purchase if accessed four times.

It is true that purchasing the eBook upfront costs less than paying for three short term loans and subsequently purchasing the book, but this model of patron led acquisition ensures that there is actually a demand for the title and that it won’t just be purchased then never accessed. As an example, let’s take the title *Love’s Knowledge: Essays on Philosophy and Literature*. The cost of a 1 Day loan is 9.00 USD, or 12.00 USD for a 7 Day loan. If the title has 3 x 7 Day STLs the cost is 36.00 USD. If it never triggers a 4th loan, and therefore an autopurchase, this is all we would pay. If it does go on to trigger an autopurchase the price is 60.00 USD plus the cost of the STLs (96.00 USD). We could have just purchased the title for 60.00 USD but if it was never accessed that would be money wasted. We could have borrowed it via Document Delivery but for three loans this would have cost between 49.50 USD and 99.00 USD and we would still not own the book, although with three loans it would have then been considered for purchase, making the total cost somewhere between 101 USD - 148 USD.



“After one year of PDA at Flinders we have noticed something interesting with regard to the collection development efforts of our Liaison Librarians. Of the 354 activation requests via Liaison Librarians, which includes titles recommended by academics, only 15 or so autopurchases have been triggered so far.”

The total cost for our trial period was 30,590.24 USD so we were well within our budget of 40,000 AUD. This was very reassuring as we had been concerned that we might exceed the budget as other libraries had reported this as a major concern in the PDA literature. For example, the Open Polytechnic Library in New Zealand used a mediated STL and purchase strategy to manage the uncertainty of their PDA expenditure,¹ and Swinburne University of Technology reset their autopurchase trigger to occur after the third STL, rather than the second STL, to slow down expenditure when it proved to be higher than anticipated.² We didn't want to be in a position where we would have to deactivate the titles due to excessive expenditure.

Interestingly, when we compared our total EBL expenditure for the 2012 fiscal year (which included the 6 months of the trial), we had only spent 1750 AUD more than our total EBL expenditure for the previous year when we were ordering title by title, as recommended by Liaison Librarians. For the duration of the trial Liaison Librarians were asked to only order EBL eBooks manually if the titles were outside the PDA profile. Now that the trial has been hailed a success and the continuation of PDA as a standard acquisition tool has been approved, Liaison Librarians continue to order EBL eBooks manually only if they are outside our profile. Thousands of titles are already available via FindIt@Flinders and will be autopurchased if the demand is there.

Shortly after commencing the PDA trial, we also began ordering individual eBook titles from Ebrary and EBSCO if they were not available via EBL. Previously we had only ordered EBL eBooks manually. One of the deciding factors in choosing EBL as our PDA vendor is that we were already familiar with the EBL eBook interface and had established procedures in place, even though we did need to alter the workflow.

After one year of PDA at Flinders we have noticed something interesting with regard to the collection development efforts of our Liaison Librarians. Of the 354 activation requests via Liaison Librarians, which includes titles recommended by academics, only 15 or so autopurchases have been triggered so far. The titles are outside our profile if they cost over \$200, are published before 2009, or are outside our core teaching and research areas. The most likely reasons for low usage are that they are on topics of narrow, or specific, interest or, being published earlier than 2009, they may be considered dated. Another possibility is that the title is also held in

1 Geoff Kelly, “A Year of Demand Driven Acquisition of EBooks at the Open Polytechnic Library,” (2010): 6.

2 Gary Hardy and Tony Davies, “Letting the Patrons Choose - Using EBL as a Method for Unmediated Acquisition of Ebook Materials,” in *[Proceedings] Information Online 2007: 13th Australian Library and Information Association (ALIA) Exhibition and Conference, Sydney, New South Wales, Australia, 30 January-01 February* (2007): 7..



“If these titles are not being accessed it raises the question of whether lower priority collection building activations are a good use of our time. We may do better to wait until a title is needed for a specific purpose, rather than collection building just in case.”

print and the print version is being preferred.

This is something we intend to investigate in more detail. The low usage of traditionally selected materials is often discussed in the library literature. For example, Anderson et al. (2002) analysed circulation statistics of books purchased via Purdue University Libraries' Books on Demand project, where print books requested via interlibrary loan were purchased, rather than borrowed. The circulation statistics were compared with those for similar titles purchased via normal selection processes, such as selection by a subject librarian. The statistics revealed that

68% of the Books on Demand titles acquired during the project's first two years have circulated at least once after the initial use by the original ILL patron (42% have circulated more than once); in contrast, 36% of titles normally acquired during the same time period for the HSSE Library have circulated at least once (16% have circulated more than once). The figures for the Management Library are even more dramatic: all Books on Demand titles had at least one checkout, whereas only 48% of the books selected and purchased with library funds had circulated one or more times during the same two years.³

The document delivery activations are essentially patron selected and these have also generated a low number of subsequent auto purchases, but relative to the total number of document delivery activated titles the percentage is higher than that for titles recommended by librarians and academics. For the document delivery selected titles 10 auto purchases have been generated, representing 6.54% of 153 titles, compared with 15, or 4.23% of 354 titles selected by librarians / academics. The titles activated as a result of document delivery requests are also likely to be on topics of narrow, or specific, interest.

While providing access to the recommended titles is fairly straightforward, it does require some staff time in Acquisitions to check the title in LibCentral and add it to our visible list. The information then needs to be conveyed to our Digital Resources team who activate the title in SFX link resolver so that it can be discovered via FindIt@Flinders. There is also the time spent by our Liaison Librarians to search and recommend titles for activation. If these titles are not being accessed it raises the question of whether lower priority collection building activations are a good use of our time. We may do better to wait until a title is needed for a specific purpose, rather than collection building just in case. We haven't analysed the usage for these titles but it's a fair indication that demand is low or non-existent if they aren't accessed enough times to generate a purchase.

In summary, we now own over 37,000 eBooks and have access to more than 114,000 but we have never formally assessed how they

3 Kristine J. Anderson et al, "Buy, Don't Borrow,". *Collection Management* 27, no. 3/4 (2002):. 9-10.



“In 2010 our University Librarian, Ian McBain, formed the RWG to foster a culture of research and professional reflection at Flinders Library. Library staff are encouraged to submit proposals for research as individuals or in groups.”

are faring, although access statistics show that, overall, they are being well used. From the Information Desk, we have anecdotal evidence of patrons, both staff and students, having difficulties accessing eBooks. This type of feedback is also filtered back to us from staff attending university wide meetings and programs, where academic staff have commented on their eBook experiences. This is the starting point for our research project.

eBook Research Project – Aliese Millington, Chris Moore and Deb Zott

The Research Working Group

Our research project, titled *eBooks @ Flinders University Library*, is part of the Flinders Library Research Working Group (RWG).

In 2010 our University Librarian, Ian McBain, formed the RWG to foster a culture of research and professional reflection at Flinders Library. Library staff are encouraged to submit proposals for research as individuals or in groups. Once accepted into the RWG, individual researchers or representatives of group projects attend regular meetings to gain guidance on their research and the research process. The group includes a research consultant (a staff member with experience in the research process) and a Chair to keep track of the projects, resourcing and outcomes. The Chair also supports researchers in pursuing opportunities to disseminate research.

The RWG has created an environment in which Library staff can explore the research process and has provided both informal and formal information sessions, such as ‘how to write a literature review’ or ‘tips for getting through an ethics application’.

Having the RWG sanctioned by our Senior management has also meant endorsement of schemes to buy out time and bring in casual staff to cover parts of day to day work to give staff time to conduct research. As everyone would relate to, staff have found it difficult to find time in their busy roles to conduct research, so such support has been vital.

The RWG has gone from strength to strength in the last three years. One project (an evaluation of our discovery layer, Findit@Flinders) has already been completed and we have seven projects currently underway, including collaborations with Flinders academic staff and students (e.g. exploring partnerships with Screen and Media students to create educational and promotional material about the Library, examining librarians engaging with researchers as researchers); projects assessing our systems or services (e.g. reviewing our Library assignment, assessing the effect of information literacy training on first year science students) and even a project assessing the impact of the RWG itself. All of these projects have been representing Flinders Library via various research outputs, and the RWG continues to support this.

Background: eBooks @ Flinders University Library

Our project, eBooks @ Flinders University Library, came out of

two separate projects. Deb Zott (Metadata/Acquisitions Services Librarian) and Chris Moore (Acquisitions Librarian) had submitted a proposal to research the Patron Driven Acquisitions trial detailed above. Aliese Millington (Liaison Librarian for the Humanities) had submitted a proposal to look at user behaviour around our increasing eBook collection. Our University Librarian saw that these proposals were linked and put the projects into one team.

It has been fruitful to combine the projects, to be able to link qualitative user perspective data with the patron use statistics gathered automatically via the different eBook platforms and via the PDA. These statistics tell us that patrons are using our eBooks in increasing numbers. This is also seen in stats we have from a recent (2012) survey conducted by the Library (Insync Library Client Satisfaction Survey, figs. 1 and 2).

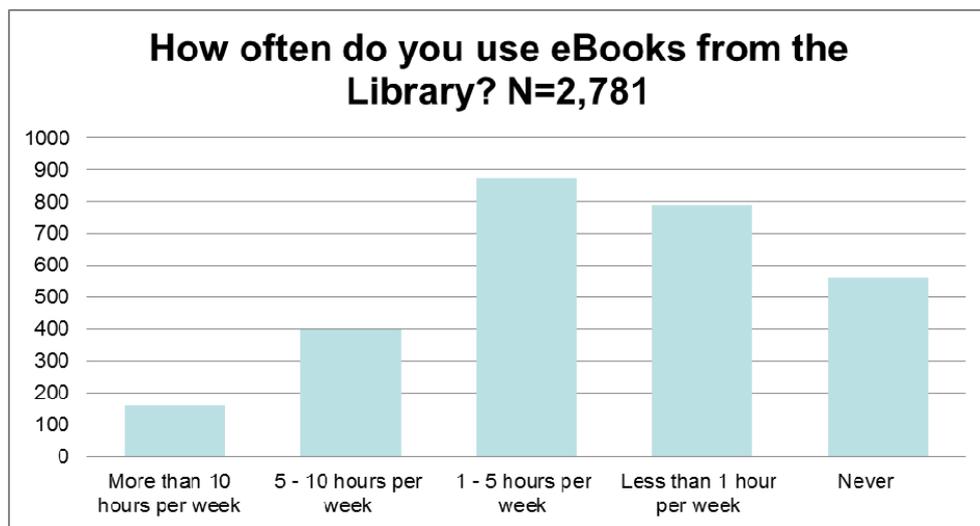


Fig. 1

Of the 2,781 patrons surveyed, 874, or 31% of our staff and students were using eBooks 1-5 hours a week, and 790, or 28% were using our eBooks at least once a week. Only 20% were not using them at all.

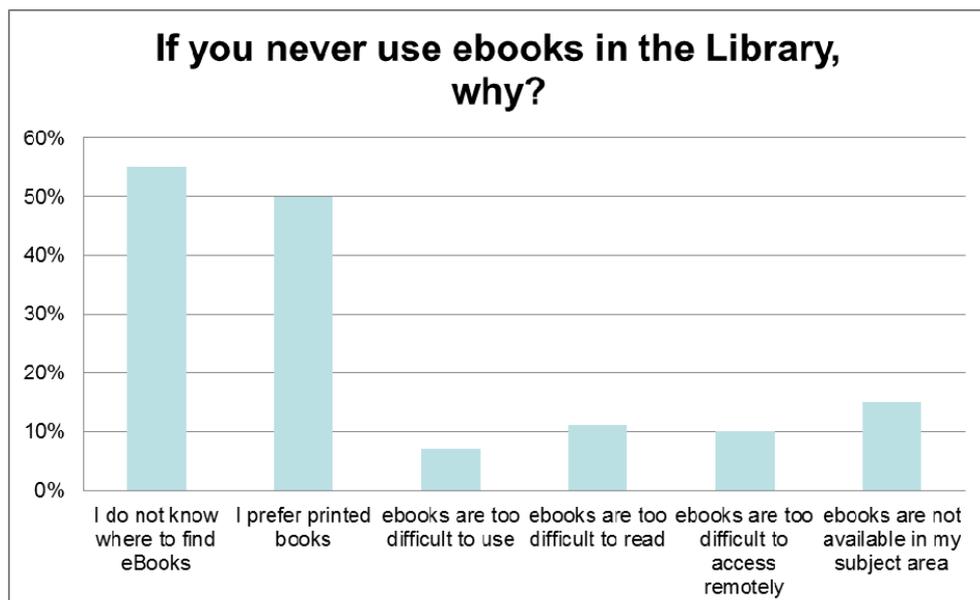


Fig. 2



“The plan is to administer two surveys on eBooks, either side of online eBook training. It is hoped that the results of the research will inform in-person and online information literacy training, as well as our general promotion and presentation of eBooks to users.”

Looking more closely at the 20% of patrons who never use our eBooks, we see perhaps an opportunity for Library training. A surprising result is that the majority of patrons who aren't using our eBooks don't know where to find them (55%). Comments of the type reflected in fig. 2 are often reported anecdotally across the Information Desk, via Liaison Librarians, or via Librarians who have visited different areas of the University in the course of their everyday work.

For example, we'd sometimes hear that as we have different vendors, users can find the different ways to read online/download confusing. One particular issue is that EBL books require the user to download a software program called *Adobe Digital Editions* before they can download an eBook. When patrons are in the library they are not able to do this, because they can't install software on University computers. Ideally, when in the Library, patrons should use EBL's option to 'Read Online', but this is often counterintuitive as they are used to downloading and saving eJournal articles onto USB.

Many of the queries we had heard about eBooks relate to digital rights management or publisher restrictions on the book. We believed that information literacy that simplifies the process down into short easy steps might help our patrons, but we wanted to test it first. So we started to ask - what are the barriers to eBook use for patrons? We need to make sure that if patrons 'have a go' at an eBook we can give them appropriate support, which is likely to make their experience better and in turn increase their use of eBooks in the future. With this in mind we began our research project.

The project so far: the first survey

Our focus is to look at how eBooks are faring in the Library, including the areas of uptake (e.g. ordering/acquisition) as well as user perspectives. The scope is everyone at Flinders, but this is self-selecting, as staff and students need to choose to fill in our survey to be part of the research. The plan is to administer two surveys on eBooks, either side of online eBook training. It is hoped that the results of the research will inform in-person and online information literacy training, as well as our general promotion and presentation of eBooks to users.

We ran our first survey in the first three weeks of April and promoted it on Flinders Learning Online, the student portal for access to topic information. We also promoted it on the Library blog and Facebook, tweeted, had posters and flyers and asked Liaison Librarians to promote to their Schools and Faculties, including staff who had given unsolicited feedback about eBooks in the past. To satisfy the requirements of ethics we didn't offer a prize or incentive for participation in our survey.

Even without a prize we managed to get 125 responses, and received useful and insightful qualitative data we can analyze along with the quantitative. We created the survey by looking at surveys written by other Universities and by eBook vendors, and tested it

“Overwhelmingly respondents are aware of the existence of our eBooks and had accessed them several times. More often than not they found the experience satisfactory and most felt moderately confident in their ability to access and use eBooks at Flinders.”

on members of the RWG. The survey was administered via Survey monkey and respondents clicked a link to access.

The survey questions covered awareness and finding and access (e.g. whether via Findit@Flinders, the eBook databases or our eBook portal on the Library website). We also asked questions to test ideas about eBook use that we'd seen in the literature – for example, the 2008 Global Student E-book Survey (eBrary 2008) revealed a small number of students who felt that eBooks were not a reliable scholarly resource, and we were interested to see if that was the case at Flinders.

Other questions aimed to find out how satisfactory the eBook experience had been for patrons at Flinders, including aspects of technical access and printing/downloading and the types of devices patrons use to access (personal computers, eReaders, tablets etc.).

We then asked if patrons thought eBook training would be useful to them, and if so what kind. Finally we gathered demographic information – whether respondents were academic/professional staff, students (undergraduate or postgraduate), their age groups and their major area of study or teaching.

Analysis of the first survey is not yet complete, but some initial themes have emerged. Overwhelmingly respondents are aware of the existence of our eBooks and had accessed them several times. More often than not they found the experience satisfactory and most felt moderately confident in their ability to access and use eBooks at Flinders. This reflects the use statistics we've received showing that patrons are accessing and using eBooks in increasing numbers.

The survey also garnered plenty of comments, however, that supported anecdotal evidence that some patrons are having difficulties with our eBooks. These reveal issues we can work on as a library, and perceived problems that we can't change. For example, print is still preferred, but only slightly over no particular preference for print or eBook. Also, the survey alerted some patrons to the fact that eBooks exist at Flinders Library. These two themes suggest that we can improve our promotion of eBooks to patrons.

Another theme of the survey comments is that that reading on a computer or device is generally disliked. This is perhaps something that will change as technology evolves, but also Flinders could be promoting the benefits of keyword searching and printing out relevant chapters, getting away from 'reading on screen' by using the eBook more as a reference device.

With regards to areas that could be improved via training, we received several responses that indicated that patrons often found the different eBook platforms and the various ways eBooks are accessed and restricted confusing and annoying. This theme, as well as a preference towards online rather than in-person or phone training have informed the training phase of our research project.

The project so far: the online training

With the initial survey results in mind we created online training



“Several times throughout the training we reiterate the point that patrons might need to look for different buttons, use different processes or be aware of different restrictions to access, print or download eBooks at Flinders.”

that was a basic and broad introduction, aimed at the user with little-to-no experience of eBooks at Flinders. Adobe Captivate was used to create a video presentation incorporating images and audio.

The training first covers how to find eBooks via Findit@Flinders – although there are two other ways to find and access eBooks, the Findit@Flinders search gives access to the largest portion of our eBook collections. The other sections of the training discuss reading online, printing/downloading chapters and downloading an entire eBook to a personal computer or device.

Something that is reinforced throughout the training is that Flinders holds eBooks from many different suppliers. It is hoped that explaining this will put the different parts of the process into context. For example, when the training covers reading eBooks online we point out that after patrons have searched for an eBook in Findit@Flinders, they will find themselves using a variety of different interfaces, depending on the vendor that has supplied that eBook to us. Several times throughout the training we reiterate the point that patrons might need to look for different buttons, use different processes or be aware of different restrictions to access, print or download eBooks at Flinders.

With this in mind a separate part of the training has been to create and promote a ‘libguide’, a website linked to the Flinders site summing up each eBook collection we have as well as download and print options. Patrons can refer to this guide whenever they are working with eBooks, and the guide contains more detailed information than the broad overview represented by the training.

Conclusion: early benefits and where to from here?

One of our Reference Librarians (Anne Hawkins) created the eBook libguide on behalf of our project, and this demonstrates a beneficial outcome of our research project. One of the themes of initial anecdotal evidence on the difficulties of eBooks was that much of the evidence came from Library staff who didn’t feel confident in assisting patrons with eBook issues.

Since our research started we’ve held two information and feedback sessions for Library staff. We’ve also held sessions for academic staff of the University. These sessions have informed the sessions that Liaison Librarians have with both undergraduate and postgraduate students. As well as this, staff such as Anne have been involved in our project, creating guides and assessing our survey and training materials. This has ensured that knowledge has been transferred outside of our small research group and to the wider Library. This example of evidence-based librarianship is exactly the effect the RWG aims to have on Flinders University Library.

The next step for our project is to complete the online training, which was emailed out in a link to respondents who indicated that they were interested in training via the first survey. Following this we will distribute a follow-up survey, to measure effectiveness of the online training.



“For the most part, it does seem that eBooks are being used and accepted well at Flinders Library, with the exception of a small, but important, section of our users. Our research aims to find and assist those patrons who are having trouble with these important resources as they cement their place in Flinders Library.”

The final stages will involve data analysis and write up. The most important thing to come out of our research, however, will be practical guidance and teaching materials that Flinders Library staff can use to help the Flinders community engage with our eBook collections. For the most part, it does seem that eBooks are being used and accepted well at Flinders Library, with the exception of a small, but important, section of our users. Our research aims to find and assist those patrons who are having trouble with these important resources as they cement their place in Flinders Library.

A PowerPoint presentation to accompany this paper can be found as a Supplementary file.

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Free Theological/Biblical Resources on the Web

presented by Matt Gray;

*compiled by Wendy Davis, using notes from
Rosemary Hocking and Barbara Cooper*

<http://e-sword.net>

Free, downloadable software (version 10). This basic installation includes the King James Version, King James Version w/ Strong's numbers, Strong's dictionary, and the *Treasury of Scripture Knowledge* cross-references. Download additional resources using the "Download" menu within e-Sword. Includes Parallel bibles, integrated editor, Strong's tooltips, Scripture tooltips, powerful searching, reference library, graphics viewer, audio sermons and user guide.

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<http://greekbible.com>

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<http://www.theologyontheweb.org.uk/>

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"Aims to make high quality theological material available throughout the world, thus providing Bible teachers and pastors with the resources they need to spread the Gospel in their countries. This is achieved by:

- Digitising and uploading in co-operation with authors and publishers, rare and out-of-print theology books and articles. Over 18,000 articles are now available for free download.
- Providing detailed bibliographies for Seminary level students and ministers.”¹

Theology on the Web is a single cross-linked resource made up of the following websites:

1. BiblicalStudies.org.uk hosts over 18,000 full text theological articles linked into bibliographies on each book of the Bible. It also covers such subjects as hermeneutics, biblical languages, criticism, language, etc. - in short almost everything connected with the Bible and its study.

2. TheologicalStudies.org.uk throws its net slightly wider, providing material on a range of theologies and theologians, as well as specific doctrines such as the Trinity, for example. The section on practical theology seeks to provide material on how theology is applied in daily life, in such areas as politics and ethics.

3. EarlyChurch.org.uk covers church history until the rise of the medieval Papacy (c.600 AD).

4. MedievalChurch.org.uk takes over where EarlyChurch.org.uk leaves off, covering church history from the rise of the Papacy to the time of the Reformation.

5. ReformationChurch.org.uk - covers church history during and after the Reformation.

6. BiblicalArchaeology.org.uk provides material relating to the archaeology of the lands of the Bible.

7. Missiology.org.uk provides resources for students of Christian missions from the first Century onwards [currently under development].

<http://www.ccel.org>

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<http://www.nla.gov.au>

Access the collections of the National Library including their online resources.

¹ <http://www.theologyontheweb.org.uk/>, accessed December 02, 2013.



<http://trove.nla.gov.au/>

“With millions of items, Trove is an unrivalled repository of Australian material. Trove is for all Australians. Whether you are tracing your family history, doing professional research, reading for pleasure, teaching or studying, Trove can help.”²

Trove is the distributed national collection, and more, providing information on the holdings of many Australian libraries. Also includes digitized Australian newspapers, music, sound and video, pictures, photos, maps, archived websites, diaries, letters, archives, and of course, books and journals.

2 <http://trove.nla.gov.au/>, accessed December 02, 2013.

From Synopsis to the Shelf

by Rosanna Morales



From Synopsis to the Shelf

Rosanna Morales



Manuscript

First publication at Garratt

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By Denis Edwards

Commissioned
Australian audience

Most recent publication at Garratt

FOR CHRIST'S SAKE
By Bishop Geoffrey Robinson

Submitted
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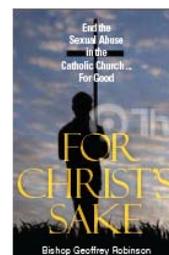
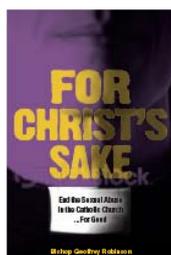
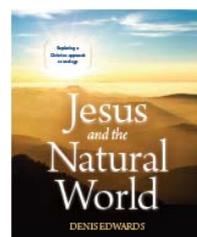
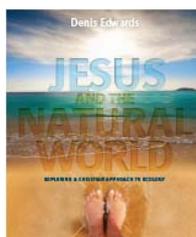
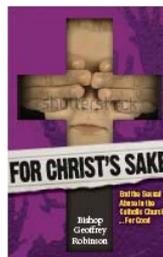
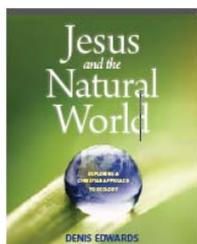
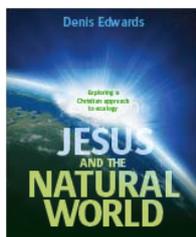
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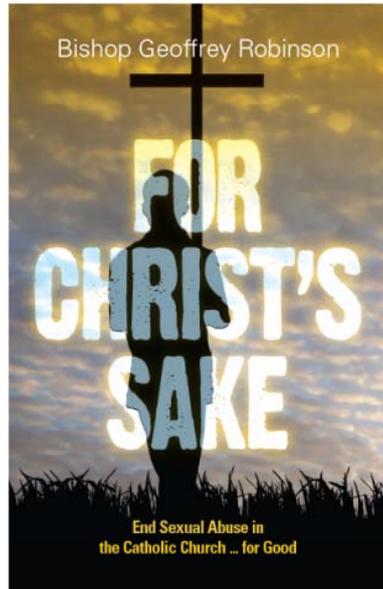
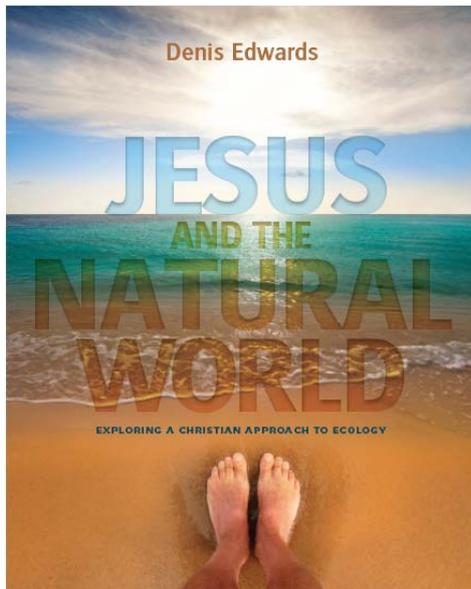
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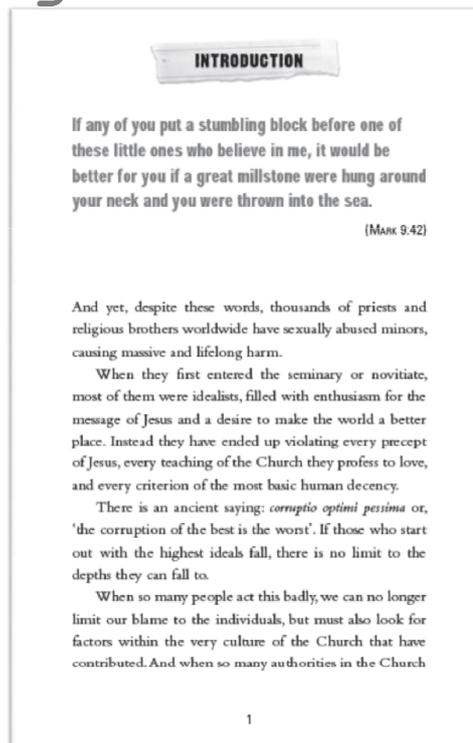
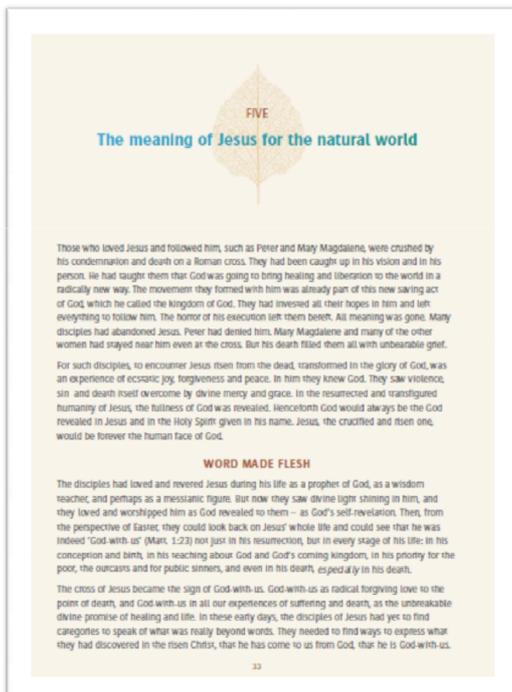
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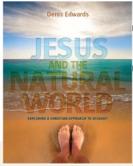


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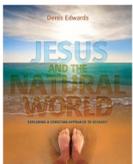
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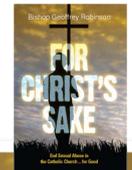
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Ecological conversion is the radical change of mind and heart that leads to a deeper love and respect for all creatures as having their own integrity before God: it involves change to a sustainable lifestyle, to sustainable patterns of production and consumption and to sustainable economic and political choices.



In this book Denis Edwards encourages Christians to wholeheartedly embrace ecological conversion and to connect with people around the globe in their deepening commitment to the survival of life on Earth.

Edwards shows that stewardship is pivotal in the Christian message, and that the process of conversion includes a responsibility that all creation is a precious gift that is to be loved, respected and protected. The ever-growing movement of people who are connected in a deepening commitment to the good of the community of life on Earth is a strengthening force that includes people living in large cities, country towns and on the land, farmers, artists, school children, scientists, industrialists, politicians and religious leaders.

For Christians, the deepest reason for this conversion is that we see the Earth and all its creatures as God's good creation, the creation that God radically embraces in the incarnation of the Word made flesh. Because of this, in 2001, Pope John Paul II stressed the importance of the change of mind and of life that he called 'ecological conversion'. After speaking of the way humans have devastated so much of the natural world, he continued: 'We must therefore encourage and support the "ecological conversion" which in recent decades has made humanity more sensitive to the catastrophe to which it has been heading.'

Fr Denis Edwards is a wonderful read for anyone with an interest in exploring theology and our home planet Earth. In this book Denis gives us the fundamentals of ecological theology as he has done this all with great skill. The text is clear, accessible and compelling. His treatment of Jesus and the Natural World is of particular importance in our times as we struggle to come to terms with our rapaciousness towards the Earth. Not only is the book suited to the individual reader it is especially attractive as a genuine tool for learning in a classroom setting or as a study group owing to its many questions for reflection and Denis's insightful answers. We are blessed to have the fundamentals of ecological theology offered to us so clearly today.

Jacqueline Diamond
Director, Centre for Australia



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In this book, Bishop Geoffrey Robinson pulls no punches in his effort to go beyond merely 'managing' sexual abuse in the Church. He leads up to a call for nothing less than a Council of the whole Church to confront the issues he raises, within which he insists that the laity must play a major role.



This is the book designed to move the Church back into the hands of the millions of shocked and bewildered Catholics throughout the world who are saying: enough is enough.

This is the book that will move a mountain.

In the darkness of the world-wide clergy abuse scandals, a light now shines and a voice now speaks to lead the Church to a new, higher level of integrity and holiness. Bishop Geoffrey Robinson's *For Christ's Sake* is that light and voice. He writes for the sake of the Church and especially for the sake of our children. His starting action plan is creative, courageous and sound for Christ's sake. For the sake of the Church, for the sake of the victims, for the sake of the children, take up this book and read—and above all, act.

Rev. Donald Cozzano
Author of *Notes from the Underground: The Spiritual Journal of a Secular Priest*

If you are angry and bewildered about the sexual abuse of children in the Catholic Church, or dismayed by the reaction of the Catholic hierarchy to the crisis, read this book. Bishop Robinson writes with

honesty, humility and compassion. He offers both an unflinching clarity about what has gone wrong, and a hope that the Church's future can be better. Truly, this book is a gift of the Holy Spirit.

The Honourable Kristina Kencaaly
Based on substantial pastoral experience and exuding practical wisdom throughout, this honest and heartfelt, serious and sorrowful book breathes the spirit of the Gospel. It provides an accessible analysis and a probing and perceptive diagnosis of current distortions in the prevailing damaging culture within the Church, and it offers a pathway towards a culture that is more in tune with the Gospel.

John Sullivan
Professor of Christian Education
Liverpool Hope University

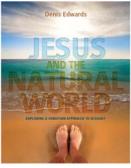


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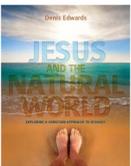
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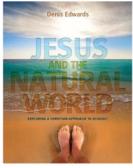


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Thank you

Rosanna Morales

From T.T. Reed's Colonial Gentlemen to Trove: Rediscovering Anglican Clergymen in Australia's Colonial Newspapers

by Marisa Young

T. T. Reed's pioneering book on the lives of Anglican clergymen in South Australia is still an important guide to the contribution made by these men to the expansion of educational opportunities for children. However, the development of Trove by the National Library of Australia has provided new ways of tracing the educational activities of Anglican clergymen in Australia. Researchers have frequently acknowledged the importance of the roles played by Protestant ministers of religion in the expansion of primary and secondary education during the nineteenth century. Much of the focus of this research work in religious history and educational history has been linked to the contribution of Protestant clergymen in educational administrations, either through leadership roles as headmasters or through participation in activities established by school boards or councils. Numerous Protestant ministers of religion developed high profile roles during the early growth of non-government as well as government-supported primary and secondary schools in colonial South Australia.



“This article suggests that an early attempt to trace the lives of colonial Australian clergymen, T.T. Reed’s biographical guide to nineteenth century Church of England clergymen in South Australia, can still be a valuable research guide in the digital world.”

This article will emphasise the ways that information searches using Trove can highlight forgotten aspects of educational activities undertaken by clergymen. It will focus on the activities of three ministers from the Church of England who combined their parish duties in the Diocese of Adelaide with attempts to run schools funded by private fees. Their willingness to undertake teaching work in this way thrust them into the secular world of an emerging Australian education market, where promotional activity through continuous newspaper advertising was part of the evolution of early models of educational entrepreneurship. These clergymen faced considerable competition from private venture schools as well as government-supported schools in the colonial capital. This article will also highlight gender issues associated with their promotional activities, as each minister used different definitions of gender in order to build supportive social networks for their schools and attract attention to their teaching activities.

Introduction. T. T. Reed’s Research and Digital Dividends

The development of the digital world has resulted in greater collaboration between information professionals in libraries and archives that can support historical research,¹ and it is important to remember to look for links between library collections of printed secondary source publications such as books and pamphlets and internet sites that enable greater access to primary and secondary sources such as diaries, minute books and newspapers produced before the final decades of the twentieth century. This article suggests that an early attempt to trace the lives of colonial Australian clergymen, T.T. Reed’s biographical guide to nineteenth century Church of England clergymen in South Australia,² can still

1 Roxanne Missingham, “Creating digital futures together”. Collaboration between the National Library and Australian Libraries. Paper presented at the 10th Asia Pacific Special Health and Law Librarians Conference, Adelaide, August 24–27, 2003, 1–6. accessed September 1, 2013, <http://www.nla.gov.au/openpublish/index.php/nlasp/article/download/1254/1539>.

2 T. T. Reed, *Anglican Clergymen in South Australia in the Nineteenth Century* (Gumeracha, South Australia: Gould Books, 1986).

“Corporate school histories of Anglican schools such as the Collegiate School of St Peter and Pulteney Grammar School have already traced the careers of headmasters drawn from the ranks of the Church of England’s clergymen.”

be a valuable research guide in the digital world. The advent of the National Library of Australia’s Trove website, which provides access to digital copies of Australian newspapers,³ confers Reed’s work with a new importance, because Reed’s work can be used to steer use of Trove’s advanced search function for newspaper editorials, articles, public notices and advertisements.⁴ The possibility of developing more precise or nuanced newspaper searches can help researchers to expand our understanding of the complex nature of the lives and work of churchmen. Reference to Reed’s work as a means to develop more complex newspaper searches also has the potential to expand our understanding of the importance of these churchmen in Australia’s broader cultural and social history, especially the history of education, as well as business history, media studies and gender studies.

Christian Gentlemen and the Formation of a Colonial Civil Society

Researchers have frequently acknowledged the importance of the roles played by Protestant ministers of religion in the expansion of primary and secondary education during the nineteenth century. Much of the focus of this research work in religious history and educational history has been linked to the contribution of Protestant clergymen in educational administrations, either through leadership roles as headmasters or through participation in activities established by school boards or councils.⁵ Corporate school histories of Anglican schools such as the Collegiate School of St Peter and Pulteney Grammar School have already traced the careers of headmasters drawn from the ranks of the Church of England’s clergymen.⁶ However, nineteenth century newspapers distributed numerous reports and

3 National Library of Australia, “Trove - Digitised Newspapers and More. Find an Article.” (Commonwealth of Australia, 2013), accessed September 1, 2013, <http://trove.nla.gov.au/newspaper>.

4 National Library of Australia, “Trove - Digitised Newspapers and More. Advanced Search.” (Commonwealth of Australia, 2013), accessed September 1, 2013, <http://trove.nla.gov.au/ndp/del/search?adv=y>

5 Marisa Young, “Presentation Counts: Promotional Techniques, the Entrepreneurial Spirit and Enterprise in South Australian Primary and Secondary Education, 1836-c.1880.” (University of South Australia, 2005), 55-57, 119-122, 313, accessed September 1, 2013, http://ura.unisa.edu.au/view/action/singleViewer.do?dvs=1371040354363~928&locale=en_US&VIEWER_URL=/view/action/singleViewer.do?&DELIVERY_RULE_ID=10&adjacency=N&application=DIGITool-3&frameId=1&usePid1=true&usePid2=true.

6 John Tregenza, *Collegiate School of St Peter Adelaide: The Founding Years 1847-1878*. (St Peters, South Australia.: The School, 1996); W. R. Ray, *Pulteney Grammar School 1847-1972: A Record.*, revised and brought up to date by K. Brunton, F. H. Greet & J. R. Moore Sesquicentennial edition (Adelaide, South Australia: Wakefield Press on behalf of the Council of Governors of Pulteney Grammar School, 1997).

“Short and Farr contributed to the foundation of cultural activities for adults that assisted the formation of a colonial civil society. Short was involved in the foundation of the University of Adelaide. Both Short and Farr supported the South Australian Society of Arts, which fostered the development of the South Australian School of Art.”

advertisements that showed clergymen made contributions to the expansion of education in colonial South Australia in a variety of ways. Part of the colonial publicity for St Peter’s centred on curricula and co-curricula activities that were components of cultural life in the colony as well as educational pursuits in Europe. One of the most prominent of St Peter’s early headmasters, Canon George Farr, had been prepared to promote his willingness to cater to local interest in imperial career paths from the late 1850s onwards. He supported the idea of preparing boys at St Peter’s for entry into military careers, English or Irish university studies, and the Indian Civil Service examinations. Another major figure involved in the promotion of St Peter’s, Bishop Augustus Short, was happy to draw attention to the enrolment of a former student from the school at the University of Cambridge in 1875.

Less well-known are the contributions made by Protestant clergymen who supported the expansion of a range of educational activities for adults during the colonial era. Colonial South Australian newspapers presented columns of print detailing their input. Short and Farr contributed to the foundation of cultural activities for adults that assisted the formation of a colonial civil society. Short was involved in the foundation of the University of Adelaide.⁷ Both Short and Farr supported the South Australian Society of Arts, which fostered the development of the South Australian School of Art.⁸ These two men were also associated with the South Australian Institute.⁹ Farr became linked to the subsequent development of the Public Library, Museum and Art Gallery Board during the early 1880s, and the Public Art Gallery assumed responsibility for the South Australian School of Art during this period.¹⁰

Finding Pedagogues in the Parish. Church of England Clergymen as Colonial Educational Promoters in South Australian Newspapers

While numerous Protestant ministers of religion developed high profile roles during the early growth of government-supported and corporate or church-affiliated primary and secondary schools in colonial South Australia, three ministers from the Church of England combined their parish duties in the Diocese of Adelaide with attempts to run private venture schools funded by parental fees.

7 “The Proposed Adelaide University,” *South Australian Advertiser*, November 4, 1872; Young, “Presentation Counts”, 55-57, 228-242, 313-314.

8 “The Society of Arts,” *South Australian Advertiser*, February 21, 1860; “South Australian Society of Arts,” *South Australian Advertiser*, November 28, 1861; Marisa Young, *A History of Art and Design Education in South Australia, 1836-1887*. (M.Ed. Thesis, Flinders University of South Australia, 1985), 122-220, 296-324.

9 “Laying of the Foundation Stone of the New Institute,” *South Australian Advertiser*, November 8, 1879.

10 Marisa Young, *A History of Art and Design Education*, 296-324, 345-371, 377-435.



“Their willingness to undertake teaching work in this way thrust them into the secular world of an emerging Australian education market, where promotional activity through continuous newspaper advertising was part of the evolution of early models of educational entrepreneurship.”

Early official histories of two Church of England parishes within the Adelaide square mile, St John’s, near East Terrace, and St Luke’s, in Whitmore Square, barely hint at the educational enterprise shown by some of the incumbents in those parishes. However, Reverend James Pollitt maintained a school when he served at St Luke’s. Reverend Russell and Reverend Ibbetson each ran their own schools for boys while they were associated with St John’s. These clergymen faced considerable competition from other private venture schools as well as government-supported schools in the colonial capital, and they highlighted gender issues during the course of their promotional activities, as each minister used different definitions of gender in order to attract attention to their teaching activities.¹¹

T. T. Reed’s research supplies clear, succinct outlines of these three ministers’ church careers and family connections.¹² The columns of Adelaide’s colonial newspapers were, by contrast, wonderful sources of information about their private venture schools. Their willingness to undertake teaching work in this way thrust them into the secular world of an emerging Australian education market, where promotional activity through continuous newspaper advertising was part of the evolution of early models of educational entrepreneurship.

British migrants to South Australia knew that teachers could be both classroom practitioners and cultural promoters. The transfer of curriculum developments, examination methods and teaching techniques from Britain to its colonies and the United States of America began before the Victorian era. The promotional techniques developed from the second half of the eighteenth century by British educators also found their way into the range of survival tools used by teachers far away from Britain’s shores.

Who were the educational promoters in early colonial South Australia? They came from the ranks of married couples and family groups, as well as individual men and women who publicised their own schools, members of religious orders and the clergy, and individuals from the ranks of artists, musicians, dancers and sportsmen who advertised their services as specialist teachers prepared to provide classes in specific subjects. A number of men and women involved in private venture educational enterprises entered corporate and government-supported teaching circles, but continued to use their own personal profiles in order to promote educational activities in their new working environments. Colonists who wished to enter teaching circles in South Australia also sought to attract attention to the ways in which they had acquired their own stores of social and cultural capital in order to boost their status. In order to meet the risk of setting up a viable educational enterprise, some educators were even prepared to promote the existence of their own relatives, especially when educational enterprises actually depended on the involvement of familial relationships.

11 Young, “Presentation Counts”, 119-122.

12 Reed, *Anglican Clergymen*. 50, 71-72, 76-77.

“From the very start of South Australia’s foundation as a British settlement, the colony’s capital of Adelaide proved to be a magnet for those who aspired to work as teachers in the colony.”

The importance of entrepreneurial traditions in British education during the eighteenth and nineteenth centuries has been resurrected in recent work by historians in both Britain and Australia. Frequently dismissed or ignored by both Whig liberal and revisionist historians of education, the tradition of promoting teaching services for financial return through the use of a range of formal and informal techniques has been pushed back into the spotlight. Newspapers kept track of the traces left by smaller private venture operations that existed for shorter lengths of time, and a number of British and Australian historians have shown that smaller private schools and independent private teachers were extremely important in the educational scene in Britain and the Australian colonies during the nineteenth century.

In South Australia, newspapers advertisements from teachers were eventually brought together under single advertising subheadings that were used on a regular basis, but many teachers, governesses and tutors also placed advertisements in other sections of the advertising columns. Positions in schools and positions for governesses and tutors were found in the advertising columns specifically for education as well as the employment or ‘Wanted’ columns. The establishment, disposal and rental of school properties and the sale of school books written by teachers were included in advertising sections marked out with special education subheadings, but they were sometimes surrounded by advertising that was totally unrelated to education. Advertising for special school events and student entertainments could sometimes be found amongst notices for amusements and sporting activities, even after the 1840s. The rise of religious newspapers and periodicals in nineteenth century South Australia provided additional promotional outlets for both educational campaigners and educational entrepreneurs.¹³

Why were Church of England clergymen in colonial Adelaide prepared to take the risk of opening their own small private venture schools and using newspaper advertising in order to promote their teaching activities? The practice of opening a small private venture school within the family home was actually established by Protestant clergymen in Britain as a means to earn additional revenue and support their own relatives. Jane Austen’s father ran a small school for boys in the Austen home, and Jane Austen’s mother organised the domestic arrangements for her husband’s pupils.¹⁴

From the very start of South Australia’s foundation as a British settlement, the colony’s capital of Adelaide proved to be a magnet for those who aspired to work as teachers in the colony. The prospect of working in an emerging urban environment close to transport facilities and a river, where the streetscape had been formally

13 Young, “Presentation Counts”, 1-5, 18-19, 29-34, 83-85, 129-172, 297

14 Jane Austen Society of Australia, “Jane Austen’s Family - Immediate Family,” March 9, 2008, sec. Jane Austen in Perspective, accessed September 1, 2013, <http://www.jasa.net.au/inperspective/family.htm#Immediate>



“The transfer of the Collegiate School of St Peter from Trinity School Room in the Adelaide square mile to Hackney just outside the central business district was prompted by the need to gain a more expansive venue for school architecture and playgrounds. The Hackney site also removed the St Peter’s students from close proximity to Adelaide premises occupied by horse-breakers and pig-butchers.”

planned through the use of an orderly grid system after an official survey must have appealed to European migrants. It was not unusual for educational entrepreneurs in Adelaide to mention the location of their own school or dwelling in association with other notable buildings or landmarks in the vicinity.

Teachers in Adelaide wanted to attract students from families resident in Adelaide, or living near Adelaide, as parents could deliver students to school locations when coming to Adelaide for business purposes. However, many of the colonists who became members of the social elite in South Australia drew their wealth from rural interests such as agricultural activities, but they chose to live for quite substantial periods in Adelaide in order to participate in the social and political activities that took place in the capital. The advertising columns of the Adelaide press also carried publicity from teachers who deliberately sought to capitalise on the preference for life in the colony’s capital by offering to accommodate boarding students from country regions. The quality of town life in colonial Australia drew its fair share of commentary and criticism, but as Adelaide continued to grow as the centre of South Australia’s commercial, cultural and religious activities as well as its public administration, the desire to stay in or near the central Adelaide square mile would remain strong. By staying in Adelaide, teachers were also able to benefit from the growth of the book selling, stationery and printing trades in the colony’s capital.

Teachers who stayed in the central Adelaide square mile for any length of time faced problems with enrolments and attendance figures. By the late 1850s, the columns of popular Adelaide newspapers in January and June of each year indicated that competition for enrolments between private and government-supported teachers had become intense in the colony’s capital. The Central Board of Education did not issue or maintain a large number of teaching licences in city wards, but by the early 1870s there were over ten of these government-supported schools in addition to private venture schools in the central square mile. While educational advertisements for Adelaide schools focused on prominent landmarks around the town, they did not allude to urban problems within the central square mile. Unfortunately, a location in central Adelaide did not always provide the most spacious environment for school students, and criminal elements were active in sections of the colonial capital. The transfer of the Collegiate School of St Peter from Trinity School Room in the Adelaide square mile to Hackney just outside the central business district was prompted by the need to gain a more expansive venue for school architecture and playgrounds. The Hackney site also removed the St Peter’s students from close proximity to Adelaide premises occupied by horse-breakers and pig-butchers. Given these circumstances, an individual Church of England clergyman able to offer classes to young boys within a private, protective family home

“A command of Latin and knowledge of other classical languages such as Ancient Greek and Hebrew as well as the modern language of French were still regarded as the hallmarks of a Christian gentleman. Male teachers who advertised their capacity to provide local instruction in classical subjects sought potential patrons amongst educated migrants in the colony.”

environment within his own Adelaide parish must have occupied a relatively positive position in the emerging educational marketplace.¹⁵

Reverend James Pollitt

Reverend James Pollitt's time at St Luke's was far from uneventful, for at one point he and his family were forced out of their parsonage by fire. Accounts of church activities and school ceremonies revealed that clergymen-teachers in the Church of England knew each other quite well, and Pollitt was prepared to become part of social networks in Adelaide. James Pollitt's interest in education may have been prompted in part by the needs of his own family, for he and his first wife had five sons and two daughters. James Pollitt did not provide his children with their entire education, however, for his son Henry, who eventually followed his father by becoming a clergyman, became a student at the Collegiate School of St Peter.

Pollitt's own teaching work provided the traditional elementary English education, as well as elements of the type of curriculum used to prepare a Christian gentleman. However, given his brief early medical training at King's College Hospital in London, he may have been able to provide slightly more specialised instruction in some branches of the sciences. Pollitt seemed keen to enter the educational marketplace as he lodged regular advertisements for students in Adelaide newspapers. His tenure at St Luke's in Whitmore Square also provided a chance to become involved in a supportive association with an early doyen of private and licensed schools for boys, F.A. Haire, and this would have given Pollitt insights into the emerging market for elite boys' schools in the colony. Pollitt was even running Haire's Albert House Collegiate and Commercial Institute in Victoria Square on a temporary basis early in 1860.

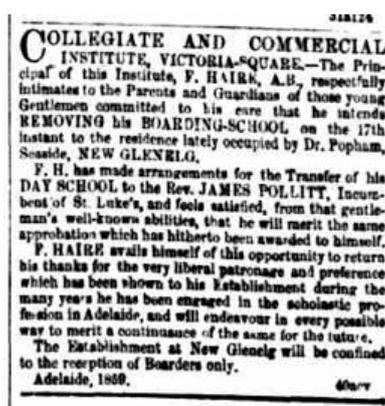
A command of Latin and knowledge of other classical languages such as Ancient Greek and Hebrew as well as the modern language of French were still regarded as the hallmarks of a Christian gentleman. Male teachers who advertised their capacity to provide local instruction in classical subjects sought potential patrons amongst educated migrants in the colony. These migrants came to the colony knowing that a classical education was an appropriate part of the upbringing of a young man from a family of means eager to be part of elite social circles. Colonial interest in the classics was underlined by commercial and cultural life in Adelaide. The prominent Adelaide newsagent and bookseller Charles Platts stocked a range of educational texts for ancient and classical languages, and the Adelaide newspaper the *Register* even offered colonists the chance to win a Latin verse prize during the mid-1870s. Teachers and tutors in and around Adelaide or in a larger country town such as Mount Gambier believed that a command of classical languages and French could promote their own personal status and provide a useful edge in the marketplace. They emphasised the advantages

15 Young, "Presentation Counts", 85-126, 182-184.

“Protestant clergymen, and especially clergymen from the Church of England, began to dominate the teaching of the classical curriculum, either through private venture schools, or through appointments at the Collegiate School of St Peter, which provided instruction in Latin and Greek.”

of the classical education that they had acquired before they came to the colony. Mr. Francis Haire promoted his capacity to provide the classical curriculum, and his previous experience in Europe was turned to advantage in his attempts to provide lessons in French. Latin continued to be a mainstay for entry into a theological education, such as that provided through St Peter’s or the short-lived local Union College, as well as a university education and progress in the ‘learned professions’ of the Christian ministry, medicine and the law. As a command of classical languages was still a desirable prerequisite for a religious life, members of the Protestant clergy, as well as the Catholic clergy and male religious held an advantage in advertising educational opportunities for boys. Protestant clergymen, and especially clergymen from the Church of England, began to dominate the teaching of the classical curriculum, either through private venture schools, or through appointments at the Collegiate School of St Peter, which provided instruction in Latin and Greek.

Pollitt’s newspaper advertising emphasised his capacity to combine the management of Haire’s private venture school with his work at St Luke’s. However, he did not work alone at Albert House, as he also acknowledged the presence of assistants who were in residence, and the work of his first wife. An advertisement for Albert House provided an opportunity for publicity for Mrs. Pollitt’s willingness to teach a limited number of young women along with her own daughter on the same financial terms charged for male day pupils and boarders. Reverend Pollitt’s teaching work was scaled back as the decade wore on, and by the 1867 he was only prepared to teach six young students at a time in his home-based school in Adelaide’s Sturt Street.



South Australian Register, February 11 1859, 1, accessed September 1, 2013, <http://nla.gov.au/nla.news-page4154854>.

James Pollitt did not become a figure of great consequence in the educational marketplace in Adelaide, but his interest in education was a lasting concern. He was prepared to support John Bonnar’s school in Mount Barker, Mr. Baker’s work as headteacher at a church-affiliated day school connected with St Luke’s, as well as Miss



“Such was his involvement in the debate about Pulteney that the Register carried a report that stated that ‘there are few greater plagues to be met with in this world than a conscientious man... Commercially, socially and politically he is a stumbling block to the easy going...Why can’t they keep quiet like other people?’”

Sophia Jane Thwaites when she lived and ran a high-profile school in Kent Town. James Pollitt’s second wife was Cecile Nagel (sic), who appears to have been the governess and teacher, Mademoiselle Nagelle. This marriage brought together two individuals who had both experienced the demands of the educational marketplace.¹⁶

Reverend Alexander Russell

There can be little doubt that Reverend Alexander Russell occupied a prominent position amongst the Anglican clergy in Adelaide. He was linked with the development of associations involved with social improvement and he attended a range of different formal gatherings in Adelaide involved with church, missionary and educational matters. However, the educational work undertaken by Russell deserves much greater attention. He was engaged in teaching activities that required commercial acumen, but his influence on other aspects of education in Adelaide was also important. Russell was interested in school examination work and, like Bishop Short, he was, at times, a very active commentator on education in the colony. Russell was willing to join the local Preceptors’ Association, edit the *Education Journal*, and engage in public forums as well as debates about secular education. Even his decision to refuse to join other Protestant ministers in the “Education League”, which was concerned with issues surrounding public education during the mid-1870s, was followed by a letter to the *Register* to further explain his ideas on educational issues.¹⁷ He became deeply involved in the discussions that surrounded the change in the status of Pulteney Street School from a government-supported licensed school associated with the Church of England to that of an independent church-affiliated school.¹⁸ Such was his involvement in the debate about Pulteney that the Register carried a report that stated that “there are few greater plagues to be met with in this world than a conscientious man...Commercially, socially and politically he is a stumbling block to the easy going...Why can’t they keep quiet like other people?”¹⁹

Russell developed his appreciation of the value of the press to attract attention to education when he began to promote his own school,²⁰ and he was prepared to have other teachers cite his name as a referee in advertising for schools in Adelaide. Although Russell received some form of training for a life in business circles before he became a minister, his own teaching work during the 1850s and 1860s seems to have fitted within the traditional Christian

16 Young, “Presentation Counts”, 64-71, 119-120, 228-242; Reed, *Anglican Clergymen*, 71-72.

17 Young, “Presentation Counts”, 120-121; Reed, *Anglican Clergymen*, 76-77.

18 Young, “Presentation Counts”, 120-121, 369-372; W. R. Ray, *Pulteney Grammar School 1847-1972*, 46-48.

19 W. R. Ray, *Pulteney Grammar School 1847-1972*, 47.

20 “Education for Boys in a Clergyman’s Family,” *South Australian Register*, December 18, 1855.

“He had been a civil engineer before he became a clergyman, and he resorted to his knowledge of practical and vocational skills, such as astronomy and surveying, in order to establish a niche for his educational enterprise.”

gentleman's model of education for boys. Russell taught day pupils and boarders, and his advertising emphasised instruction in Latin, Greek, French and Mathematics in addition to fundamental elements of a traditional English education. During the mid-1860s he seems to have concentrated on classroom teaching, but he was still prepared to use his newspaper advertising to recommend Mrs. Gliddon's boarding establishment for boys.²¹

EDUCATION.

E **EDUCATION** for BOYS in a Clergyman's Family.—On and after January 14 the Rev. ALEXANDER RUSSELL will be prepared to receive into his family a limited number of Pupils, either to prepare for St. Peter's College or for general education. The course of instruction will include (in addition to the ordinary branches of English education) Latin, Greek, French, and Mathematics.

TERMS:—

For Board and Education (including every charge except washing), £55 per annum.
A few Day Scholars will be received at £3 3s. per quarter.
All fees payable quarterly in advance.
St. John's Parsonage, Adelaide, Dec. 14, 1855. [xjrt]

South Australian Register, December 18 1855, 4, accessed September 1, 2013, <http://nla.gov.au/nla.news-page4143916>.

Reverend Denzil Ibbetson

The school run at St John's Parsonage by Reverend Ibbetson was a rather different proposition. Ibbetson's pastoral work at St John's was respected by fellow colonists, but his tenure was hampered by difficulties, for the level of pew rents collected at the church seems to have provided problems. However, he was both a Christian gentleman and a practical man. He had been a civil engineer before he became a clergyman, and he resorted to his knowledge of practical and vocational skills, such as astronomy and surveying, in order to establish a niche for his educational enterprise. He was also prepared to run his own evening classes, support other prominent teachers and their schools within the Adelaide square mile, and even deliver lectures on surveying at St Peter's, although this task was undertaken after Bishop Short, rather than the headmaster, Canon Farr, made arrangements. Ibbetson's advertising stressed student access to a workshop and chemical laboratory as well as apparatus for subjects such as mechanics and chemistry. His parish responsibilities seemed to have been considerable, and the provision of practical curricula offerings as well as boarding facilities at St. John's would have added to his workload, even if he taught only a small number of students over the age of eight.

21 Young, "Presentation Counts", 120-121, 278-280

“By referring to the provision of curricula necessary for entry into English military training courses, advertising lodged by Adelaide teachers such as Reverend Ibbetson suggested that some colonists in South Australia were interested in the possibility of preparing colonial boys for military careers.”

The colonial environment fostered a market for the teaching of practical, vocational subjects in private venture, corporate and government-supported schools. One of the more persistent concepts of masculinity that developed during the nineteenth century was built around the ideal of achievement in business and the capacity to protect family members. The concept of the Christian gentleman was quite different, as it was based on reflective behaviour. However, some schoolmasters from the ranks of the Protestant clergy did perceive a demand for these practical or commercial subjects from the initial stages in the colony's existence.

Ibbetson was aware that some colonists were also interested in establishing educational bridges for their sons so that their boys could attempt further studies. Ibbetson's own son Denzil was a successful candidate for the Indian Civil Service examination as well as the recipient of a Cambridge degree, achievements that resulted in positive coverage for both father and son in the Adelaide press. Reverend Ibbetson used his school advertising to alert parents to his willingness to prepare students for educational institutions and examinations in England. The influence of militarism in boys' schools became increasingly apparent in England, the United States and Australia from the mid-nineteenth century onwards. By referring to the provision of curricula necessary for entry into English military training courses, advertising lodged by Adelaide teachers such as Reverend Ibbetson suggested that some colonists in South Australia were interested in the possibility of preparing colonial boys for military careers. Unfortunately, Ibbetson's ambitions for his school were undermined by his own ill-health, and the progress of his school at St. John's declined during 1871.²²

Education.

ST. JOHN'S ESTABLISHMENT.
—Many applications having been made at different times to the Rev. D. J. H. IBBETSON by young men wishing to study the higher branches of SURVEYING, PRACTICAL ASTRONOMY, the MATHEMATICS, DRAWING, &c., &c., an EVENING CLASS will be held Twice in the Week, at St. John's Parsonage, for Instruction in Miscellaneous Subjects, commencing Monday, the 17th January. Particulars on application.
The PUPILS of the Establishment will RE-ASSEMBLE on the same day. wfm6

The South Australian Advertiser, January 3 1870, 1, accessed September 1, 2013, <http://nla.gov.au/nla.news-page7250616>.

²² Young, "Presentation Counts", 121-122, 228-242; Reed, *Anglican Clergymen*, 50.



“The names, dates and geographical locations provided in each entry can now assist twenty-first century researchers as they use the Advanced Search section of the National Library of Australia’s Trove site for digitised Australian newspapers, thereby providing access to rarely used newspaper editorials, articles, reader letters and advertisements.”

Newspaper Searches and Collaboration Between Information Professionals

The columns of nineteenth century Australian newsprint that provide accounts of the lives of colonial clergymen have received relatively little attention, and accessing nineteenth century Australian newspapers has been, until quite recently, a laborious task. Original copies of newspapers, especially bound copies of large broadsheet newspapers, can be very awkward to handle. Reading microform copies of newspapers or associated almanacs through the use of microfiche or microfilm readers or printer-readers can be taxing on the researcher’s eyes. Scanning a full page of an original print copy of a broadsheet newspaper is easier than viewing a large section of a single page of a microform copy of a newspaper, a task which can be time consuming.²³ Some Australian historians, such as Marjorie Theobald, have used colonial newspapers extensively in order to trace nineteenth century individuals who could not be found in government records series or private diaries and letters. These historians have revealed important colonial narratives that have been ignored or barely hinted at elsewhere.²⁴ The advent of the Trove website for digitised Australian newspapers, a site supported by the National Library of Australia, permits full text searches, and this has opened up new opportunities for faster, easier research.

T.T. Reed’s biographical accounts of nineteenth century Church of England clergyman in South Australia provide a very straightforward presentation of personal details and professional activities, with information about each clergyman placed in an alphabetically listed individual entry. The references cited by Reed at the end of each biographical entry indicate the extraordinary level of effort that he expended in order to complete this work. While the scope and detail of Reed’s work is truly impressive, it is not a comprehensive account of the lives of this cohort of Church of England’s clergymen. However, Reed’s book has gained an absolutely invaluable new role in the digital age. The names, dates and geographical locations provided in each entry can now assist twenty-first century researchers as they use the Advanced Search section of the National Library of Australia’s Trove site for digitised Australian newspapers, thereby providing access to rarely used newspaper editorials, articles, reader letters and advertisements. Reed’s work and the development of Trove emphasise the importance of collaborative work between information professionals and researchers. Librarians must be alert

23 Melodee H. Beals and Lisa Lavender, *Historical Insights: Focus on Research - Newspapers* (Coventry: History at HEA in conjunction with the Institute of Historical Research University of Warwick/University of London, 2011), 8-13, accessed September 1, 2013, www2.warwick.ac.uk/fac/cross_fac/hea/history/resources/rg_bealslavender_newspapers_20110515.pdf.

24 Marjorie R. Theobald, *Women and Schools in Colonial Victoria, 1840-1910* (Ph.D. Thesis, Monash University, 1985).

“Librarians and researchers alike must also be prepared to recognise ways to link information in bound print publications to information in digitally-born sources, and ... collaborate with recordkeepers in collecting repositories and in-house records departments in order to develop productive links between primary, secondary and tertiary sources.”

for opportunities to consult books such as Reed’s as sources of information that can help to guide the use of search engines on the internet. Librarians and researchers alike must also be prepared to recognise ways to link information in bound print publications to information in digitally-born sources, and librarians and researchers must collaborate with recordkeepers in collecting repositories and in-house records departments in order to develop productive links between primary, secondary and tertiary sources.²⁵

Conclusion

The influence of nineteenth century colonial clergymen who served the Church of England went far beyond a church porch or a parsonage gate. Through professional collaboration and attempts to link information in older books such as T.T. Reed’s biographical guide with new digital sites such as the Trove website for newspapers, we can investigate the broader cultural and social impact of these ministers’ educational activities. As a consequence, we can begin to develop a deeper understanding of their role in the creation of Australia’s civil society.

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Jeanette Little Scholarship Scheme Recipient Report: Developments in Pacific Libraries and Issues Faced

by Jackson Ray

Libraries in the Pacific have come a long way within the last two decades. There have been drastic changes to the way libraries operate and there are always the opposite. By that I mean, there are libraries that have changed with the flow and have jumped on to the technology bandwagon; whilst a lot more libraries are still back in the old sack (i.e. doing things as usual as has been done).

I can only speak of what I experience and see in my country but, I believe, this is likely to be the same in other Pacific Island countries as well.



Qualification

On the positive side, pursuing a career in librarianship is within reach as library courses are readily offered by certain institutions in the Pacific, namely the University of the South Pacific (USP), the University of Papua New Guinea (UPNG) and Fiji National University (FNU). Whilst the first two offer diplomas, within the last two years FNU is offering a BA in librarianship. This means that for the serious librarians, qualification is a sure thing so long as funding is assured. This, however, is the major obstacle facing librarians in Solomon Islands.

I can confidently say that as far as holding a degree in librarianship is concerned, only one, if not none, of us has it. Most of the librarians we have are diploma graduates. This was due to the fact that a degree was not offered in the two major regional institutions (USP and UPNG). It is possible now.

Status

At least a librarian is better paid than a teacher in my country. As a technical field, librarians are less vulnerable to redundancies and terminations. This was my experience working at the National Library for the most part of my employment. Other officers of other ministries were affected during much of the government's restructuring, but not one librarian was affected.



“People rarely consider librarianship as a profession and those taking it are either job opportunists or those wanting to gain some experience, only to be found leaving it when opportunity and greener pastures are available.”

In my current position as librarian of a college, I am included as a member of the faculty. Something I didn't have when I looked after the same library in 2003. Currently I am paid at the level of Lecturer 1 which again was not the case in 2003. So I believe there is some recognition but not as fully as we expect.

Technology

This is one area that has revolutionized the way libraries operate in the last five to ten years, at least in Solomon Islands. A few libraries have managed to automate their library collections. This is due to the fact that technology itself is relatively new to us; only becoming more relevant and necessary after 2000 when we saw the trend where the world was heading.

Those who managed to have access to technology have people trained not only on library software, but on Information and Communications Technology (ICT) as well. They have bigger budgets which enable them to train their personnel and acquire the technology.

It may still be a long way before most of the libraries would be able to acquire the technology and the know-how to run the programs.

Not So Positive Side

On the negative side of library development, there is a trend that people often overlook this profession. It is usually the case that people often look to occupations that are more common, such as medical doctors, business, technology and the arts.

People rarely consider librarianship as a profession and those taking it are either job opportunists or those wanting to gain some experience, only to be found leaving it when opportunity and greener pastures are available. This is true in Solomon Islands. Eventually, you will find only women staying on as librarians rather than their male colleagues.

Illiteracy

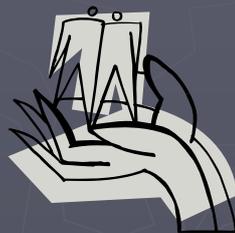
This is a huge problem in most countries in the Pacific. It is interesting, because it is reflected even in the tertiary level.

Of Volunteers There is No End!

by Pam Zweck-Silcock



**Of Volunteers there is
no end!**



**ANZTLA Conference Immanuel College,
South Australia July 2013**

The presentation will include -



Definition of a Volunteer

Work Health & Safety Act 2012 and Volunteers

Volunteer Manager/Management tasks

2

What's 'Special' about Volunteering in a Theological Library?

► Vocation

► Pastoral Care



3

Volunteering Definitions

- ▶ Formal volunteering is an activity which takes place through not for profit organisations or projects and is undertaken:
 - to be of benefit to the community and the volunteer;
 - of the volunteer's own free will and without coercion;
 - for no financial payment; and
 - in designated volunteer positions only

Volunteer Australia



4

Who is a Volunteer?

- ▶ Who is a volunteer?
- ▶ A volunteer is a person who is acting on a voluntary basis (irrespective of whether the person receives payment for out-of-pocket expenses).
- ▶ [http://www.mccullough.com.au/icms_docs/122024_Construction - 29 March 2012.pdf](http://www.mccullough.com.au/icms_docs/122024_Construction_-_29_March_2012.pdf)

5

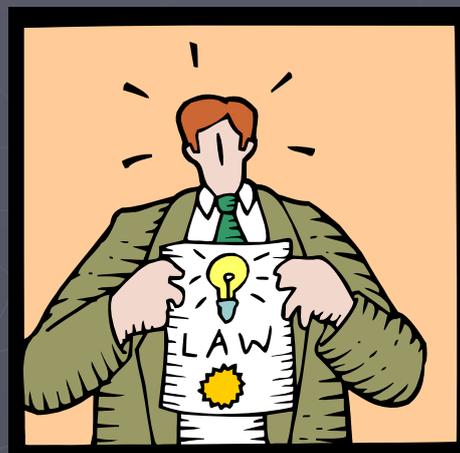
And another!

- ▶ To volunteer is to choose to act in recognition of a need, with an attitude of social responsibility and without concern for monetary profit, going beyond one's basic obligations
- ▶ Volunteerism is love made visible and it changes lives, changes communities and can change the world. And this, my dear friends, is what keeps us doing what we're doing and loving it passionately!

By the People by Susan J. Ellis and Katherine H. Campbell

6

Legislation, Rules, Legislation and Compliance



7

Harmonisation – Work Health & Safety Act 2012

- ▶ Safe Work SA provide a link to a fact sheet provided by Piper Alderman, regarding the implications for volunteers and volunteering under the changed legislation.
- ▶ http://yooyahcloud.com/VOLUNTEERSA/JrSquc/OHS_Harmonisation_Fact_Sheet.pdf

8

WHS Act 2012 – who or what is a Volunteer?

- ▶ A volunteer is a person who is engaged to perform tasks on a voluntary basis, as required, without reward.
- ▶ Volunteers engaged by NFPs are deemed 'workers' for the purpose of the WHS legislation and will owe, and be owed, a duty of care.

9

WHS Players

Person Conducting a Business or Undertaking

Officers

Workers, including volunteers



Person Conducting a Business or Undertaking (PCBU)

- An organisation
- Principal
- Board of Directors
- Executive Officer



Who is an Officer?

- ▶ Persons deemed an 'officer' will have a duty under the WHS legislation to exercise due diligence.
- ▶ This duty will exist irrespective of whether the officer is a **volunteer**, or in a paid position.
- ▶ An 'officer' for the purposes of the WHS legislation carries the same definition as 'officer' of a corporation under the *Corporations Act 2001*.

12

Officer

- A director or secretary of the corporation
- A person who makes, or participates in making, decisions that affect the whole, or a substantial part, of the business of the corporation
- A person who has the capacity to affect significantly the corporation's financial standing



Corporations Act 2001

Volunteer Officer

- ▶ Can a volunteer be defined as an officer?
 - ▶ Yes.
- ▶ But if they are an officer of a PCBU, and are a volunteer, they must comply with the WHS duties of an officer.
- ▶ These duties are found at section 27 of the WHS Act

14

Volunteer Officer

- ▶ The only distinction that is relevant for NFP officers is that a **volunteer officer** can not be prosecuted for a breach of their officer duties.
- ▶ A **volunteer officer** can however be prosecuted under the WHS legislation for failing to comply with their duty as workers

15

WHS Act 2012 – responsibilities of volunteers (workers)

- ▶ Volunteers need to comply with the Work Health and Safety Act 2012.
- ▶ Volunteers in a workplace, must take reasonable care for their own health and safety, and ensure that their actions do not adversely affect others.

16

Volunteer Association

- ▶ What is a volunteer association?
 - ▶ A volunteer association is a group of volunteers that has no paid employed persons.
- ▶ An association which doesn't employ workers is not regarded as a Person Conducting a Business or Undertaking (PCBU).

17

PCBU – Volunteer Association

- ▶ When does a volunteer association become a PCBU?
 - ▶ As soon as a volunteer association employs a person to carry out work for the volunteer association, then the volunteer association becomes a PCBU and all of the duties relevant to a PCBU apply.

18

Volunteer Protection Act 2001

- ▶ <http://www.ofv.sa.gov.au/favicon.ico>
- ▶ An all Australian Volunteer Protection Act is non-existent – under individual States and Territory
- ▶ -Harmonisation for the Volunteer Protection Act?



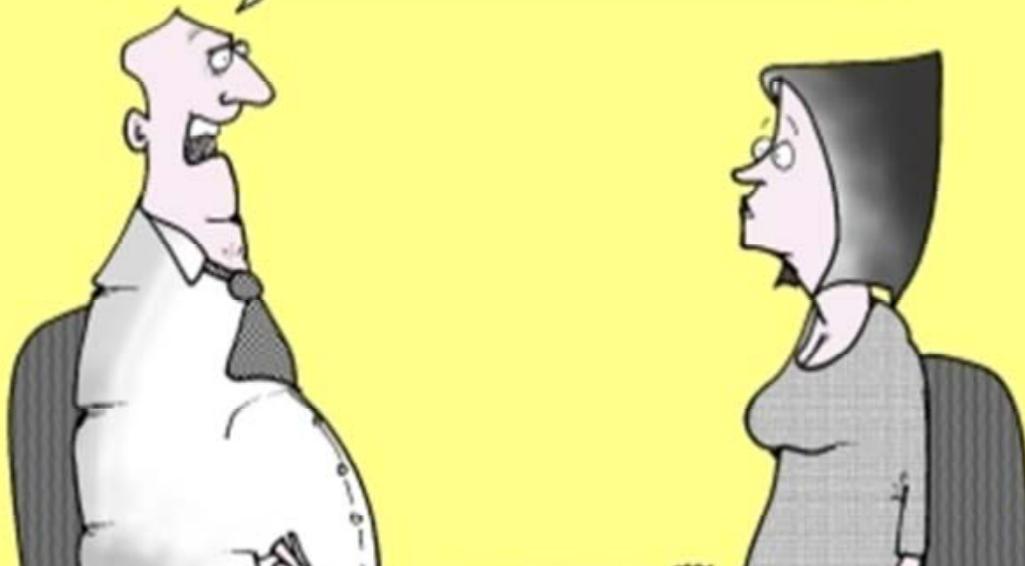
19

Volunteer Management



20

We can offer Volunteers a range of experiences including exhaustion, emotional overload, lack of support and stark terror!



Why a Volunteer Manager

- ▶ Risk management issues
- ▶ Enhancing volunteering experience
- ▶ Giving support
- ▶ Coordination
- ▶ Record keeping
- ▶ Creating new volunteer opportunities
- ▶ Orientation & Induction



22



What's involved in Volunteer Management?

- ▶ Recruitment of volunteers
- ▶ Ensuring compliance of legal requirements
- ▶ Establishing and/or maintaining a database of volunteers
- ▶ Establish consistency of processes
- ▶ Orientation of new volunteers
- ▶ Establishing and and/or updating job descriptions for each volunteer role

23



There's more!

- ▶ Establishing training and professional development to meet the needs of volunteers
- ▶ Acknowledging volunteers
- ▶ Establishing a volunteer page on institution's web site
- ▶ Conducting appraisals and reviews
- ▶ Anything else!

24

Ensure Compliance of Legal Requirements

- ▶ National Standards
 - Work through each standard
- ▶ Police checks
- ▶ Other Acts relevant to volunteers
 - Volunteer Protection Act 2001
 - ALIA Statement
 - New Zealand's Best Practice Document
- ▶ Training
 - WHS
 - Safe Place
 - Mandatory Reporting/Child Safe Environment



25



Recruitment of Volunteers

- ▶ Recruit volunteers locally
- ▶ Advertise for volunteers
- ▶ Ensure consistency of the recruitment processes
- ▶ Respond to direct volunteer enquiries
- ▶ Interview prospective volunteers



26

Orientation for new Volunteers

- ▶ Orientation Pack
 - Mission Statement
 - Volunteer Policy
 - Registration and Agreement Form
 - WHS Legislation
 - Rights and responsibilities
 - Reporting channels
 - Behaviour guidelines
 - Disputes and Resolution Policy
 - Equal Opportunity Policy
 - Job Description
 - Privacy Policy



27



Establishing and/or Maintaining a database of Volunteers

Include easy, accessible, information

- Training achieved
- Training needs
- Interests/Hobbies
- Professional development required/requested
- Anniversaries

Include additional information where appropriate

28

Facilitating Training and Professional Development to meet needs of Volunteers

- ▶ Professional Development
 - Required for the particular role
 - Requested by volunteer
- ▶ Record renewal dates - database to generate renewal dates
 - Mandatory Reporting/Child Safe Environment
 - Safe Place
 - Police Checks
 - First Aid
- ▶ Training
 - As per Office of Volunteer and Volunteering SA
 - <http://www.volunteering.sa.gov.au/>



29



Acknowledging Volunteers

- ▶ Acknowledge
 - Birthdays
 - Anniversaries
 - Achievements
- ▶ Suitable ways to acknowledge
 - Web page
 - Certificates
 - Other
 - ▶ National Volunteer Day/International Volunteer Day
 - ▶ Morning Tea



30



Volunteer Web Page

- ▶ Stories
- ▶ Photos
- ▶ Feature volunteers
- ▶ Acknowledge anniversaries and achievements
- ▶ Application/Interest link
- ▶ Events

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Resources

- ▶ **Volunteer forms and sample/templates policies, job descriptions, etc.**
- ▶ <http://www.ourcommunity.com.au/>

- ▶ **General information on a Volunteer Management Steps**
- ▶ <http://www.volunteerhub.com/tour/volunteer-management/volunteer-database/>

- ▶ **Volunteer Associations**
- ▶ http://www.volunteeringaustralia.org/html/s01_home/home.asp
- ▶ <http://www.volunteering.sa.org.au/>
- ▶ <http://www.ozvpm.com/>
- ▶ http://www.volunteeringnz.org.nz/wp-content/uploads/2012/11/2012_VNZBestPracticeGuidelines_webA3_v1.pdf

- ▶ **Volunteering in Faith Organisations Resources**
- ▶ <http://www.ozvpm.com/2005/05/01/lessons-from-the-pulpit/>

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Resources, Cont

- ▶ **Journals**
- ▶ *Australian Journal on Volunteering*/Volunteering Australia
- ▶ *Involve - sign up*
- ▶ [Australian Journal on Volunteering - Volunteering Australia](#)

- ▶ **Monographs** (all in Löhe)
- ▶ *Volunteer Management an essential guide*/ Joy Noble, et al. Volunteering SA, 2nd ed., 2003
- ▶ *Best of all: the quick reference guide to effective volunteer involvement*/ Linda Graff, 2005
- ▶ *Training lay leadership*/ Guido A. Merkens , CPH, 1961
- ▶ *Manage Volunteers*/ Danny Slater, Community Services, TafeSA, 2008
- ▶ *Volunteer management : a resource manual*/ Margaret Curtis & Joy Noble, Volunteer Centre of South Australia, 1993
- ▶ *National Standards for involving volunteers on not for profit organisation*, Volunteering Australia
- ▶ *Attracting and managing volunteers : a parish handbook*
- ▶ <http://www.ozvpmbookstore.com/>

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Resources, Cont.

► **Online Newsletter – OZVPM site –**

[OzVPM – Newsgroup](#)

Fact Sheets

[OFV Resources](#)

► **Data Management System**

<http://www.volunteer2.com.au/volunteer-impact-intro.asp>

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Librarians Never Retire!

by Lynn Prior



EGYPT 2006









St John's University of Tanzania 2010



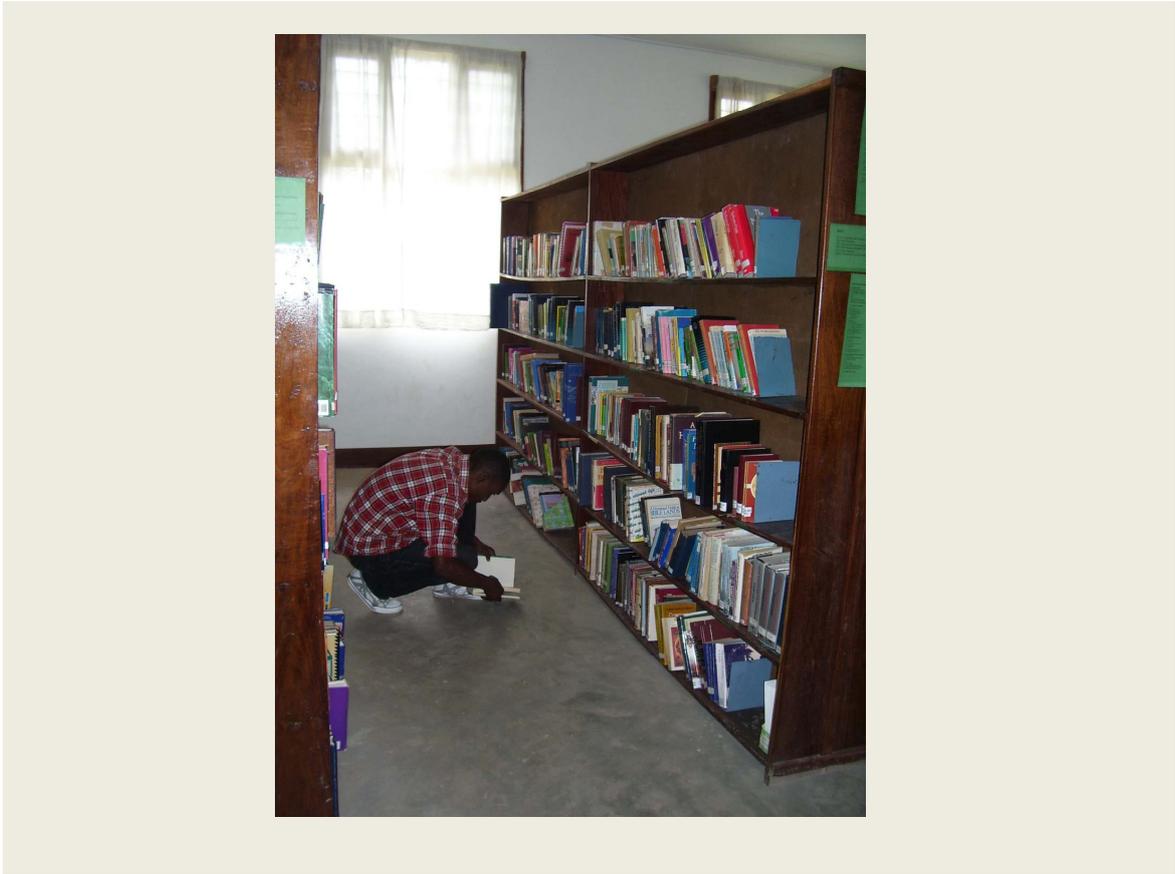














SPATS in the Pacific 2012-14









Kathy's adventures







Hans in Myanmar





The Human Factor: Volunteers in Libraries

by Philip Harvey

Here are two ways of talking about the same subject, volunteers in libraries. In the first part, Philip Harvey identifies issues in volunteerism by recourse to ten types of volunteer. This was the introductory paper he gave at the Adelaide Conference of ANZTLA in July 2013 at a panel on volunteers. The second part is an edited summary of an online conversation between members of the Association in June 2013 held on the ANZTLA-Forum. The conversation was edited by Philip Harvey and subsequently posted on the Forum.



I
A useful way of illustrating the advantages and disadvantages of volunteerism is to describe in Dickensian fashion different types of volunteer. This synopsis is in no way comprehensive, as the Universe has a talent for throwing up precisely the sorts of person who are your dream come true or, alternately, the Volunteer from Hell. Let me simply warn you, resemblances between the descriptions here and any person either living or dead are not an accident. You will also notice that none of these volunteers are gender specific, or as they say, the names are gender neutral.

Types of Volunteer (Positive):

1. Evelyn Experienced. This person is more precious than diamonds. They are a trained librarian with many years of experience. Evelyn wants to use the talents that have been given. They are a readymade colleague, knowing when to advise and when to get on with it. A glow of life shines in their face. They teach by example and never make a fuss. Two heads are better than one.

“This volunteer brings the other thing, besides skills, that is invaluable in your library – knowledge. No amount of reference or online information can substitute for the human mind. Phil has a lifetime of education that Phil knows how to put to good use.”

2. **Phil Informed.** This volunteer brings the other thing, besides skills, that is invaluable in your library – knowledge. No amount of reference or online information can substitute for the human mind. Phil has a lifetime of education that Phil knows how to put to good use. Phil has the figures at his fingertips. This person saves any amount of walking and talking.
3. **Norm No-Nonsense.** This person gets the idea pretty readily and goes to work without further delay. For them, the clock means what its says, so a full day’s work is a God-given gift. Norm by name, but not normal by nature. Norms’ every action seems pre-ordained to further the cause. Whatever others are getting up to, Norm knows that being there is a commitment. Norm has the right response for every occasion.
4. **Terry Takes-Instruction.** Books may not have been Terry’s first calling, but this is a volunteer with an aptitude for learning. You do not have to guess what they are doing next. Their ears receive the free flow of instruction and everything else follows. Terry sees no reason to think of alternative methods which Terry then freely adopts.
5. **Ronny Reliable.** Only grave developments or an earthquake would stop Ronny arriving at work two minutes before starting time, every time. Ronny is fleet-of-foot, even if only in the metaphorical sense. Ronny never rings in with excuses, forgets what day it is, has some urgent business out-of-town, takes up a better offer, or falls in with the wrong crowd. Interestingly, Ronny is usually the best person to organise the Christmas party or serve the drinks.

Types of Volunteer (Negative):

1. **Chris Control.** Some people need to be in total control, even when they volunteer. Chris wants everything their way. This means a perfectly well-ordered library can be turned into a living hell. Chris subverts authority, questions why things are done as they are, and will even advise how things can be improved according to the Chris Control Method.
2. **Andy Acquaintance.** Andy came recommended by a member of staff, being a friend of a relative of said staff member. Andy is a perfectly charming person and even has a certificate as a barista, but when it comes to libraries is clueless. At mention of the word ‘circulation’ their eyes glaze over. It turns out that Andy is at a loose end and whistles a tune with the line “Any port in a storm”.
3. **Hayden Helpless.** Not unlike Andy Acquaintance, Hayden needs something (Anything!) for the CV. Hayden came with credentials but not in libraries and not in social skills. Computers cause quailing, and even shelving is bewildering

“Desi epitomises one of the inherent dangers of volunteerism. In the time it takes to repeat the instructions, you could have done the job yourself. Sometimes the workload actually increases just by introducing Desi into the work force.”

- with all those decimal points to contend with. Hayden was not made for libraries, which is why they are in a ‘trial period’.
4. **Teddy Talkative.** This person could be described as a professional volunteer, eager to help the general social cause. The first warning sign was Teddy’s affirmations about how much they like books, and how they have read books their whole lives, and how they had always dreamt of owning a bookshop. Talk is their great gift, which they use from Day One in the library. Helpful in breaking the ice with patrons, it is unhelpful when directed at the staff, not just in tea break, but the rest of the working day.
 5. **Desi Double.** This person is willing to work, but has to have everything explained twice. They ask questions that were asked last week. Desi epitomises one of the inherent dangers of volunteerism. In the time it takes to repeat the instructions, you could have done the job yourself. Sometimes the workload actually increases just by introducing Desi into the work force. Instead of solving the question of how to manage essential jobs, you are trying to solve the question of how to manage Desi Double.

II

Volunteers in Libraries

Moira Bryant (Camden Theological Library) wondered how many theological libraries benefit from the support of student volunteers in order to provide longer opening hours than can be provided by the library staff. She wished to know what roles they fill and how this is reconciled with the ALIA guidelines on the use of volunteers.

Lynn Pryor (SPATS) responded by saying she thought the person or committee which drafted the ALIA statement has never been in the position of needing to consider the use of volunteer staffing. She agreed that a library service requires some trained staff management, but there are many tasks which a volunteer can undertake with minimal instruction and supervision. She believed a statement such as this from ALIA can only provide guidelines, not be prescriptive. Lynn then stated that many of our theological libraries could not have survived without their many volunteers, as most theological institutions exist on a minimal budget. We know that the library is usually/often the area where budgets are axed before any other programs of the college are considered for cuts. In her work in the Pacific she finds that the library services would not exist without volunteer help. Part of her task is to encourage the powers that be in these institutions to consider ways to improve their library services to their students. Unfortunately the holders of the purse strings often have no concept of the important role of the library for the students, not to mention the faculty. It is also unfortunate that many faculty do not expect their students to use the library but simply to



“He felt that ALIA is not dismissing or downplaying the role of volunteers in libraries, which would not be in anyone’s interests. ALIA, however, has a priority, which is to represent and protect the paid workforce of librarians and it is on this basis that the statement is worded.”

absorb what they teach and not explore a subject any further. If the essential role of the information services is not understood from the top, the funding is not made available and there is no alternative but to engage volunteers to provide even a minimal service. As for the role of student volunteers used after hours, in Lynn’s experience, such people have needed only to be able to assist with loans if necessary and generally oversee the library. Even if some remuneration is offered, the required tasks are still minimal - perhaps some shelving.

Philip Harvey (Carmelite Library) offered a different reading of the ALIA statement. He felt that ALIA is not dismissing or downplaying the role of volunteers in libraries, which would not be in anyone’s interests. ALIA, however, has a priority, which is to represent and protect the paid workforce of librarians and it is on this basis that the statement is worded. We only have to see the damage being done in England when people in government think libraries can be run solely by volunteer support, to appreciate the meaning behind ALIA’s position. It is not just ALIA’s position but its role to maintain proper standards.

Blan McDonagh (Luther Seminary) agreed with Philip that it is important to protect the paid roles in libraries, that they have been hard won over the years. It is also a justice issue: students generally are struggling financially.

Claire Burrige (Behan Library, Christchurch) ruminated that the ALIA guidelines only mention public libraries by type, and it may be that their concern is to make sure an appropriate level of service is maintained by a government funded service. But we all live in the real world and work in many different types and sizes of library. She ventured to say volunteer staffing is a useful, if not essential, part of the make-up of many of our smaller libraries. However, Claire began by saying that this is an issue very close to home. She herself is the volunteer staff in her library and in fact the only staff member. If she wasn’t here to run the library for students then the course administrator would have a book shelf full of books and a notebook to organise them. She backed up Lynn’s view that without volunteer help some libraries wouldn’t function at all. Claire made the point that volunteer doesn’t always equate with unqualified. She studied at Victoria University and worked in public libraries for many years, but at the moment due to family commitments has chosen not to take paid work but to give her time to an organisation she believes in. Her library skills are being stretched (she had never done cataloguing before starting there) but is enjoying the challenge. Claire said it would be nice to be in the library every day to open it up and interact more with students, but we all cope.

Blan McDonagh said that if, like Claire, an individual is prepared to offer their services voluntarily, it may be that they feel themselves to be remunerated in other ways, as Claire obviously does. However, as far as her library is concerned, they would prefer to pay casual rates and would avoid using volunteers to replace paid staff. Issues



“It is also a good arrangement for her because instead of being an over-55 applying for jobs in order to receive Centrelink benefits, she can volunteer at an approved organization and receive the benefit without having to apply for jobs she doesn’t want.”

about security and safety would probably prevent this, even if other considerations did not.

Lorraine Mitchell (Whitley College Library) said she has student assistants, so not quite volunteers as they are on a bursary, but they have no library training or experience and do tasks that she would train a volunteer for if needed. Lorraine included in these tasks shelving, circulation, book processing, covering, shelf checking, assistance to patrons, and staffing the library to enable longer opening hours.

Meredith Tsai (Sydney Missionary & Bible College) values volunteers immensely. They have three regular retirees who come weekly and really add value to the services. They ensure all books are processed, covered and mended. They have also been trained to operate the circulation system. They complement our professional staff and also engage well with the student body. Meredith made the distinction with student volunteers, who are different. There are about fifteen students on library duty for one hour per week as part of their student responsibilities. Their job is shelving. All volunteers are trained and their roles are clearly defined. She then clarified that the use of student volunteers to provide longer hours is something the library has moved away from. As the library has become an increasingly valuable collection with expensive hardware, to leave the library manned by volunteers is not a situation they embrace. The other issue is duty of care to patrons. She believes it is too great a responsibility to expect volunteer students to handle all the various issues that may occur, ranging from OH&S to dealing with unwelcome visitors.

Wendy Davis (Adelaide Theological Library) reported there are two dedicated volunteers who assist at their place. One generally does serials acquisition, shelving and other random tasks. The other generally does project work. Currently he is working on the Rare Books collection. Like Blan at Luther, ATL prefers to pay casual rates to help keep the library open on Saturdays.

Annette McGrath (Queensland Theological College) has had honorary library assistants (students) who were paid by gift two nights a week, so not quite volunteers but not paid as staff either. This was reconciled as a temporary measure until the library could afford a paid library assistant. Annette also has a volunteer librarian who works 15 hours a week, mostly cataloguing, end-processing books, and circulation. This volunteer works early in the day to meet the needs of the students who arrive before lectures. The volunteer librarian is qualified and Annette agreed with Claire Burridge that volunteer doesn’t always equal unqualified. She is volunteering because it suits her not to have paid employment at the moment and because she wants to serve the College. It is also a good arrangement for her because instead of being an over-55 applying for jobs in order to receive Centrelink benefits, she can volunteer at an approved organization and receive the benefit without having to apply for jobs she doesn’t want. This last semester they paid our volunteer for her



“A Library Projects Officer was employed for 12 months to begin the process of upgrading the nine libraries across South Australian prisons but that position has disappeared with the major budget cuts across all SA government sectors and the libraries now depend entirely on volunteers, under the leadership of the DCS Volunteer Unit and the education coordinators in each prison.”

petrol costs as a token gift towards the quite substantial work she does. Annette sees a potential conflict with the ALIA guidelines but small colleges often need volunteers to function, so what else can they do? Annette would never move to a situation where the library is staffed by only volunteers, especially unqualified volunteers and hopefully that is what the ALIA guidelines are guarding against.

Sandra Fitzgerald (Wesley Institute, NSW) says they used volunteers in the past, however one was a retired librarian and the others were doing library courses. With one person Sandra helped supervise their course work, which was useful to both parties as they gained hands-on experience and their work was useful to the library. Sandra would feel uncomfortable leaving volunteers to work in evenings for reasons of their own safety and OH&S.

Jon Jeffrey (Softlink, Brisbane) warned that he might be off the topic a little, but he thought the “use of volunteers” issue is much wider than just in the library world. He understands that major Queensland hospitals would have difficulties providing the existing levels of service if all the unpaid volunteers evaporated.

Philip Harvey added that the Queensland hospital situation reminds us in turn that our society not only promotes volunteerism, it has made itself dependent on volunteer work. This is in turn related to the casualisation of the workforce generally. Planners can find ways of justifying short-term employment, part-time employment, and volunteer support, especially if it assists with the bottom line. In the end, reliance on such a labour force can lead to a diminution of good outcomes and a reduction in the quality and standard of the work, whether in a library, a hospital, or other workplace.

Jan Barwick (Prison Library Services, Department for Correctional Services South Australia) added to Philip’s and Jon’s comments on government’s using volunteers. Jan is currently volunteering in various city and suburban prison libraries. A Library Projects Officer was employed for 12 months to begin the process of upgrading the nine libraries across South Australian prisons but that position has disappeared with the major budget cuts across all SA government sectors and the libraries now depend entirely on volunteers, under the leadership of the DCS Volunteer Unit and the education coordinators in each prison. They have a dozen or so volunteers working in the city libraries with more in the country prisons. All up, around 120 volunteers do a multitude of tasks in South Australian prisons, including transporting prisoners, education, arts and crafts.

Susan Phillips (St Mark’s National Theological Centre) has up to eight volunteers in the library: a retired professional cataloguer (essential), three working on the Rare Book Room (a variety of tasks, all skilled, not essential but important to maintain this fine collection) and 2-3 shelvers and odd jobs people (low average skill but adds greatly to the library’s ability to provide adequate service to patrons). One volunteer with physical disabilities checks for duplicates in the donations and does other basic computing tasks.



Susan says they couldn't do without them, they love being valued and useful, and contributing to the College in a meaningful way and are worth every hour spent training them. They would have to pay for another part-time librarian at least if we did not have them. The volunteers at St Mark's don't do front desk work and they can't be on their own in the building, due to insurance.

“Susan says they couldn't do without them, they love being valued and useful, and contributing to the College in a meaningful way and are worth every hour spent training them.”

Especially Special: Why Theological Libraries and Librarians Are So Special

by Kerrie Stevens

According to many definitions, a special library is any library that is neither an academic, school, public or national library.¹ I tend to disagree a little with this definition as there are plenty of special academic or school libraries but I get the point – special libraries are not general in nature. “Special libraries often have a more specific clientele than libraries in traditional educational or public settings, and deal with more specialised kinds of information.”² Special librarians have always known they and their libraries are special – we have to “meet the very unique information needs of special groups of library constituents”.³

Not only are we from special libraries here today, in fact a combination of specific library types (special, academic, school), we are also from a special type of special library – theological libraries. This makes us, in my view, especially special. This is commonly understood amongst our own; the difficulty lies in convincing everyone else of our specialness. But what exactly makes us special? This paper looks at the three main things that make us and our special libraries especially special.

Last year, I asked the *ANZTLA Forum* for some input, and received a good number of responses to the question ‘What makes theological libraries and librarians special?’ The reasons I believe our theological libraries and you as theological librarians are special, are discussed below. I aim to provide a summary of the reasons I believe demonstrate why we are especially special. As a side benefit to confirming to you all about your own specialness, I



1 Sylvia James, “Special libraries in the UK,” in *Encyclopedia of Library and Information Science*, ed. Miriam Drake, 2nd ed. (London: CRC Press, 2005), 358.

2 Wikipedia, “Special library,” (2013), http://en.wikipedia.org/wiki/Special_library (accessed 7 June 2013).

3 Paul Kelsey and Sigrid Kelsey eds., *Outreach Services in Academic and Special Libraries* (New York, NY: Routledge, 2012), 2.



“Many law and medical libraries would duplicate material between them, but theological libraries, even within the same denomination, may have many unique items not held anywhere else – something very special indeed.”

hope to uplift, edify and encourage you to all go back to workplaces strong in the knowledge that you are indeed a very special resource in your special library, and within your workplace as a whole.

Special Subject

The first area that I believe makes our libraries and their staff special, is the subject matter of our collections - theology. Theology deals with God and our relationship with Him. Our subject area has eternal consequences, unlike law or medical libraries, which, whilst important, don't concern themselves with anything after we pass on.⁴

Another factor that makes theological libraries special is the fact we have our own classification system – Pettee. Other subject areas also have their own classification systems:

- Moys in law libraries
- NLM - National Library of Medicine Classification scheme in medical libraries
- BCM - British Catalogue of Music Classification Scheme in music libraries

Simply having our own classification scheme available is another aspect of the uniqueness of our collections. Not all theological libraries use it, but it is there nonetheless.

The specialist nature of the theological library collection is similar to those of other subject-specific libraries, given that they specialise the collection on a particular subject area. But it is very different to school libraries which, although special in one sense, have to cover a wide variety of subject matters, thus removing any speciality from their collections as a whole.

A further degree of specialness lies within our collections. Our libraries not only collect materials relevant to the wider theological area, but also focus on materials published by and for our own specific denominations. This means we may hold unique denominational materials or items unique in terms of local expressions of theology. This doesn't necessarily mean materials relevant to other denominations or religions are not collected, but rather that each collection focuses on its own first. A variation of this is the collection that focuses on a topic regardless of the denominational background. The Carmelite Library (VIC) is one such example of this type of collection. Not only does the Carmelite Library collect on spirituality in all the spiritual traditions of Christianity, but also within the other great faith traditions as well. Many law and medical libraries would duplicate material between them, but theological libraries, even within the same denomination, may have many unique items not held anywhere else – something very special indeed.

Theological libraries still rely greatly on the printed word. Medical libraries are very journal article based, whilst law libraries are very electronic. Although there is beginning to be more and more

4 Iris V. Cully and Kendig B. Cully, Harper's Encyclopedia of Religious Education (San Francisco: Harper & Row, 1990),648.



“Some of our libraries contain the only copy in Australia of many valuable theological resources, which make them even more valuable to researchers, students and interested followers. I’m sure there might even be a few items where our libraries are the only holding library in the world – how exciting is that!”

electronic resources available in the theological area, most of our libraries would still collect the majority of materials in print format. Many of our collections would have very old and archived materials that are still very valuable to our patrons today despite being so old; perhaps because they are so old. Ebooks, websites, databases and other electronic resources are becoming more available in the area of theology, which is attractive to many of our patrons, especially those who have been brought up with the internet. However, a large amount of theological resources are historical in nature, and therefore often only available in print format.

Some of our libraries contain the only copy in Australia of many valuable theological resources, which make them even more valuable to researchers, students and interested followers. I’m sure there might even be a few items where our libraries are the only holding library in the world – how exciting is that!

The subject matter of our theological libraries – theology – is a special kind of subject. We are in the business of helping to develop and nurture a life-long relationship with Christ (or other deity) in our students and by default, to indirectly affect all whom they connect with in the future as well. If we do our part in assisting to train the pastors, priests and ministers of tomorrow today, then we play a small, but important part in the conversion, ministry to and development of others in the future. This is a mighty responsibility and one I think we all take quite seriously. We must possess knowledge of a ‘myriad of information resources, specialised subject areas and the technology used for acquiring, organising and disseminating information’.⁵

Special People

The second area that assists to define our speciality is our people. Our patrons are here to learn and discover more about their particular subject interest.⁶ Ask any practising pastor or priest, you don’t enter that field of employment to make money! Many of our patrons are here because they want to learn more about Christ (or other deity), grow their relationship with Him and, once trained properly, go out into the world and bring more people to know Him. They are not here to get a piece of paper to hang on the wall and make a fortune before they are 35 years old. Many students at regular universities and colleges are there for the prestige of attaining a degree or qualification, or a better, higher-paying job in the future. Our patrons differ to almost every other educational institution in this way. In our theological colleges, they long to be ambassadors for Christ, (or Allah, Buddha etc).

5 Jed Lipinski, “This book is overdue!”: hot for librarian” (1998) http://www.salon.com/2010/02/21/interview_marilyn_johnson_librarians (accessed 14 Dec 2012).

6 Meredith G. Farkas, *Social software in libraries: building collaboration, communication, and community online* (Medford, NJ: Information Today, 2007), 249.

“The third area that I believe contributes greatly to our specialness is our theological library community. Our theological libraries are especially special due to the collegiality of groups like our very own specialist association – ANZTLA.”

Theological libraries are especially special due to the staff that inhabit them – you and I! Being a theological librarian, I believe, is more of a ministry calling than a simple occupation. It demands a “high level of dedication and thoroughness”.⁷ Whilst always displaying the extraordinary qualities of librarians, theological librarians also display the ministerial roles of administrator, educator, servant, steward, teacher, counsellor and provider of hospitality.⁸ We “have to be very versatile”.⁹ We are dedicated to our libraries and our patrons, and often extend the extra effort, being dependable and often long-lasting – hands up if you’ve been in your library for longer than 5 years (2002 ABS¹⁰ state that 46% of full-time employees had been at their workplace longer than five years– ANZTLA 2013 Conference rate is above 80%).

It takes a special person to work in a special library. One with commitment, a strong understanding of their College’s beliefs so we can impart and help develop the faith of our patrons. Although many of us don’t necessarily personally follow the same religion, or even denomination as that of our theological library, we are still committed to the missions of our respective colleges. “The special librarian doesn’t just impact another person, but impacts an entire organization.”¹¹

Special Community

The third area that I believe contributes greatly to our specialness is our theological library community. Our theological libraries are especially special due to the collegiality of groups like our very own specialist association – ANZTLA.¹² Every time I have posted a question on our forum, I have always had helpful, enlightening responses and positive encouragement, even if they don’t have an answer to my specific question. The sense of community within

7 Heidi Jo Gustad, “Special Libraries” in *LIS 6010 Blog*, accessed May 21, 2013 <http://lis6010blog.blogspot.com.au/2009/06/special-libraries-interesting-thing.html>.

8 Kerrie Stevens, “Theological Librarianship: Is It a Ministry Role?,” *ANZTLA Newsletter* 61 (2007):29-39.

9 Maggie Weaver, “What Makes a Special Library ‘Special?’,” *Feliciter* 8, no. 3 (2012):.94, accessed June 17, 2013, <http://search.proquest.com/docview/1115095847/fulltextPDF/13EB5EA07B84ECD0AA5/110?accountid=50932>.

10 Australian Bureau of Statistics, “Career Experience, Australia, Nov 2002,” accessed May 21, 2013, <http://www.abs.gov.au/ausstats/abs@.nsf/mf/6254.0>.

11 Jill Hurst-Wahl, and Ruth Kneale, “Special,” in *The Atlas of New Librarianship*, http://www.newlibrarianship.org/wordpress/?page_id=1204 (accessed 21 May 2013).

12 Maggie Weaver, “What Makes a Special Library ‘Special?’,” *Feliciter* 8, no. 3 (2012): 94, accessed June 17, 2013, <http://search.proquest.com/docview/1115095847/fulltextPDF/13EB5EA07B84ECD0AA5/110?accountid=50932>.



“From my own experience, we are a very welcoming, friendly, encouraging and non-competitive association, always striving to assist each other to be better. Let’s continue to be aware of this and try to cultivate it at every opportunity.”

ANZTLA is unlike anything I have experienced in my library career, which spans almost 20 years so far. I hope this facet of ANZTLA will continue to develop, grow and expand into the future as people leave or move on, and new ones come into the fold.

Often a post requesting assistance with a tricky enquiry is submitted to the *ANZTLA Forum* and there are always many responses. I seem to doubt this kind of assistance would be so forthcoming within a law library association, for example, where the competitive advantage over rival law firms must be maintained at all times.¹³ Our members are not afraid to assist when they can, or to even make suggestions of how to find an answer if they don’t know it themselves. This is especially helpful given that many of our libraries are staffed by only one or two people, and therefore the ability to discuss with colleagues is not always available. This is something else I hope ANZTLA never loses.

Association membership and involvement allows members to keep “abreast of the latest and best practices in the field.”¹⁴ “Participation on committees or holding association offices are ways of obtaining direct leadership experience...”¹⁵ Our association acts in an informal mentor/mentoree relationship in which new librarians, those new to theological libraries, or indeed those who have been ‘around forever’ can connect with each other and work through issues. This sort of dynamic within the association benefits not just the ‘mentoree’ but also the ‘mentor’ and the wider membership as well, especially when issues are discussed over the forum with input from a wide variety of contributors.

The ability to develop experience at things such as presentations and publications is a valuable opportunity provided by our association. There are always areas where we can help by offering a little time and the personal rewards far outweigh the costs involved. The chance to present to peers at a conference such as this is a great way to develop presentation skills and the opportunity to write a paper and have it published is an exciting one, and one that is open to anyone.

From my own experience, we are a very welcoming, friendly, encouraging and non-competitive association, always striving to assist each other to be better. Let’s continue to be aware of this and try to cultivate it at every opportunity. I hope we all feel our contributions to the association have made “a difference in the professional lives of many library personnel...”¹⁶ within our association. In the words of

13 Ibid.

14 Mary Wise, “Participation in Local Library Associations: The Benefits to Participants,” *PNLA Quarterly* no. 77,1 (Fall, 2012), <http://unllib.unl.edu/LPP/PNLA%20Quarterly/wise77-1.pdf>, accessed May 21, 2013.

15 Ibid.

16 Ibid.

“So to sum up,
the ANZTLA
theological libraries
and librarians are
especially special
simply because of
their collections,
their patrons,
the theological
community, but
most especially
because of you –
the theological
librarian!”

Stephen Abram (a past president of SLA), “Librarians change lives. We always have.”¹⁷

Our special community is itself made up of many special libraries from a variety of special types of organisations – university, college, school and parish libraries, as well as many others, combine to make up the association as a whole. This allows for a wide variety of perspectives on situations and points of view that we may not have considered before.

Conclusion

So to sum up, the ANZTLA theological libraries and librarians are especially special simply because of their collections, their patrons, the theological community, but most especially because of you – the theological librarian! In the words of many a thesauri, you are unusual, extraordinary, peculiar, eccentric, particular, exceptional, tremendous, remarkable, noteworthy, respectable, noble, incomparable, matchless, invincible, unpassable... in other words, SPECIAL.

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17 Stephen Abram, “We are a profession that makes a difference,” *Information Outlook*, 13.1 (Jan/Feb, 2009): 36-37, <http://search.proquest.com/docview/197401515/fulltextPDF/13EB5EA07B84ECD0AA5/219?accountid=50932>, accessed June 17, 2013.

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And Much Information Wearies the Body

by Hayley Evers



'And Much Information Wearies the Body' Hayley Evers



Outline

- Introduction
- Definition and related terms
- How we receive information
- Past vs Present
- Causes

Outline

- Solutions for students
- How we can assist them?
- Solutions for ourselves
- My Personal Journey
- Conclusion
- Questions and Answers

Introduction

- First time organising a conference
- First time presenting at a conference
- My modern interpretation of the bible verse
- Emerging dilemma in the 21st century
- My own personal battle

Hands Up

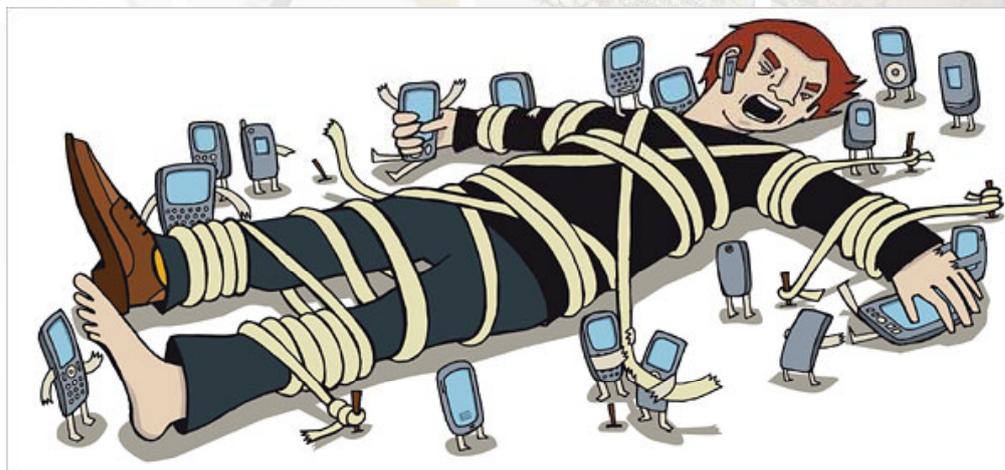


Definition

It refers to the difficulty a person can have understanding an issue and making decisions that can be caused by the presence of too much information

Source from Wikipedia

Take Over!

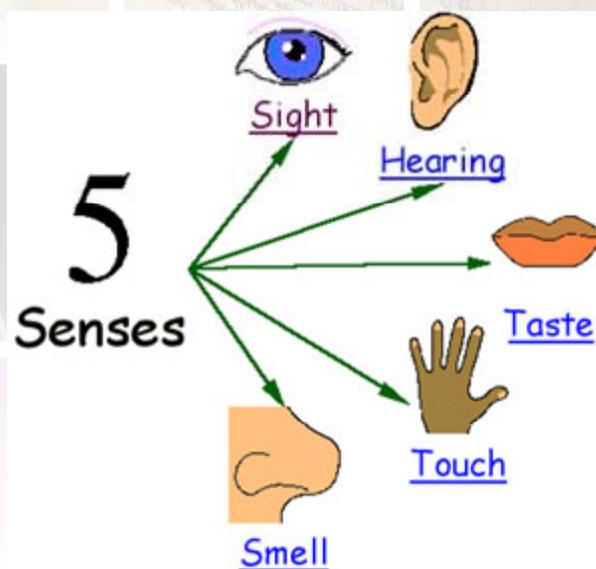


Related Terms

- Infobesity
- Information pollution
- Interruption overload – (has appeared in newspapers such as the *Financial Times*)
- TMI (too much information)
- Information Fatigue Syndrome
- According to neuroscientists, the more accurate term is “cognitive overload”

How we receive information

- Hearing
- Touch
- Smell
- Taste
- Sight



How we receive information - Past

- TV
- People
- Magazine
- Newspaper
- Radio
- Books
- Billboard
- Film
- Postage letters
- Posters
- Telegrams
- Telephone

How we receive information - Present

- People
- Magazines (Paper and Digital)
- Newspapers (Paper and Digital)
- Radio
- Books (Paper and Digital)
- Billboard, posters
- Film
- World wide web
- Social media
- Mobile phones
- Tablets
- TV
- Much more!!

Social Media in 1960s



Causes

- Rapidly increasing rate of new information being produced
- Ease of duplication and transmission of data across the Internet
- Increase in the available channels of incoming information (e.g. mobile, e-mail, instant messaging, RSS)

Causes Continued

- 
- Lack of clarity
 - Poor retention
 - Poor planning
 - Filters have failed us
 - Filters are too advanced

Causes Continued

- 
- Large amounts of historical information to dig through
 - Contradictions and inaccuracies in available information
 - Lack of a method for comparing and processing different kinds of information
 - Pieces of information are unrelated or do not have any overall structure to reveal their relationships

Solutions for students

- 
- Limit number of social media accounts
 - RSS: Using an RSS reader should help controlling the limitless swarm of information on the Internet
 - Keep research simple
 - Information literacy skills

Information Literacy

- 
- Information Literacy is the ability to identify what information is needed, understand how the information is organized, identify the best sources of information for a given need, locate those sources, evaluate the sources critically, and share that information.

Information Literacy

- 
- Determine the nature and extent of the information needed
 - Acquire needed information effectively and efficiently
 - Evaluate information and its sources critically

Information Literacy

- 
- Incorporate selected information into one's knowledge base
 - Use information effectively to accomplish a specific purpose
 - Understand the economic, legal, and social issues surrounding the use of information

Information Literacy



Assist Students

- Websites with lots of text and links within them are less absorbed by people
- Use less library jargon or have a library jargon section on your website
- Use library terms that users will understand

Library terms that users understand

- 
- Terms accompanied by additional words or mouse overs that expand on their meaning.
 - Use natural language equivalents on top-level pages, such as *Borrowing from Other Libraries* instead of *Interlibrary Loan*
 - Provide alternative paths where users are likely to make predictable "wrong" choices

Library terms that users understand

- 
- Enhance or explain potentially confusing terms.
 - Use terms consistently throughout your website, and if possible in printed materials, signage, and the actual names of facilities and services.

Library terms that users understand

- 
- Database vs Finding an Article
 - Library Catalogue vs Finding a Book
 - Interlibrary Loan vs Borrowing from other libraries
 - Library Instruction vs Library Tutorials

Solutions for ourselves

- 
- Unsubscribe from email lists
 - Have a day without technology
 - Take breaks away from the computer
 - Filter your sources, focusing only on the high-quality ones
 - Focus on one topic or project at a time
 - Streamline your social media networks

Personal Journey



Conclusion

[Digital Junkie - Information Overload](#)

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Pin Your Library

by Sarah Howard, Joanna Shori & Rachael Bahl



Rachael Bahl



Sarah Howard



Jo Shori

The Australian Catholic University (ACU) Library has had an interest in Pinterest for some time now; as have many libraries, museums, companies, and individuals throughout the world. Over the past couple of years Pinterest has become an extremely popular social media platform, particularly for women. CNN labelled Pinterest “the 2012 hottest website.”¹ It began in 2010 and has been growing and evolving ever since.

So what’s all the fuss about and why should libraries be involved? Pinterest is an online tool that makes it easier to find, store and share online resources like websites, photos, blogs, videos etc. It is freely available as an App for the iPhone, iPad, and Android mobile devices.²

The New York Times summed it up perfectly - “Pinterest actually makes sense. You pin things based on your interests.”³ They also state that “Pinterest is unlike Twitter, Facebook and their ilk because you’re not just broadcasting, or even principally broadcasting. You create Pinterest boards for your own use, your own memory-jogging, your own inspiration.”⁴ You find a website, you create a visual bookmark.

Remember when you used to read print magazines and you came across an interesting article (that also had a great photo)? Did you ever cut it out, but only - and this is important - if you owned the magazine? Then physically pin it to a cork or noticeboard so that you could keep the photo and article? Perhaps you still do? Perhaps you even do this electronically? When locating a really good website, do you bookmark it or add it to a website such as Delicious? Well now you have the option to do all of this using Pinterest instead.

1 Pete Cashmore, “Why Pinterest Is 2012’s Hottest Website.” <http://edition.cnn.com/2012/02/06/tech/web/pinterest-website-cashmore>, accessed May 10, 2012.

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4 Ibid.

“Click on the Pin It icon, and Pinterest will help you add the information within the site to a board within your Pinterest site. The pin created will be a picture from the website e.g. a book cover.”

To get started simply visit the Pinterest website (<https://pinterest.com/>) and create an account. It is open to all including libraries! You can create an account using Facebook, Twitter or an email address. Get in quick to choose your unique Library Pinterest username (before they are all taken). Remember, you want your users (and the world) to find your library.

Once you have created your Pinterest account you can enter the world of Pinterest and begin pinning and repinning. To access your profile information, select your profile picture. Currently this is located at the top of the Pinterest website. Here you can modify your details and account information. Your boards are listed below your profile.

What are boards? Well, they are a collection of pins. You can create a board to organise your pins within a certain topic, and as librarians we *love* to do this don't we? To access the pins within a board simply click on the board. Did you know that the URL to your board never changes? It doesn't matter what you add or remove from it. David Lee King offers some suggestions when organising a board e.g. create boards that “focus on the library, on things our customers might be interested in”, “wear your library hat”, “think like the library rather than an individual when pinning something.”⁵ ACU Library created a board called *Displays*. Within this board we have added pins relating to the board title, for example various photographs of the different displays we have had in each of the campus libraries.

So what are pins? You may have noticed that websites now offer a variety of tools to share information found within their site, such as a Facebook or Twitter symbol. Some websites, such as Amazon and Goodreads, now have also included a Pin It button. Even the database Emerald hosts a Pin It button on many of their journal articles. Click on the Pin It icon, and Pinterest will help you add the information within the site to a board within your Pinterest site. The pin created will be a picture from the website e.g. a book cover. Choose the board you want to pin the picture to, and then add a description (unless the site does this for you). If you or someone accessing your Pinterest site clicks on this image or pin, they will be taken directly to the webpage or item you have pinned. The image represents the content you want to share.

You can re-pin items from other boards also, or have your pins re-pinned by others. It can be exciting when this happens, especially if one of your pins is re-pinned by another library.

Unfortunately there isn't always a Pin It button embedded on the object you want to pin; and you may come across an object, such as website, picture, and video that you want to pin to one of your boards. So what do you do? There are a few options; however a recommended

5 David Lee King, “Pinterest for Libraries: What We're Doing.” <http://www.davidleeking.com/2012/03/15/pinterest-for-libraries-what-were-doing/#.Ug2osdI3DbP>, accessed May 10, 2012.



“As well as Pinterest receiving a lot of attention for good reasons, it has received a lot of bad publicity also. Basically it is all to do with copyright. Have you ever noticed those teeny tiny words “Terms of Service” and “Privacy Policy” on a page when you created an online account?”

option is to install a Pin It button onto your bookmarks bar from the Pinterest website.

Whilst you are pinning away, keep in mind some pin etiquette. Britney Fitzgerald suggests some things pinners should do:

- Link to the original source, as well as note the source (i.e. the photographer etc). If ACU Library locates a fantastic image on the web, permission from the copyright owner/s is obtained first before it is pinned.

- Create organised boards.

- “Don’t post images that are too big or too small.”

- Be careful not to over sync your sites; for example, don’t have everything from your Twitter/Facebook accounts on Pinterest (and vice versa).⁶

As well as Pinterest receiving a lot of attention for good reasons, it has received a lot of bad publicity also. Basically it is all to do with copyright. Have you ever noticed those teeny tiny words “Terms of Service” and “Privacy Policy” on a page when you created an online account? Yes? But did you read them? No? Copyright is a grey area for Pinterest users, but don’t let these concerns put you off using the site. Just be cautious. Take Anne Clark’s advice “make sure the source is correct.”⁷ If you are pinning something from a blog, for example, make sure the pin takes the user back to the original source. Give credit where credit is due! Does the site have a Pin It button? If so, pin it but credit the source. Jonathon Pink, a lawyer, advises that you can play it safe on Pinterest by adding your own content, and linking to your own content.⁸ Take your own photos of objects. Unless the content clearly states otherwise (e.g. a Creative Commons licence etc.), obtain permission from the copyright owner to pin their property.

So what is the ACU Library Pinterest story? At first we signed up, and like most we didn’t take a lot of notice of the terms and conditions. Then we heard about the copyright issues and were a bit more cautious, but still continued. In 2012, however, we were asked by our library management to delete almost everything within our Pinterest account, as it was deemed too risky to continue. Consequently a proposal was written and sent to library management requesting that our Pinterest account be reinstated; and they agreed, but as long as there were guidelines. These included:

- We could pin content if we owned the copyright (e.g. our own artwork and photographs).

6 Britney Fitzgerald, “Pinterest Etiquette : 9 Things Pinners Should Never Do.” http://www.huffingtonpost.com/2012/08/03/pinterest-etiquette-tips-what-not-to-do_n_1720258.html?, accessed May 19, 2012.

7 Anne Clark, “Pinterest for Librarians” <http://www.sotomorrowblog.com/2012/01/pinterest-for-librarians.html>, accessed May 10, 2012.

8 Steve Eder, “How to Use Pinterest without Breaking the Law.” <http://blogs.wsj.com/law/2012/03/13/dont-get-stuck-by-pinterest-lawyers-warn/>, accessed May 10, 2013.



“What better way to show off your library than through a visual medium like Pinterest? We have at ACU, as have many libraries throughout the world. Tell everyone about that wonderful book display you have created, or that very old book you have in your special collection.”

- We would need to obtain the express permission to pin others’ content.

- We had to keep copies of the permissions in a central location.
- We could pin objects that have the ‘Pin Me’ button within their website (as it implies permission to pin).

- The ACU Library Pinterest account will be moderated by a few library staff who understood copyright issues. We would also have the right to immediately remove any dubious pins.

- We would need to provide training and guidelines for all library staff that wished to contribute to the ACU library Pinterest account.

All agreed upon the guidelines, and the ACU Library Pinterest site once again became active.

So how can your library use Pinterest? Some suggestions include...

Collaboration! Why not share a board with another library? Perhaps your library could enable a group of library staff to pin to a board, like ACU Library does? It is possible to share a pin board and enable others as contributors, but to add them to your board you must follow at least one of their boards. In early 2012 the organisers of the ALIA Online Conference created a Pinterest account specifically for the conference and created boards on various topics relating to the conference theme. Conference delegates were invited to collaborate on the board and pin resources relating to the topics. It was an effective, innovative method encouraging online collaboration; and even after the conference has concluded, contributors are continuing to pin to the boards.

Promotion and Marketing! What better way to show off your library than through a visual medium like Pinterest? We have at ACU, as have many libraries throughout the world. Tell everyone about that wonderful book display you have created, or that very old book you have in your special collection. Promote your Library Pinterest account by adding the “Follow Me on Pinterest” button to your website or the “Pin It” button to other web pages.

ACU Library has created an ANZTLA Libraries board within Pinterest, to help promote the association; and we welcome any ANZTLA members to contribute to it. We would recommend that ANZTLA also consider creating an ANZTLA Pinterest account to market and promote the many services it provides, such as AULOTS, ARI, annual conferences etc.

Overdrive, the eBook distributor, have a Pinterest presence and have created a board *Where are you eReading?* They encourage libraries and users to send Overdrive photos that are then pinned to the Overdrive board. When clicked upon, the pin directs the user back to the library. A great way to market your eBook collection.

The San Francisco Public Library have a fantastic Pinterest account. They have included pins of amazing historic images of their city, as well as historical photos of their library.

The Kansas City Library ran a *Pin Your Perfect Library Pinterest Contest*. They asked their clients “if you were to build your perfect



“How would having your library have a Pinterest presence benefit your clients, even your library staff? As already stated, Pinterest is a tool that enables collaboration and communication.”

library, what would it look like? What books would you stock on the shelves? What kinds of furniture would you set out for patrons to lounge in as they read?”⁹ Instead of enabling their clients to pin to a library board, the library encouraged their clients to create their own Pinterest account and produce their own perfect library board, add pins, then email the Pinterest URL to the library. The Helsinki Airport ran a similar competition within their Pinterest account using the board *The Helsinki Airport Book Swap*, and asked users to pin ideas.¹⁰ What fabulous concepts!

Social Curation! Elad Gil uses the term “social curation” and looks at how we “share on the web.”¹¹ Sharing is becoming a lot easier. More visual and topic centred. What better platform for a library to share resources than by using a pin board? Mark Carrington highly praises curation tools such as Pinterest, stating that they help us overcome information overload.¹²

Research! Pinterest is a repository that is used to store data. Researchers in your library could be encouraged to create a pin board to store resources and collections. Deborah Lupton, a sociologist, does exactly this. Deborah particularly likes the ability for pinners to make comments underneath their pins. She suggests that “academic departments or research groups could use Pinterest to promote their research and teaching initiatives.”¹³ Companies like Altmetrics also focus upon sites like Pinterest for “mentions of scholarly articles.”¹⁴

Clients! How would having your library have a Pinterest presence benefit your clients, even your library staff? As already stated, Pinterest is a tool that enables collaboration and communication. Jeff Dunn suggests a number of great areas, including reading lists, info graphics, drawing attention to the local community, and

9 Kansas City Public Library, “Pin Your Perfect Library Pinterest Contest.” <http://www.kclibrary.org/blog/kc-unbound/pin-your-perfect-library-pinterest-contest>, accessed May 10, 2012.

10 “Helsinki Airport Book Swap” <http://pinterest.com/qualityhunters/helsinki-airport-book-swap/>, accessed May 10, 2012.

11 Elad Gil, “How Pinterest Will Transform the Web in 2012 : Social Content Curation as the Next Big Thing.” <http://blog.eladgil.com/2011/12/how-pinterest-will-transform-web-in.html?cnn=yes>, accessed May 10, 2012.

12 Mark Carrington, “A Researcher’s Survival Guide to Information Overload and Curation Tools.” <http://blogs.lse.ac.uk/impactofsocialsciences/2012/07/16/researchers-guide-info-overload-curation/>, accessed August 10, 2012.

13 Deborah Lupton, “More Than Just a Pretty Picture? How Sociologists (and Other Social Scientists) Can Use Pinterest.” <http://blogs.lse.ac.uk/impactofsocialsciences/2012/06/22/pretty-picture-pinterest-social-science/>, accessed August 10, 2012.

14 Gary Price, “Alternative Metrics : Wiley Begins Six Month Trial of Altmetric Service with Some Subscription and Oa Titles.” <http://www.infodocket.com/2013/05/20/alternative-metrics-wiley-begins-six-month-trial-of-altmetric-service-with-some-subscription-and-oa-titles/>, accessed May 30, 2013.

“Pinterest offers analytical tools to help you with this. Within Pinterest you can click on any pin and see what has been pinned from the same website, as well as where your pin may have been repinned to. Currently this information is displayed beneath each pin.”

book clubs.¹⁵ Many libraries throughout the world are already using Pinterest in these ways. *New York Public Library*, for instance, has a major Pinterest presence and has received a lot of attention. Users can spend hours exploring the NYPL boards and pins.

If you do decide to create a Pinterest account for your library, it won't be long until you or library management will want to know if it was worth it. Pinterest offers analytical tools to help you with this. Within Pinterest you can click on any pin and see what has been pinned from the same website, as well as where your pin may have been repinned to. Currently this information is displayed beneath each pin. For a more in depth overview of your analytics, Pinterest have introduced *Pinterest Web Analytics* for businesses. You can also observe what has been pinned from your own library website by adding the URL - <http://pinterest.com/source/> - in front of your website URL. There are also a variety of third party companies that offer further options; for example, *Curalate* and *Pinpuff* help measure your Pinterest activity. Of course if you use any or all of these tools and you discover Pinterest isn't generating the levels of interest you had hoped, there are a number of other similar tools available online for your library to try. These include - *the Fancy*, *Gooru*, *History Pin*, and *Scoop it* to name a few.

Pinterest is an online tool that is constantly evolving. Libraries can keep up-to-date through *Facebook*, *Twitter*, the blog (*Oh, How Interesting*), or *Pinning 101*. Follow *Pin Your Library*, a board created by Sarah Howard and Joanna Shori, to further discover how libraries are using Pinterest. Perhaps your library may decide to run a Pinterest trial, like *ACU Library* has? The possibilities are endless.

The online version of this presentation can be located at:
<http://prezi.com/adm67jlonjxb/pin-your-library/>.

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¹⁵ Jeff Dunn, "20 Ways Libraries Are Using Pinterest Right Now." <http://www.edudemic.com/2012/03/20-ways-libraries-are-using-pinterest-right-now/> accessed May 10, 2012.

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Contributors

Rachael Bahl is a former liaison librarian for Theology at Australian Catholic University. Now Manager, Resource Services, Rachael remains passionate about theology, new technologies and communication. Pinterest combines all three.

Judith Bright is the Librarian at the John Kinder Theological Library, which supports the Anglican church throughout New Zealand. She has overseen the transitioning of the library from a small in-house theological college library to one that supports a network of smaller theological libraries including those in the Pacific and Maori sections of the Church.

Jenny Clarke is Library Support Coordinator for the UNILINC Network. Her primary responsibilities are cataloguing and acquisitions in the shared Aleph database (including training and quality control) and the SFX link resolver. UNILINC conducts formal training courses in RDA. Prior to joining UNILINC Jenny held various senior positions at the University of Western Sydney. Though sponsored at the ANZTLA Conference by UNILINC, she attended as the honorary librarian for Youthworks College.

Katrina Dal Lago is a recent library graduate, having completed her studies in 2009. She studied at the University of South Australia, undertaking first a Bachelor of Arts in Communication and Media Management and then a Graduate Diploma in Library and Information Management. Katrina has always wanted to work in libraries because she loves the basic philosophy which underpins the library: "To me, it is a place which is committed to creating a sense of community, while also encouraging access to knowledge through a wide variety of resources." Her first library position was as a customer service officer at Campbelltown Public Library in Adelaide, a place where she really "got to understand the role of the public library within the community". Now, she is working at Tabor Adelaide, South Australia gaining an understanding of what it means to work within an academic theological library.

Professor Stephen Downs is Head of the Department of Theology at Flinders University and Acting Principal of Catholic Theological College. He teaches topics in philosophy and theology, world religions and theology and the arts and has a particular interest in theology and contemporary culture. Stephen is a member of SA Council of Churches' Ecumenical Learning Committee; and Chair of the Diocesan Ecumenical and Interfaith Commission. Stephen was born and educated in Adelaide. He is a Roman Catholic layperson, with two adult children.

Hayley Eyers completed her Diploma in Library and Information Studies at TAFESA in 2007. She juggles two part-time library jobs. Hayley is a library technician at the Adelaide Theological Library. Her other job is as an Information Services Officer at the Tea Tree Gully TAFESA Library. Tea Tree Gully TAFESA Library is part of the TAFESA Adelaide North Libraries, for which Hayley has worked for more than five years. Hayley's interests outside the library world are hummingbirds, beading, crafts, kickboxing, and much more. After the 2013 ANZTLA Adelaide Conference she will be planning a wedding with her fiancé Steve, which will be either later this year or early 2014.



Oksana Feklistova is the Library Manager at Tabor Adelaide. Prior to joining Tabor she managed the library and resource centre at the Centre for English Language at the University of South Australia. She has over twenty years of experience working in government, corporate sector and university libraries, as well as having taught information literacy and computing to students from diverse cultural backgrounds. She contributed chapters to Wescombe-Down's books, *Teachers as Classroom Researchers* and *Applied Educational Psychology*. Her professional interests include emerging technologies, information seeking, e-learning and the utilization and development of space in the library and information commons.

Matthew James Gray is a lecturer at Tabor Adelaide, specialising in Church history. He has Bachelor of Communications from Monash University, a Master of Divinity from the Australian College of Theology, and a Master of Theology from Regent College in Vancouver, Canada. He is currently doing his PhD on the early Baptists' views on gender and the state, with Adelaide University's School of History and Politics. Almost all of his research for his PhD relies on recently created electronic resources, to the point where Matt can say, "I couldn't have done my PhD five years ago." He is also an elder at Glen Osmond Baptist Church, Adelaide, and has a wife and three year old daughter.

Gavin Glenn is a Library Technician at Camden Theological Library. A relative newcomer to the library industry, Gavin had an extensive career in the banking industry before making a career change in 2010. A brief (casual) role in assisting the library with the relocation of the church's archives, together with a persuasive Library Manager, convinced him that the libraries were where he wanted to work. Since then he has been engaged in a variety of functions within Camden Theological Library and the Archives of the Synod of NSW and the ACT. He completed a Diploma of Library/Information Studies in 2012 and is currently studying part-time at Charles Sturt University commencing the Bachelor of Information Studies this year.

Philip Harvey is, until tonight, President of ANZTLA. ANZTLA is a library association that welcomes membership of libraries and librarians of all faiths, though its current membership mainly reflects the widely diverse forms of Christian practice. He runs the Carmelite Library, a theological library specialising in spirituality and mysticism. It holds the best collection of spirituality of the major religions in Melbourne. Philip is also on the Committee of the Institute for Spiritual Studies, a public forum in his Melbourne parish that invites speakers on inter-religious dialogue. He is the Poetry Editor of *Eureka Street*, the Jesuit online journal that regularly publishes articles on this subject, giving voice to the different faith traditions in Australia.



Nathan Hobby is the seminary librarian and academic dean at Vose Seminary, a college run by the Baptists in Western Australia. A history of the library is to feature in a forthcoming book he is co-editing to celebrate the seminary's fiftieth anniversary in August. He also recently completed a novel set in a library as part of an MA at the University of Western Australia, and his first novel, *The Fur*, was published by Fremantle Press in 2004. Nathan is the editor of the Anabaptist Association of Australia and New Zealand's e-journal, *On The Road*. He confesses to vacillating between reading ebooks on a Sony Reader and returning to the solidity of print books.

Rabbi Shoshana Kaminsky grew up just outside of Washington, DC and earned an undergraduate degree in Chinese studies prior to enrolling in seminary. She was ordained by the Reconstructionist Rabbinical College in 1994. Following two consecutive year-long chaplaincy internships in major hospitals, she took up a position as rabbi outside of Pittsburgh, Pennsylvania, and served there for ten years. Since 2006, Rabbi Kaminsky has been the rabbi at Beit Shalom Synagogue. She is a part of the Council of Christians and Jews here in Adelaide and has taught several classes as part of Beit Shalom's Abraham Institute. Rabbi Kaminsky also currently serves as chair of the Council of Progressive Rabbis of Australia, New Zealand and Asia.

Aliese Millington is the Liaison Librarian for the Humanities at Flinders University Library. Her previous work has included a PhD in Ethnomusicology, examining the relationship between classical and popular music. Her involvement with professional librarianship began in 2008, leading to work as a Research Assistant to the Australian Learning and Teaching Council funded project *Re-conceptualising and re-positioning Australian library and information science education for the twenty-first century*. After-hours Aliese is a singer-songwriter who performs fairly regularly and has released three EPs under the stage name LeighStarDust.

Rosanna Morales is an experienced author and publisher of educational products. She has extensive experience in the development of educational products for companies such as Education Services Australia, Cengage Learning and Oxford University Press. Rosanna has a Master of Arts from RMIT where she explored the effectiveness of online learning in the early years. Rosanna is currently Publisher at Garratt Publishing.

Lynn Pryor is from Melbourne. She has been engaged by SPATS as a Library Consultant. Her task is to analyse services in SPATS member libraries in the South Pacific region and to recommend ways of working together for the benefit of all theological education across the region. Lynn is not new to Fiji. She lived in Suva with her family over 30 years ago, when her (then) husband taught at PTC. Over the few years following their return to Australia, she studied and gained a Bachelor of Theology, then trained to be a professional



librarian. She has subsequently worked in theological libraries in Melbourne over 25 years. Since retiring at the end of 2008 she has been voluntarily assisting libraries in various parts of the world - Egypt, Darwin, Tanzania, Burma – now in the Pacific region. She has been a Christian since her teenage years serving God in various ways and is enjoying the challenge of obeying God’s call to serve him wherever he wants to send her.

Jackson Ray is this year’s Jeanette Little Sponsorship Scheme delegate. He is the librarian at Fulton College in Fiji. Prior to that he worked with the Solomon Islands College of Higher Education, now Solomon Islands National University (SINU), and the Solomon Islands National Library. Jackson is married and has 4 sons between the ages of 2 and 23. He has a Theology degree and a Diploma in Library Studies.

Trevor Schaefer has been Serials and Lending librarian at the Löhe Memorial Library, Australian Lutheran College, Adelaide since 1997. Prior to this, he was Vicar at the Port Adelaide Lutheran Parish and a Chaplain at the University of South Australia, Magill. Trevor published his first book *A Light on the Hill: Brougham Place Uniting Church 1859-2009* in 2009. Trevor and his wife Dianne visited Israel before they were married—in fact, Trevor proposed to Dianne just outside the walls of Jerusalem. Then, during his theological studies, Trevor studied Hebrew and this fostered his interest in dialogue between Christians and Jews.

Kerrie Stevens has always wanted to be a librarian and is currently living this dream at Harvest Bible College in Melbourne. Previous employment opportunities have included the CSIRO (in the food science area), Stockdale Prospecting (a diamond mining company) and La Trobe University – all within their libraries. Since joining ANZTLA in 2003, Kerrie has held various positions, and loves the co-operative spirit within the association. Kerrie is addicted to cross-stitch; loves her Golden Retriever, Clarence; and has a very, very sweet tooth.

David Turnbull, Senior Lecturer in Intercultural Studies at Tabor Adelaide has a passion to see God’s people engage the nations in Australia and beyond for the good news of Christ. His journey in the field stems from a third-culture upbringing in Papua New Guinea and from further ministry experience in Papua New Guinea and theological education in Nigeria. He began teaching missiology at Bible College SA in 1999 before moving to Tabor Adelaide in 2004. In this period David has become one of the leading proponents in Adelaide for cross-cultural ministry and is involved nationally with several groups, including Missions Interlink and the Australian Committee for the Lausanne Movement. He is currently working on his PhD through the School of Theology, Flinders University exploring clergy and cultural intelligence.



Dr David Wescombe-Down is a self-employed international educational consultant and author (Australia, Canada, New Zealand, Republic of South Africa, United States, United Arab Emirates) specialising in Middle Schooling (Years 5-10) and Educational Psychology. He commenced teaching in 1963 and is currently an Adjunct Associate Professor, Mathematics and Science, with Curtin University, and an Adjunct Associate Professor of Education at The University of Adelaide. Author of 15 texts and over 120 journal and conference papers, he is an advocate for providing Total Quality Service by way of continuous improvement and consistently exceeding client expectations.

Marisa Young has completed tertiary courses in the visual arts, education, information management and history, and has been employed as a primary and secondary teacher, a secondary school teacher-librarian and a tertiary education lecturer. She has also been a university library employee, worked in the field of government records management, and she has been a volunteer and employee in university and government art museums.

Deb Zott is Metadata and Acquisitions Services Librarian at Flinders University Library. Her previous roles include Nursing Liaison Librarian, Medical Reference Librarian, Circulation Supervisor, Subscriptions Librarian, Cataloguer, and various roles in a Law firm. Her personal interests include poetry, music, song writing, video, audio mixing, photography and gardening.

Professor Ghil'ad Zuckermann, D.Phil. (Oxford), Ph.D. (Cambridge) (titular), is Chair of Linguistics and Endangered Languages at the University of Adelaide, Visiting Professorial Scientist at the Weizmann Institute of Science (Israel) and at the Institute for Advanced Studies, Hebrew University of Jerusalem. He is Distinguished Visiting Professor and Oriental Scholar at Shanghai International Studies University (China). He is the founder of Revival Linguistics and the author of the groundbreaking bestseller *Israeli - A Beautiful Language* (2008), and *Language Contact and Lexical Enrichment in Israeli Hebrew* (2003). He is the editor of *Burning Issues in Afro-Asiatic Linguistics* (2012) and *Jewish Language Contact* (2014), a special issue of the *International Journal of the Sociology of Language*. He contributed 3 chapters to *Tingo* (Tel Aviv, 2011). Further details about Professor Zuckermann are available at: <http://www.zuckermann.org/>; <http://adelaide.academia.edu/zuckermann>; <http://www.adelaide.edu.au/directory/ghilad.zuckermann>; and <http://www.facebook.com/ProfessorZuckermann>.

Pam Zweck-Silcock has been Acquisitions Librarian at Löhe Memorial Library, Australian Lutheran College, for 5 years. Her previous experience in libraries was at Concordia College Highgate where she worked for over 20 years, 5 years as Library Manager. She has also worked as Executive Assistant to the Director, Lutheran Community Care and in the last year there also worked as the editor



of their Magazine and as the Volunteer Manager. Her qualifications include Diploma in Library Studies, Diploma in Community Services (Volunteer Management), Diploma in Theology (Counselling), Graduate Diploma in Theology and she is completing a Master of Theology this year. Until recently Pam was Work, Health and Safety Representative at Australian Lutheran College.