

INFORMATION SCIENCE
IN
THE BIBLE

EDITED BY

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CHAPTER 1

PRAYER AS A PRECURSOR TO WIRELESS COMMUNICATION

By

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INTRODUCTION

The Holy Bible was divinely inspired. It is the foundation for all human endeavour and knowledge. The Bible is the source of all knowledge and has been described as the queen of all sciences (Asaju, 1999). All the activities of humanity are recorded in the Bible. It is an account of the history of the world even before creation and, of course, the creation of the world. The Bible has the theme of every event that has happened and predicts what will happen. Scholars believe that there is nothing on the face of the earth that has not been touched in the Bible.

One of the many predictions of the Bible that has been fulfilled is in Daniel 12:4. “But thou, O Daniel, Shut up the Words, and Seal the book, Even to the time of the end: Many shall run to and fro, And knowledge shall be increased.” This prophecy implied rapid and ease of movement (transport system) of mankind towards the end time and an increase in knowledge. This perhaps has found fulfilment in the internet, occasioned by the advent of information technology.

One of the effects of information technology is that it has revolutionized the world thereby reducing the world into a global village. This is because of the possibility of receiving and sending information to any remote part of the world in a matter of seconds (communication). Information communication Technology has revolutionized the world. It has changed the landscape of human communication which has, perhaps, become rapidly, highly advanced and sophisticated thereby molding the world into an information society. Communication of information has now become the order of the day in this modern world. Information is the distinguishing factor between two nations.

One of the attributes of living things is communication. Living things possess the ability to converse, to pass information, signals across to the intended recipient. The study of prayers in terms of modern communication theories and semiotics is limited. It is

from this background that this study attempts to assess prayer as a model of wireless communication.

DEFINITION OF COMMUNICATION

Literarily, communication is derived from the Latin word *communicate*, which means to share. It is the activity of conveying information through the exchange of ideas, feelings, intentions, attitudes, expectations, perceptions or commands or any other means such as speech, gestures, writings, behaviour and possibly other means such as electromagnetic, physical, chemical, between two or more participants. Communication requires a sender, a message, a medium and a recipient, although the receiver does not have to be present or aware of the sender's intent to communicate at the time of communication. Communication can occur across vast distances in time and space in so far as the communicating parties share an area of communicative commonality. Communication is complete once the receiver understands the sender's message.

It is essential to note that communicating with others involves three primary scopes:

- (a) Thought: First, information exists in the mind of the sender. This may be an idea, feeling or concept.
- (2) Encoding: Next, a message is sent to the receiver in words or symbols.
- (c) Decoding: Lastly, the reviver translates the words or symbols into a concept or information that a person can understand.

FORMS OF COMMUNICATION

There are varieties of verbal and non-verbal communication.

Human Communication: The most dominant and prominent way of human communication is **Oral**. Oral communication refers to spoken verbal communications. It includes speeches, presentations, and discussions. It also includes face – to – face communication. It guarantees immediate feedback.

The history of written communication can be broken down into the three stages: Oral stage which was largely face – to – face. It guarantees the recipient hearing from the horse's mouth. It, however, has short comings which includes its un-suitability for audiences not physically present.

The use of pictography: This was a time when written communication was not yet mobile. The pictograms were made in stone.

The next stage occurred when **writing** began to appear on papyrus, clay, parchment, scroll, then on paper. The implication of this is that with the development of alphabets communication became mobile.

The next stage is characterized by **the transfer of information through controlled waves of electromagnetic radiation** (such as radio, television, etc) and other electronic devices. From the foregoing, communication is thus a process by which meaning is assigned and conveyed in an attempt to create shared understanding. This leads to an effective communication which is the result of the desired intentional and unintentional information sharing.

BARRIERS TO EFFECTIVE COMMUNICATION

There are barriers to effective communication which could create misunderstanding or distort the message or idea being passed across. All forms of barriers inhibiting effective dissemination of information or effective communication is regarded as noise. However, specific or generalized identification of barriers to effective communication are physical, system, attitudinal, physiological, ambiguity in language, and others.

The location or environment sometimes serves as a barrier to communication. However, this has been taken care of by modern information communication technologies. The system or medium of communication may also constitute barriers to effective communication in some instances. The attitude or disposition of the sender and receiver has also been identified as possible barrier to effective communication. The use of ambiguous words may create barriers. Words sounding the same but having different meaning can convey different meaning to the receiver, as such the communicator must ensure that the receiver recovers the same meaning. Physiological barriers also exist. These may be from an individual's personal bodily challenges such as poor eyesight or hearing difficulties, ill health etc.

It must be noted that there are non verbal means of communication which includes, written, dance, eye contact, body languages, symbols, pictographs. It also includes objects, like morpheme, signs, etc. Non – verbal communication is described as all the processes of conveying information or meaning in the form of non- word messages.

Communication also exists between non–humans, animals and plants; and other organisms such as insects, fungi, bacteria, etc. Communication in humans has become sophisticated. The use of modern communication technologies has taken communication between humans to an unprecedented level. The barriers of space and time have been

defeated. Man now had to grapple with information overload coupled with the mastering of technological communicative devices. The internet is one area that has brought and enabled “high-tech” communication. It has helped enabling communication with audiences not physically present or seen.

DIMENSIONS OF COMMUNICATION

There is consensus of opinion that there exists physical communication, wireless/digital communication as well as spiritual communication.

Human being occupies the centre of the universe and is the most superior of all the creatures of God. He is both physical and spiritual. As a result of this, human beings can communicate in both the physical and the spiritual realms – communication in both realms are sophisticated, advanced and procedural.

Spiritual communication is the interaction between man and the unseen or seemingly unseen world. The commonest type of this communication is prayer. The study of prayer in terms of modern communication theories and semiotics is limited and rare.

Prayer is the innovation or an act that seeks to activate a rapport with a deity, an object of worship, or a spiritual entity through deliberate or structured communication. The encyclopedia of religion sees prayer as the human communication with divine and spiritual entities. Prayer may be either individual or communal and may take place either in public or in private. It is usually a form of religious practice. Prayer usually involves the use of words or songs. When language is used prayer may take the form of a hymn, incantation or spontaneous utterance in the person. All these are directed towards a super natural being with the hope of well being in return.

There are different forms of prayers such as, petitions, supplications, thanksgiving, worship, praise, etc. directed towards a recipient not physically present. Prayer may be seen as a *text*, a collection of coherent words directed towards a spiritual entity. Prayer may also be seen as an *act*, that is, as the human act of communicating with deities which includes performances that constitute the act. Prayer may also be seen as a *subject*, that is, as a dimension or aspect of religion whose nature constitutes a statement of belief, doctrine, instruction, philosophy, or theology. Prayer when viewed as a subject is referred to as “Meta prayer”. Most religions involve prayer in one way or the other. There are morning and evening prayers and even graces said over meals.

The act of prayers has been attested to in written sources as early as 5000 years ago. The parameter for effective spiritual communication is its efficacy. This is similar to

feedback which marks the end of completion of the communication channel. There may be many answers to prayer just as there are many ways to receive information.

The word prayer occurred 121 times in the Holy Bible. This shows the importance of prayer as a veritable means and mode of communication. Other forms of communication recorded in the Bible are:

Word	No. of Occurrence
Preaching	36
Preacher	4
Prophesy	38
Prophet/Prophetess	78/6
Prophetic	5
Praise	95
Teaching	22
Thanksgiving	11

From the table above, it is clear that there are different forms of communication in the Bible. The Bible is an agent of communication in that it communicates the will of God to mankind. The Bible is the history book of the old as well as the future regents (revelation).

Prayer is universal and held in high esteem and regard by all customs and religions. There are various forms of prayer which may be said in different ways just as information abound and can be retrieved from many sources.

COMPARING MEANS OF COMMUNICATION AND PRAYER

The e-mail is a form of wireless communication. Prayer on the other hand is as well wireless. The similarities between prayer and wireless means of communication are very apt.

Telephone in all its shades is similar to prayer. The phone call is world-wide just as prayer is a form of cordless communication available and accessible to all.

Through telephones, we can send text messages; also through prayer various messages may be sent.

Prayer can be of coded language, a faith in prayer is fundamental. Faith is like the network through which telephone signals move.

Other types of communication through prayer include dance, sacrifices, purification, fasting, vigil, meditation, etc.

CONCLUSION

There is a strong conviction that the Bible is from God. It contains at least a topic in each human subject. The ability of the Bible to predict future events accurately is marveling. It is no wonder or surprising that the Bible at about 2017 years ago predicted the invention of information communication technology. The Bible asserted that “knowledge will increase”, which also includes communication technologies. Prayers as one of the most effective means of communication provided the spring board for modern communication.

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CHAPTER 2

INFORMATION SERVICE PROVISION BY LAW LIBRARIANS IN NIGERIAN LAW FACULTIES: PROVIDING A BEST PRACTICE FROM THE BIBLICAL PERSPECTIVE

By

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INTRODUCTION

This study, in looking at the life of Jesus on earth and how He provided services to man, provided a best practice to be applied in different aspects of law librarianship: in knowledge management and resource sharing, information service provision, flexibility in service and community of practice for law librarians. A new theory (Romans Theory of Information Service) from the Bible which states thus: How then can they call on the one they have not believed in and how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? (Rom. 10:14, 15 paraphrased) was recommended (among others) to be used for provision of service to the legal community in law library.

Legal practice has been such that keeps changing as society changes. Though literature have shown that lawyers generally struggle with time and thus, many a times are unaware of new laws and precedents that have replaced the former. Thus it takes lawyers with eagles' eyes and legal research experts to know what goes round in legal practice in order to provide current and relevant authorities that can back up any issue. In academic environment, it would take a law librarian who is smart and proactive in monitoring laws to be able to guide both students and lecturers aright while providing academic and emotional direction on best way to impart and receive knowledge; and as well get in tune with the dynamism of human society and the need for relevant laws.

Law librarians are law practitioners who are specialized in legal research; and have imbibed skills in business and administration needed to project organizations forward. Thus their job description is dependent on the type of organization they work with and the needs and goals of such organization. This means that law librarians are found in different organizations like law firms, courts, registries and law faculties and even non-law organizations (as information professionals). One pertinent thing however about them is that wherever they are found, they are expected (by their training) to be

stalwart, providing support to their organization. The focus of this paper is on the role of law librarians in Nigerian academic law faculties.

The requirement for law librarians in Nigerian institutions is assumed to have come to limelight with the coming into being of the Nigerian Institute of Advanced Legal Studies (NIALS) library (NIALS, n.d). With its emergence, the essence of a good library to legal training of law students became evident and the need for proper training of lawyers (who must be on equal pedestal with lecturers in order to provide professional help) became paramount. Thus while the Council of Nigerian Legal Education was interested in the training of law students, it became clear that no lasting training can take place without enabling environment to support it. This enabling environment became the presence of trained law librarians and relevant resources needed to support learning, for, according to Dada (2011), service in a law library is synonymous with skills and professional competence. Professional competence is synonymous with a lawyer (or a person with the knowledge of law) who understands his users, their professional needs and has the ability and professionalism required to solve their needs at the required time. Thus the requirement for a separate law library for faculty of law was made explicit by the Council of Nigerian Legal Education in 2007 (Tuyo, 2007 cited in Onwudinjo & Ugwu, 2014) in order to make it possible for law librarians to have the space, autonomy and freedom to put their innovation to work by consistently providing professional and dynamic services that meet the demands of time (Dada, 2011 and Dina, 2015).

According to Dina (2015), there are no strict requirements for the qualification of law librarians in Nigeria. This must have taken precedence from the stance of Marafa (2001) cited in Dina (2015) where he stated that a mixture of law and library science suffices. Dada (2011) was of the opinion that they should have Master and Doctorate degrees since they are part of the academic staff in order for them to be on the same footing with their colleagues whom they are supposed to support and teach alongside with. With the above required qualifications and other criteria for accreditation of a law library, it is assumed that law librarians are on their toes and have their hands on deck to provide consistent and current services as required by those that patronize the library. Those who patronize the library would be mainly law students and law lecturers. However, it is unknown if law librarians are indeed following best practices in the types of services they provide. From the information seeking behaviour of law students and law lecturers in South-West Nigeria, it would seem that they are shirking in their responsibilities. According to Kuhlthau (which theory is used as a framework for this study), it is one thing to have required skills to provide service and another to actually provide such services in a way that impact would be made. From the Biblical point of

view (which would eventually provide a Biblical framework for information seeking behaviour), Jesus' service of information provision was impactful and is still impactful. In His provision of information service to man, He was proactive; He taught and made disciples and His disciples (called Apostles, those He called) made followers and He attended to their emotional needs (bibliotherapy) while also forgiving their sins. He and His disciples carried out research and provided solutions to needs. They also attended to diverse groups, making them feel socially included in the Lord's blessings. Instances are the centurion whose servant was healed (Mathew 8:9); Mary Magdalene who was delivered from seven demons (Luke, 8:2); the woman caught in adultery (John,8:2), Children (Mathew, 19:13) and so many others.

This study uses a theoretical framework (as earlier stated) of Kuhlthau (2004). Her theory is one of intermediation. Harris and Dewdney's six principles of information seeking behaviour (Meyers, Nathan & Saxton, 2007 cited in Ogba,2015) is used as a supporting framework to guide the study. Kuhlthau's theory presupposes that students meet a lot of difficulties during information seeking and that the librarians are intermediaries (help givers) who are to go out of their ways to meet with teachers of the students, know the courses students are being taught in order to provide mechanism through which the students are to have access to information and receive assistance necessary for success in their programs. Her theory also proposes that it is the role of law librarians to know if students understand what they are studying. Harris and Dewdney's six principles of information seeking behaviour provide that information need arise from the help seekers situation, the decision to seek help or not is affected by many factors, people tend to seek information that is most accessible, students seek help from those they interrelate with, expression of emotional support determines if information is sought or not and people follow habitual patterns in seeking for information.

In using the above theory, more clarification is made on the life of Jesus Christ and how He, as God, applied the above theories on His disciples. It is also shown how the disciples applied the theoretical framework used for this study on their followers. The types of services provided by Jesus and His disciples were intermediation services even as they led people to find their utmost information need on eternal life. Jesus, in line with the above, interceded for believers; and on His ascension and the descent of the Holy Spirit on earth, He also said that the Holy Spirit makes intercession for believers even as He instructs believers to make intercession for others (here patrons) in order to assist in solving their needs (Isaiah 59:16; Romans 8:26; Hebrew 7:25). Thus the Bible precept aligns well with Kuhlthau's theory of intermediation.

In this paper, the effect of the roles of law librarians (as seen from the information seeking behaviour of law students) would be shown, and a critic would be made using the viewpoint of the Bible and other best practices in law librarianship as seen in literature. Subsequently, recommendation would be made on the best way to provide information services to law students and lecturers in law faculties.

The use of the Bible as literature for information and library service is novel. Though the Bible itself, as a literary book, is not novel as it is God's word, which has been from the beginning (1 John 1:1; Genesis 1 & 2).

The purpose of this study is to investigate and critic the roles of law librarians in Nigerian law faculties through the eyes of the Bible. This purpose would be specifically carried out to:

1. Ascertain the roles of law librarians in the information seeking behaviour of law students.
2. Determine how the service of information provision was carried out by Jesus and His disciples (Apostles).
3. Provide, as recommendation, best practice for law librarians in Nigerian academic law faculties.

INFORMATION SEEKING BEHAVIOUR OF LAW STUDENTS AND LECTURERS

Information seeking behaviour has been defined by Ogba (2015) as “tasks, attempts and actions carried out by persons to solve an information need or problem through his cognitive, emotional and physical actions done in any environment of his search”. This definition is in line with an old definition by Majid and Kassim (2000) which also defined information seeking behaviour as all actions carried out in relation to information search. Ogba's definition would be used for the purpose of this study.

The information seeking behaviour of law students and lecturers is paramount to library service (Onwudinjo & Ugwu, 2014). Law librarians who are both lawyers and librarians or information professionals are expected to be experts in legal librarianship. Since law is dynamic and is consistently evolving, it is assumed that law librarians are also evolving. However, from studies on information seeking behaviour of law students and lecturers (especially – law lecturers), it would seem law librarians in Nigeria are passive and not meeting up to the demands of information needs of law students and lecturers who are their major patrons.

Previous studies on information seeking behaviour of law students in Nigeria have shown that students do not have a positive information seeking behaviour. In Ossai

(2009) was the finding that law students are not free with law library officers and thus do not seek for academic help when needed; meanwhile they do not also receive the same help since nobody provides proactive information service. Thus, they do not use electronic facilities in their libraries even when they are available. Recent studies have also generally agreed that law students do not seek for assistance and do not receive any. In Ogba (2013a & 2013b), findings showed that law students in South-West Nigeria had a myriad of difficulties during information seeking which were not attended to by law librarians. Students were found to browse shelves (while there were Online Public Access Catalogue (OPAC) and Card Catalogue Boxes); they were found to be inadequate in copyright skills; thus they did not really understand plagiarism and when it can be breached under copyright law (a bit worrisome for law students not to understand plagiarism); they lacked skills for selecting right resources (from online search results) for their research and they get frustrated while searching for cases in law reports (as there are no indexes or guides they are aware of) thus they take to the short way out which are using textbook comments on cases (Ogba, 2013a). Further difficulties were found when they carry out research online as they did not know how to use search term mechanisms to get exact information which they need (Ogba, 2013a). Thus majority of them preferred to use search engine (especially Google) to source for information. Despite that, there were still complaints of so much information (and confusion on which one to select) and inadequate information, especially on information relating to Nigeria) (Ogba, 2013b). In spite of the difficulties students meet regarding their information search, there was a general resolve among all the students investigated; a resolve not to seek for any help or any sought of assistance from library officers as they believed them to be harsh. Some of them who have earlier sought for help concluded that law officers feel disturbed when help is sought from them, this is also amidst the fear students have in approaching law officers since they are elderly (Ogba, 2013a). In studying the information seeking behaviour of law students and understanding the application of professional services by law librarians, research also showed that law students are not normally aware of services available for them (Aforo & Lamptey, 2012; Ogba, 2013a and Anyaogu, 2014). This was also found prevalent among law lecturers and postgraduate law students.

The information service of law librarians is a unique one and one that is tied to their profession as lawyers. According to Aforo & Lamptey; and Anyaogu, law librarians provide services to law students, law lecturers, members of the bar and members of the bench. Their information needs were found to be majorly law reports, law journals, textbooks and the need to stay up to date about new laws (Dada, 2011). As far as these materials are available and adequate in the library, Aforo and Lamptey show that the

legal user group (as shown above) would always be frequent in the library. However the above finding might have been limited as it is one thing for resources to be available and another for knowledge about it to be passed across, for it is only then that they would take advantage of it. In the Bible, it is clearly stated that they cannot know unless someone has informed them (Romans,10:14-15); and in Aforo and Lamptey (2012), Ogba (2013a) and Anyaogu (2014), it is shown that law library users are hardly aware of the resources and services available in the law library. Thus, while research on information seeking behaviour do not show positive and innovative service provision that meets the research demands of professionals in the law faculty, research in common law countries especially United States of America (USA) and United Kingdom (UK) show that there are continuously best practices provided for law librarians in their provision of library services to their organization. They form a strong synergy and communicate continually on the best practice for their profession (in consonance with the need found among their user group). This form of synergy is not found among law librarians in Nigerian law faculties (Ogba, 2015) and by extension, no form of synergy is assumed to be between law faculties and law librarians. How then can ideal information service needed by the category of users of the law library be provided? Jesus dined with sinners of all category (Mathew 11:19), and thus was able to decipher what their needs were before He died on the cross (taking away their sins by the innovation provided by Him: accepting that Christ is Lord and Saviour and that His death has brought redemption) (Hebrew 12:2 and John 3:16).

BEST PRACTICES IN LEGAL INFORMATION PROVISION FROM THE BIBLICAL PERSPECTIVE

Best practices are standards on board for service professionals in their mode of service provisions to their clientele. Private law librarians in United States of America (USA) have developed different standards that guide them in their service provision and they disseminate information concerning the standards through a strong synergy which exists among them (PLLIP, 2015). They disseminate standards on negotiation (PLL, 2015), knowledge of laws, precedents and updates on legal issues (AALL, 2008) including best practice for each moment. The above practices and more have been set in motion through the life of Jesus while He was on earth; His life was an exemplary life of information service provision to men. He provided a strong synergy between Him and His disciples; this led to knowledge management and information sharing. Thus none of His disciples lacked knowledge of any sort. As far as human beings are concerned everything Jesus knew, His disciples also knew because He taught them.

INFORMATION PROVISION AS CARRIED OUT BY JESUS AND HIS DISCIPLES

The primary goal of Jesus on earth was to lead men to God by the renewing of their minds (John 3:16; Romans 12:2). The renewal of minds is through provision of information on how to get to God. Here there was a goal and a means to the goal. John 3:16 states that God so loved the world that He gave His only begotten son that whoever believeth in Him shall not perish but have everlasting life. From studies that concern the library (especially the law library), it is in doubt if there is any goal (personal to law librarians) on law librarianship. Though Onwudinjo and Ugwu (2014) and Dina (2015) state that the essence of providing law libraries in law faculties is for autonomy, expertise and service provision that satisfies the information needs of the legal profession. However, is there any oath of service taken by law librarians after their employment? Jesus asked Peter (before his ascension back to heaven) several times if he loves Him, to which Peter answered in the affirmative (John 21:15 & 17); likewise he had earlier on told the disciples that whoever does not forsake all that he had cannot be His disciple (Luke, 14:33). Here, Jesus was administering the oath of service to Peter before handing over His “sheep” and “flocks” (man) to him; meanwhile He had earlier administered oath of service to His disciples, which made them to forsake everything they had to follow Him.

In Ogba (2015), it is clearly shown that there is no form of resource sharing (or policy to that effect) among law librarians. Though there might be collection development policy; but the uniqueness of information need of the legal profession (with case law consistently developing; law reports which are weekly and monthly, new laws coming up continually), require a separate collection development policy. In the Old Testament, God provided the Ten Commandments to guide Moses in his service provision to the children of Israel (Exodus 34:28; Deuteronomy 6:25). In the New Testament, Jesus (through His disciples) provided additional commandment to guide believers (2 John 2:7; John 14:31), the commandment of love. There is always a policy behind every information service provision; an information service provision without any goal or policy is one without direction and steady impact; it is a service that is merely existing and not living. No wonder studies on information seeking behaviour of law students always show that there are difficulties encountered.

KNOWLEDGE MANAGEMENT AND INFORMATION RESOURCE SHARING AS SEEN IN THE BIBLE

As shown in Okenedo and Popoola (2012), it is a normal practice among librarians' in Nigeria to hoard knowledge in order to remain relevant in their organizations. The Bible shows in the book of 2Thessalonians 2:15 that where a culture or tradition is initiated, it is carried to the end. In the above book, the disciples of Jesus were exhorted to stand firm in the tradition which they have been taught through word of mouth and through literature. That tradition is the tradition of love which is a means to the spread of the gospel of Christ. The life of Jesus on earth was a life that flowed in the new policy: the policy of love. He healed on the Sabbath day in order to show that the life of one person is more important than keeping rules and regulations (Exodus 35: 2; John 5:6 -14). There has been no research, to my knowledge, carried out to know how rules and regulations are applied in Nigerian law libraries, but any rule and regulation that is not flexible and smeared with a human face becomes a rod of destruction instead of one of learning. It should however be noted that apart from the new commandment of love, there was a tradition which was handed over to the disciples by Jesus even as He received it from His father (God) (John 5:20; Mathew 28:19-20). This is the tradition of knowledge management and information resource sharing. Jesus hid nothing from His disciples and the disciples likewise hid nothing from their followers (1 Corinthians 11:23). They maintained a culture of knowledge management and resource sharing, spreading every knowledge they have in order to guide the young believers aright. No wonder there are many churches in the world, and many believers imbued with the power from God's word.

Knowledge management is the process of capturing, distributing and effectively using knowledge (KM World, 2012). The use of the knowledge is aimed at training the trainers. This would be seen in the life of Jesus. He trained His disciples before sending them out on a mission. No wonder the gospel of Christ is still going on till date.

In the book of Mark 4:34, It was written that Jesus did not speak to His disciples in parables but explained to them everything (privately) in a way they would understand. In Luke 24: 27, Jesus informed the disciples everything that they would require to know about Him, starting from Moses to all the prophets, He interpreted to them the things referring to Himself; He kept back nothing away from them (Mathew, 16:18-19; Acts, 20:20 &27). The intention of Jesus right from His relationship with His disciples and with man was to impart His nature into man and into His disciples. In Genesis 1:26-28; 3:15, Jesus created man in His image (man and woman) and gave them the same power

He has to have dominion over all things. Following the fall of man in the Garden of Eden, He sent His Son again to die and through His death take away man's sins while imparting His new nature (Christ's) gotten through His resurrection to man (John 3:16). In 2 Peter 1:4, it is stated that God revealed Himself to us so that we may become partakers of His divine nature. This method of imparting knowledge (imparting knowledge into man and into His disciples) paid off well, as instead of Jesus decreasing, He increased through His followers. There was no fear of the teacher becoming irrelevant but love was found to guide teaching. From observation, law librarians, when employed, work under the University Librarian (UL), though it is the heart desire of Council of Nigerian Legal Education that they should work with the Deans of law faculties (Dada, 2011). However, while working with the UL, it is not known if the UL imparts knowledge of librarianship into law librarians just like Jesus imparted into His disciples. However, it is assumed that there would be a different (professional) relationship between law librarians and dean of law faculties (if the enabling environment is created); as they are brothers in the same calling. Though the Council of Legal Education has started an annual training of librarians, easy accessibility is another thing. The Council alongside providing a platform for workshops should as well provide accommodations within the law school. The Council should also make workshop fee quite reduced in such a way that law librarians can sponsor themselves (where necessary) for the workshop.

It should be noted that while Jesus was personally training His disciples, they followed Him wherever He went, He sent them on errands and told them what to do (Luke 1:2); and after His resurrection, He continued training them for up to 40 days before His ascension back into heaven (Acts 1:1-3). The fervency with which we carry out training on law librarians will eventually show on law students and the legal profession. No wonder this was replicated in the life of the apostles as Paul was trained by Barnabbas; Paul discovered Timothy (he called him his own son), he also discovered Philemon and others (1 Timothy, 1:2). Later on, Paul and Timothy began to write together to the saints: "Paul and Timothy, servants of Christ..." (1 Philippians 1:1). It is pertinent to note that none of the apostles thrived without trainers. According to Proverbs 22:6, when a child is trained in the way he should go, he would not depart from it. Law librarians need to begin a culture of imparting knowledge on law students and law lecturers; all they require to do is to start and it would eventually become a culture. Though law librarians would still need to be given the enabling environment which is the autonomy required for this to happen (Dada, 2011 and Dina, 2015).

When a critical look is given to the life of the apostles and the prophets, it would be found that they thrived through writing epistles, treatise and marketing of their services. Right from the Old Testament, the prophets wrote about their relationship with God. In God's relationship with the apostles, He consistently made sure that the apostles informed the people about everything that are available (including benefits) to them. In Isaiah 40:2, it is said: "Speak tenderly to Jerusalem, and cry to her that her warfare is ended, and her iniquity is pardoned; that she shall receive from the Lord's hand double for all her sins". In Isaiah (40:9-11), the church (Zion) is instructed to speak of the good tidings where the Lord feeds His flocks. In Deuteronomy 28:1, more marketing of what happens to them that serve God with their whole heart is provided. In the entire part of the Old Testament, no law was given that was not pronounced to all; every head of household was also made to pronounce unto their families. If a clue can be taken from the Bible, then there would be better information services provided to our clients (the law students and the law professionals). They would know the growth of the law, and know when every new law is pronounced because they have law librarians guiding them with love. The knowledge about laws would be pronounced through diverse means like Library 2.0 encompassing wiki, blogs, social sites and others. They would also be made aware of laws through index, abstracts, bibliographies which are consistently updated. In the New Testament, every new book is an epistle to the church or to certain specific individuals (Mathew, Mark, Luke, John, Acts, Romans, 1 & 2nd Corinthians up till Revelation). All the Apostles were researchers who studied the behaviour of believers and instructed them rightly as it would be seen that the apostles wrote on several salient issues like divorce and remarriage (Hebrew 13:4; Romans 7:2-3), handing someone who has sinned over to the devil (1Corinthians 5:1-5), covering of hair by women (1Corinthians,11:15) and so many others. It is expected from every law librarian to write for that is the only way that best practice which would guide legal librarianship in Nigeria can come forth. Best practice outside Nigeria might not be relevant for legal professionals who practice on a different environment from their own.

In Psalm 50:5 and Proverbs 27:17, the Bible talks about gathering of the saints and the sharpening of iron by iron. Here the Bible was stating that in the midst of people of like minds, there is development and a sharpening of minds. The believers, in the Bible, did not forsake the gathering of the saints. The apostles knew how to locate them viz: "Paul, Silvanus and Timothy, to the church of Thessalonians" (2Thessalonians 1:1); "To Philemon...and Apphia...and Archippus...and the church in your house..." (1Philemon 1&2), and several other quotations. This is in line with resource sharing and a Community of Practice (COP).

DO NOT FORSAKE THE GATHERING OF THE SAINTS EQUALS TO “HAVE A COMMUNITY OF PRACTICE (COP)”

In “not forsaking the gathering of the saints”, should be interpreted in today’s era to mean a synergy, a community of practice among law librarians. In this technological era, a community of practice thrives well within a location - an online meeting point; a website address. In the gathering of the saints (as seen in Philemon and Thessalonians), they had different addresses through which they could be located. They had church of Thessalonians, the church in Philemon, Apphia, and Archippus’s house; and there were several other addresses. No study has shown that there is either any form of synergy among law librarians or a community of practice. Though there is a synergy for librarians in Nigeria, especially the online forum, the means of getting involved is not harped on and publicised. The synergy that existed between Jesus and His disciples was one that was bound with love, respect and appreciation for one another. A synergy among law librarians is paramount to the development of law librarians and to the provision of satisfactory information services to the legal community. Just like there was mutual respect between Jesus and His disciples, there must be professional respect among law librarians. The fact that law librarians are working in law faculties should not make them forget the legal slogan: “respect at the bar.” It has been observed, many times, that this slogan has been discountenanced by law librarians. Lawyers who have taken the oath of call to the bar must not forget their calling and the tenets attached to their calling, there must always be respect at the bar.

INFORMATION SEEKING BEHAVIOUR OF PATRONS, DIFFICULTIES MET AND THE STANCE OF THE SCRIPTURE ON SERVICE PROVISION

In the Bible book of Mathew chapter 10 verse 5, Jesus told His disciples to go and make disciples of all nations. This was the goal set before them which they handled passionately. It is not known of any study that has investigated the types of goals set by law libraries per year (if there is any); and if they have strategic plans which they passionately work on. It is not also known if Council of Nigerian Legal Education has any goal for law librarians as regards information service to the legal community. Jesus’ ministry is still thriving because of the singular goal of making disciples of all nations. Jesus commanded them (disciples) “TO GO”. This means they were not to be passive but proactive and innovative. How proactive and innovative are law librarians? What new information services have law librarians provided to make information access easy? How humble do law librarians portray themselves to be in order to draw students closer to

them? Which means and forum has law librarians provided in order to train patrons and provide needed assistance? Jesus had to train the disciples before sending them out! How ready are law librarians to provide all legal assistance, starting from law reports for each case, the position of the law on each issue and update on laws? There is really a long way to go; and it seems law librarians in Nigeria are passive? But this can be an issue for investigation. Where students would prefer browsing shelves instead of using facilities available in the library; where users are unaware of resources and services available in the library; where patrons are afraid to seek for help because they perceive library officers as being harsh, shows that law librarians' are weak in their services (Ogba, 2013a and Ossai, 2009).

In Acts 11:26, the apostles met with the church and taught a large company of people. In Romans 10:14-15, it is said as follows:

How then can they call on the one they have not believed in and how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent?

Here is an example of information service provision. Students would not use databases or services nor consult people they do not have faith in. This aligns with Harris and Dewdney's principles that students seek help from people that are approachable. They cannot also make use of any service of which they have not heard. This also is backed up by findings in information service provision which shows that law patrons are unaware of the services available for them - "and how can they hear without someone preaching to them". This shows that law librarians ought to be up and doing as students and patrons cannot have change of behaviour without consistent and persistent effort by law librarians. "And how can anyone preach unless they are sent", this provides the basis of law librarianship - a calling to provide legal services to a unique professional with all their might; thus the need for them to have an oath of service.

FLEXIBILITY AND NOT STEREOTYPED SERVICES

The rules and regulations on the use of library often harps on "no noise making", "no bringing in of liquid or food of any sort including the sort that can keep a student awake". However, certain categories of persons cannot be without water. It is also noted that some students cannot study without chewing gum. Flexibility means providing a lee way out for categories of persons while protecting the essence for provision of rules and regulations. There should be a lee way for rules and regulations; there should always be exceptions to the rule. This means that bringing in of water and chewing gum can be

allowed on permissions granted; and on details of the student or library user (to ensure that he does not spill the water or drop the chewed gum on library material). This stance was shown in the Bible where God ordained Sabbath and said that anyone that flouts it would be killed (Numbers 15:32-36, Exodus 35:1-3; 20:8-11); yet, Jesus (God) while on earth healed on the Sabbath day because that might have been the only chance available for the healed man to receive his healing (Jesus was moving from one city to another) but more so because it is good to do good on the Sabbath. This was found replicated before the birth of Jesus in the life of King David and his men. In 1Samuel 21:1-6, King David and his men were fed (by the prophet) with sacred food which was out of bounds for men like David. This could be a lesson showing that there should be flexibility to every law; and that every human law should have a human face. If such flexibility is not allowed, and the law is doing harm than good, then it has lost its effect.

RECOMMENDATIONS

In view of the above analysis from literature and the Bible, it is recommended as follow:

1. That there should be a community of practice (COP) for law librarians in Nigeria.
2. Training which focus should be on providing information services to law students and law lecturers should be provided.
3. Training the trainers and making access to training accessible (no high cost to be attached).
4. Oath of service to be taken by all law librarians to ensure diligence in service delivery.
5. Training library officers to provide modern day information provision to students and to impart on library officers the spirit of humility and love needed for service.
6. There should be a synergy between law librarians and the faculty of law.
7. Written policies to guide collection development, resource sharing and staff allocation to law library.
8. All law librarians should have the zeal to research and to publish as that is the only way that best practice in law librarianship can be developed in Nigeria.
9. Application of the Romans theory of service (Book of Romans 10:14-15) to be used in the training of law librarians in Nigeria and beyond.

CONCLUSION

Law librarianship is a human service to the legal profession. The roles of law librarians (in law faculties) become more sacrosanct because they are in academic environment where potential lawyers are trained. Law librarians are natural problem solvers; there should be succor where they are. However, it is one thing for one to have the ability to serve and another for the same person to have the love and volition necessary to solve problems and render services. Students cannot be failing in mass when there are law librarians (Jesus solved man's information needs) who should have shifted attention to such trend in order to nip it in the bud. Students cannot be observed leaving law for other courses while others are being placed on probation when there are law librarians who must have been aware of such occurrences and are supposed to have taken steps to address them. Majority of law librarians are either Christians or Muslims and both religions preach love, humility and service. It is high time religious books are included in the training of librarians and lawyers in Nigeria. The annual workshop organized by the Council of Legal Education has to stand on a pedestal and have a calculated direction which should focus on service provision to the legal community.

The principles of Jesus (principles of love, knowledge management, resource sharing, forgiveness, teaching and humility in service) which He applied in the training of the disciples must be assumed to be the transfiguring power that changed the disciples (who were majorly fishermen and crooks) into saints. Peter was unmannered, ill-tempered, and quick in speech and action but he was later called to be in charge of the church (Acts 2). James and John were called the sons of thunder (Mark 3:17), but they were found to be the closest to Jesus and wrote many epistles in the Bible including the Revelation. This shows that the life of every law student is in the hands of law librarians, including the students on probation, to change and direct aright with love. Law librarians must be approachable in order to be approached; they must study their users in order to understand them and design effective services for them.

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CHAPTER 3

FROM PAPYRUS TO E-BOOK: INSIGHTS FROM THE BIBLE

By

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INTRODUCTION

This paper examined the concepts of writing and printing along historical media of writing from the ancient times to the modern era of e-books. This chapter substantiated historical and theological foundations of writing and the various media of doing so by citing examples from the Bible. The Early man shared information by oral communion and latter was inspired by God to write and device writing materials such as Stone tablets, Clay tablets, Animal bones, dried Palm Leaves, Bamboo slats, Wood bark, Wax tablets, Vellum, Parchment, Paper, etc., In this chapter, stone, clay tablets, papyrus, parchment, vellum, paper, book, and e-book will be discussed.

In the beginning, right from the Garden of Eden, the ability of man to transmit information was solely verbal through reliance on memory. Oral transmission was based on memorization. The earliest man passed information from one person to the other relying on ability to remember what was previously recorded in the brain. Oral transmission was dependent on the ability of the previous generation to pass on the stories, traditions and history verbally, from one generation to the next. God himself is the originator of oral transmission by speaking into existence day and night, morning and evening, water, land, and the atmospheric things. He created all things in air, water and land by speaking forth (Genesis 1:1-31).

Man's ability to commune and fellowship with God in the Garden of Eden was initiated by God Himself when He gave man the breath of life and commanded man to speak and name all animals in Eden. He made him a helpmate to commune with and also gave man the opportunity to commune with Him directly (Genesis 2:7-25). God communicated orally to Adam after he fell into sin and hid himself from God and Adam also learnt to commune with God orally.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God

called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. (*Genesis 3:8-10*).

The Bible also recorded the event of “The Day of Pentecost”, a Jewish feast held 50 days after Passover to celebrate the first fruits of the wheat harvest and the day when the Law was given to Israel. After 10 days of Jesus ascension to heaven (Acts 1:3), the disciples obeyed Jesus’s command to them to wait for baptism of the Holy Spirit that would empower them to be witnesses (Acts 1:4-5). This act of witnessing is also part of God’s initiation of oral transmission.

When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance (Acts 2:1-3).

In furtherance to God’s foundation of oral communication, Jesus, before ascending into Heaven, commissioned all His followers to spread the Gospel throughout the world. It is the duty of every Christian to tell others about Christ and share the news of salvation. All through the Old and New Testaments God continued to speak on laws, instructions, directions, corrections, admonitions to Man, His Disciples and Prophets such as Adam, Cain, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Joseph, John the Baptist, Elijah, Kings, the Israelites, etc.

The invention of writing quickly replaced the spread of information by word of mouth. Writing is an act of inscribing or recording of signs and symbols or text on the surface of a medium. Writing has been instrumental in keeping history, dissemination of information and of knowledge. The cave paintings, drawing, tally sticks, and knotted ropes and petroglyphs preceded and were considered to be precursors of writing (Rattan 2011). The oldest account of writing was traced to Mesopotamia and Egypt in the fourth millennium BCE. The act of writing evolved chiefly as a means of documenting trade and administration activities that were getting complex and outgrew human memory. And very quickly, writing became a more dependable method of recording and presenting transactions. The Greeks were noted to have popularized writing by adapting the scripts of writing from the Phoenician syllabary during trading activities with them. By the end of the 4th millennium BC, the Mesopotamians had invented a triangular-shaped stylus pressed into soft clay to record numbers. This system was later improved with the use of sharp stylus to indicate what was being counted by means of pictographs.

Round-stylus and sharp-stylus writing was gradually replaced by a wedge-shaped stylus termed cuneiform (Kesavan, 1997). The ability of man to invent writing actually emanated from God writing the 10 Commandments by Himself and delivering it to the people through Moses in written form. Man saw writing format and must have started to imitate and practice how to write after seeing God's writing on the tablets. Ten Commandments were written by God to set the standard by which God examines people in the heavenly judgment, standard by which man should live, relate with fellow men and God, and adopt a life pleasing unto God. "And he gave unto Moses ... two tables of testimony, tables of stone, written with the finger of God. Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book" (Jeremiah 30:2)

The story of the invisible hand of God writing to King Belshazzar exemplified act of writing directly by God. King Belshazzar of Babylon held a great feast for a thousand of his lords, and as they ate and drank from the vessels captured when the Temple in Jerusalem was destroyed, they praised the false gods of gold and of silver and of brass, iron, wood and stone. At the height of the enjoyment appeared suddenly the fingers of an invisible hand which wrote on the wall: MENE MENE TEKEL UPHARSIN. The king, in shock, called for his sages and soothsayers to interpret the message. None of them could until Daniel, one of the Hebrews, interpreted the message. Daniel interpreted the writing of God thus; MENE: God hath numbered thy kingdom, and finished it, TEKEL: Thou art weighed in the balance, and art found wanting, and UPHARSIN: Thy kingdom is divided, and given to the Medes and the Persians.

STONE, CLAY TABLETS AND METAL

The Code of Hammurabi (1792-1750 B.C.) found in the region of Babylon is one of the most famous and profound written documents preserved on stone right from about the time of Abraham's existence. However, the act of writing on stone started with the 10 Commandments written by the finger of God on stone (Exodus 24:12; 31:18; 32: 15-19). God wrote His law in stone to symbolize that His commandments or laws will prevail over generations and should be kept and obeyed just as it is possible for a stone to maintain its natural form forever. No wonder that when Moses broke the tablets, God rewrote them again so as to let man know that they must live by it. Today the Ten-commandments are as sacred; they supersede the constitution of any nation and any violation of any part of God's commandments brings grievous consequences.

"And he gave unto Moses ... two tables of testimony, tables of stone, written with the finger of God." Exodus 31:18

“And that time Jehovah said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount... And I will write on the tables the words that were on the first tables which thou brakest, and thou shall put them in the ark.” Deuteronomy 10:1, 2

Oh that my words were now written! Oh that they were printed in a book. That they were inscribed with an iron tool on lead or engrave in rock forever! Job 19:23, 24

However, the weight of stone tablets and the ability to arrange it for keeps made writing on stones fall out of favour and people tried to look for other light weighted materials. Later, pieces of pottery were used by ancient man including scholars and kings to jot notes. Pottery materials were able to preserve messages over thousands of years. One of the most famous is the Lachish Ostraca, which recorded events that took place in the city during the Babylonian siege in 586 B.C. (Rattan, 2011). The book of Exodus and Isaiah documented God instructing man to write on tablet.

Now go write on a tablet, and inscribe it in a book, that it may be for the time to come for ever and ever (Isaiah 30:8)

And the tablets were the work of God, and the writing of God, graven upon the tablets (Exodus 32:16)

PAPYRUS

Papyrus is a popular ancient writing material made from aquatic Cyperus plant commonly grown in Cyprus and named papyrus. Archaeological evidence revealed that the rolls made by papyrus plants were manufactured and used as a writing material for thousands of years by the Egyptians and Sudanese between 3000- 4000 B.C. The codex of papyrus has been regarded as the “ancestor of the modern book throughout history” (Rattan, 2011). During the classical period, papyrus rolls were exported throughout the ancient world and as such, writing became widespread with the invention of papyrus. The early transmission of the Torah was written on papyrus and animal skins, read publicly to teach the people of Israel about God. The longest and oldest surviving manuscript from ancient Egypt dated around 1600B.C. was on Papyrus.

The account of the plagues in Egypt was found documented in the Ipuwer Papyrus. The Bible recorded it that King Pharaoh brought upon himself and the Egyptians the wrath of God for hardening his heart against the voice of God to let His people, the Israelites go. The Egyptians therefore suffered several plagues such as the turning of Nile to blood which left millions of fishes dead and the water was unusable. The death of livestock which destroyed the economy of Egypt, hail and fire and for three days, the land of Egypt was smothered with an unearthly darkness, but the homes of the Israelites had light (Exodus 10:22–23). Several collections of letters written by Apostle Paul from as early as 2nd century; the Canonical Gospels of Matthew, Mark, Luke, and John and other collections of works from various Christian canons were all found to have been written on papyrus. About the beginning of the fourth century, parchment began to replace papyrus as the preferred writing material due to its lasting nature to preserve written documents.

PERCHMENT, VELIUM, LEATHER

Parchment is a stiff, flat and thin material made from processed animal skin or leather acquired from sheep, goat, antelope or cow hides. It was dried, shaved and scraped clean for writing. Vellum, derived from Latin word “vetulimun” meaning made from (calfskin), is a fine parchment prepared from the skin of a calf kid or lamb (*Merriam Webster Online Dictionary*). The use of parchment was widespread in the 2nd century B.C., and became the preferred writing material for scriptures alongside the vellum. Vellum is generally smooth, bleached, stretched and treated with lime to make it accept writing or printing. Vellum was used for paintings, especially if they needed to be sent long distances. The British and Republic of Ireland Acts of Parliament are still printed on vellum for archival purposes (Dahl, 1958). Fundamentally, Parchments were widely used by Monks for codices, religious and cultural texts. As early as the middle of the first century C.E. Apostle Paul who was greatly inspired by God wrote about 39 books of the Hebrew Scriptures in separate scrolls of parchment. The Bible also records that the Ethiopian Eunuch had a scroll of parchment in his chariot and was “reading aloud the prophet Isaiah.” (Acts 8:27-28). A Bible account talks about public reading of Holy Scriptures from scrolls of parchments as a part of the meeting program of Christian congregations during the time of Moses (Act 13:15, 15:21). Apostle Paul made serious efforts to preserve all his written epistles on parchment for the purpose of propagating the gospel during and after his life time. Parchment manuscripts remained the most common form of the book until the advent of paper.

But especially the parchments: which might contain his own writings he had a mind to revise before his death, and commit into the hands of proper persons... these were the books of the Old Testament, which were written on parchments, and rolled up together; and hence they are called the volume of the book; and these the apostle had a special regard for, that whatever was neglected, he desired that these might not, but be carefully brought unto him (1Timothy 4:13 – 16) (Biblehub.com).

PAPER

In the year 105 A.D., Ts'ai of China discovered paper as replacement for the costly silk and cotton cloth material being in use then. As such man began to make paper from the bark of a plant. Soon after this discovery, paper became universal writing medium. The Chinese who invented paper retained the supremacy and the secret of the art of paper making for about 700 years until their secret was discovered by the Arabs in 8th century when the Chinese paper makers were captured by the Arabs. Thereafter, paper made its journey to other parts of Europe in around 1100 A.D. (Rattan, 2011).

Developmental milestones in the 19th century such as population increase, wider education, and the steam press led to greater demand for paper. Entrepreneurs in Massachusetts in the 1860s discovered that wood can be pulped and turned into paper and the *Boston Weekly Journal* (1863) became the first newspaper to be printed on paper from wood pulp (Rattan, 2011). The inventions of writing, paper making and printing all culminated into the opportunity for man to begin to print and publish ideas for scholarly, informative, educational, communication and recreational purposes in books.

BOOK

A book consists of printed pages of written text or blank sheets sewn together along one side and bound in covers. The oldest known woodblock painting/printing in a book form dates back to 868 A.D. in China and Japan. The act of modern day bookmaking was made possible due to Johannes Gutenberg invention of printing by movable type. In Biblical era, Codex was an ancient book, consisting of one or more quires of sheets of papyrus or parchment folded together to form a group of leaves, or manuscript. The Bible documentation passed through various forms of unskilled plain writings, calligraphic forms on finest parchment in luxurious colouring manuscripts written in gold and silver text. A copy of Genesis in Greek art kept in Vienna library has forty-eight water-colours. The manuscript contained the whole Pentateuch with five hundred and ten illustrations and a large group of illuminated manuscripts. The Bible is an important book

which documented the whole story of creation, God, Jesus and His teachings. The story of Jesus, His life, teachings and doctrines remained the greatest book ever written or made. The copying of the Bible went on rapidly among the monks and noble Christians in Monasteries. Great scholars and Monks of Ancient history defied all forms of persecution to publish the Bible for two reasons: one, the original eye witnesses of account of God's communion with Man and Jesus Christ were getting older, and dying; two, it was no longer possible for the apostles and other early believers to travel to the remote corners of the empire to personally share what they had learned at Jesus' feet (Project Gutenberg, n.d.). Read this spectacular quotation about the Bible: "*There is a small book; one can put it in one's pocket, and yet all the libraries of America, numerous as they are, would hardly be large enough to hold all the books which have been inspired by this one little volume*". Book is so important that the Lord instructed Moses to: "write this for a memorial in a book; and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven" (Exodus 17:14).

E-BOOKS

In the 21st Century, emphasis on the provision of Information shifted from building a huge collection to making information available. The advent of the Internet, electronic publishing and other web based services revolutionized the information industry. Technologies are making provision of information services quick and far-reaching. The 21st Century saw electric printing presses and other digital printing technology such as Typewriter, Computer, Photocopier, Scanner, and Laser Printer etc. ushered in digital desktop book printing/publishing (Pricilla & Geetha, 2007). There are varieties of software packages able to design and develop one's own text and graphical presentation with formatting in different colours, shapes, sizes and textures. Today, high speed and high resolution printing and publishing machines capable of generating multiple copies of the same documents instantly are readily available in the market. E-books are digital version of traditional printed book designed to be read on personal computers. E-Books are often exact copies converted to digital format to be displayed, viewed or read on computer screen or handheld devices (*Merriam Webster Dictionary*, 2015). E-Books exist as E-journals, E-documents, E-Catalogues and digital version of traditional printed books. E-book is an electronic version of a printed book, but many e-books exist without any printed equivalent. The first E-Book may be the *Index Thomisticus*, a heavily annotated electronic index to the works of Thomas Aquinas, prepared by Roberto Busa beginning in 1949 and completed in the 1970s. All books printed before 1923 are in the public domain.

An E-book can be purchased, borrowed, downloaded or used online. It can be backed up and recovered in the case of loss or damage to the device on which they are stored (Gutenberg.org). E-Books today have become important tools and medium to proclaim the message of salvation farther and faster. The potential number of people that are being reached with the message of salvation through E-Bible is truly staggering. E-Book publishing has been of great support for work of God through digital resources of various media beyond the ordinary frontiers of gospel outreach to sow the seed of Godliness across the earth. Today the Bible is available in different E-Book formats available online for free download in file formats to fit any mobile device. E-Bibles include specially curated content, topics, messages, articles from leading pastors, and foundational teachings, sermons and advice on all aspects of Christian living. There is now extensive readership of the gospel thought from the E-Book platforms (Chen, 2012).

CONCLUSION

God is the creator of all authors and He inspired them to write and make public the finished work of salvation. Today, as people flip the pages of their print Bible or browse the Internet, they have the opportunity to meet Jesus Christ and find hope in His love. The digital technology is to Bible outreach today what the Gutenberg printing press was to the Scriptures 600 years ago. The availability of E-Bible is helping people to meet with Jesus faster than the printed words. To publish the message of salvation is to offer the voice of truth, providing answers, and proclaiming hope for humanity (Bible League International, 2015). The Bible lauds he who spreads the gospel by stating as follows:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7)

Ellen G. White also asserted that;

It takes those who have trained their minds to war against the truth, to manufacture quibbles. And we are not wise to take them from their hands, and pass them out to thousands who would never have thought of them had we not published them to the world (Gospel Worker, p. 375, Para. 4)

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CHAPTER 4

THE BIBLE AS THE FOUNDATION OF HEALTH INFORMATION

By

Adewoyin, Omobola Olufunke

INTRODUCTION

This chapter discusses the significance of the Bible as the foundation of health information. The paper mentions the primary purpose of the Bible. It attempts to explain the importance of health in the development of a nation and of an individual. Health affects the growth and social development of individuals. The role of health information is also discussed. The paper shows that health information originated from the Bible. Health information dates back to the time of Moses in the Old Testament. The Bible gives us the foundational key to physical and mental health. The paper stresses that diet is one of the main factors that contribute to good health. God is not only interested in our spiritual lives He is also interested in our physical lives. Many discoveries of modern science originated from the Bible. The paper concludes that the Bible is the source of health information which modern health professionals today adopt.

The World Health Organization defines health as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity” (1947:1). Health means more than being free from diseases. It involves well-being. Well-being is feeling good physically, intellectually, emotionally, and socially. Health is wealth, so every human being wants to enjoy good health (Mabawonku, 1998). Health, like food and shelter, is one of the basic human needs that must be satisfied (Igbeneghu & Popoola, 2010). Health is an essential prerequisite for an individual and national development (Anyaku, 2014). Health affects and is affected by population growth as well as socio economic development (WHO, 1974).

Healthcare delivery is considered an essential fact of national development service. The pace of development of any nation depends on the general wellbeing of the citizens. Healthy population and workforce are indispensable tools for rapid socio-economic and sustainable development all over the world (Agba, Ushie, & Osuchukwu, 2010). Health is very essential to every nation and individual. Living a healthy life enables individuals to exhibit his/her full potential to create opportunities for themselves

and their country (AMO, 2014). Improved health status is expected to lead to enhanced welfare as well as economic growth (Adeola & Awoniyi, 2014).

HEALTH INFORMATION

Information is ideas, opinions, data, facts which can be in form of written or spoken statements that are gathered from a lot of sources. Information is seen as a very vital resource in every organization. Information increases the knowledge of the user and reduces his level of uncertainty. Information is an invaluable tool necessary for the advancement of the individual and society (Nwafor-Orizu, 2014).

Information is an integral part of development. It is an indispensable factor for the development of any society (Ugboma, 2010). Information is the hub of human development around which knowledge revolves. Information is regarded as a vital resource with which an individual functions effectively in the society (Umunnakwe & Jacintha, 2015). In health, the role of information in enhancing national development cannot be overemphasized. Information is crucial in decision making and in policy formulation. Adetoro cited by Adekanye (2014) opined that reliable information is the cornerstone for building the awareness, expertise and practical strategies necessary to improve the world we live in, in terms of health, physical, technical, mental, social and scientific development of humanity.

Nwafor-Orizu & Nwachukwu (2014) defined health information as knowledge, facts, news generated from various sources necessary for good physical and mental conditions of human beings. Patrick and Koss cited by Anyaoku (2014) sees health information as any information that enables individuals to understand their health and make health related decisions for themselves or their families. Health information is how to use information to prevent, control and cure diseases or infirmities. Health information includes those facts, materials or news communicated to people which help in the attainment of physical, mental and social wellbeing (Mabawonku, 1995). Health information is needed for personal hygiene, family planning, how to prevent diseases, child and maternal health care among others. Health care practitioners must have adequate, up-to-date and timely information in any available format (text, audio visual, electronic etc.) to enhance their performance (Njonmeta & Ehikanmenor, 1998).

The provision of the healthcare information is critical in enabling individuals to take responsibility for choices in their own healthcare and lifestyle. Accurate and up-to-date information is vital to maintain quality health care. During the past decade, many health information resources have been developed and available online for use by health

care professionals (Ajuwon, 2015). Health information plays a vital role in improving the quality of patients' health and in maintaining a healthy lifestyle.

THE BIBLE

The Bible is an inspired book written for specific purpose. The specific purpose of the Bible is its message about salvation. The Bible is a guide that tells us how we might be given eternal life by and with God. The Bible reveals the whole counsel of God to man including what we are to believe concerning God and what God requires of us. Two passages in the New Testament are significant in considering the purpose of the Bible.

The first passage is: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and in believing ye might have life through His name" (John 20:31). The second passage is: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect thoroughly furnished unto all good works" (2Timothy 3:16 &17)

The Bible speaks of and shows the way of life from its beginning to its end (Deut 5:33, Deut 8:1-3). In its pages the deepest problems of life are faced and the solutions to these problems are presented clearly. The Bible reveals God's plan for all mankind and provides an instruction manual of examples, lessons, encouragements and laws, that we might learn the proper way to live. Historians and archaeologists have confirmed its authenticity.

THE BIBLE AS THE FOUNDATION OF HEALTH INFORMATION

The Bible is a collection of books. Within its pages may be found many topics such as history, music, poetry and health science. The Bible contains instructions for proper maintenance of the body. God reveals many basic principles for good physical, mental, and spiritual health in the Bible. The laws given by God to Moses contain remarkable rules pertaining to public health which plague us even today. Many discoveries of modern medical sciences were anticipated in the Bible thousands of years ago. Laws on healthy living and health principles are clearly stated in the Bible. The Bible gives us the foundational key to physical and mental health. That key is simply this:

My son, do not forget my teaching, but keep my commands in your heart,
for they will prolong your life many years and bring you prosperity . . .
This will bring health to your body and nourishment to your bones
(Proverbs 3:1-2.8).

Obedience to God's commandments and other laws would promote health. Some biblical statements about health are specific, such as:

If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you (Exodus 15:26).

Modern medical science has discovered many principles of good health, which originated with God who designed and created the human body. The Bible shows the way to avoid many infirmities and diseases. Biblical health laws show how to avoid epidemics, contagious diseases and plagues, sexually transmitted diseases, mental illness, and a host of the ills that befall human race – including heart disease and cancer.

THE BIBLE AND DIET

One of the main factors that contribute to good health and well-being is diet (Hadfield, Towers & Wray, 1996). Research has shown that healthy eating and proper nutrition help fight major diseases, even life-threatening ones. Diet improves overall well-being. Proper diet is also important in the prevention of disease. God established His diet plan at the foundation of the world and gave it to Adam in Eden. Also, in Leviticus chapter 11 we read of important dietary laws and restrictions which God gave His people. Among other things, He forbade them to eat the flesh of swine, rabbits, or shellfish (Lev. 11:6, 7, 9-12). The same principles and guidelines have been passed down the ages to us through scriptures. Modern researchers have pinpointed several contributing causes of heart disease including improper diet, overweight, smoking, and lack of exercise. Nakajima (1990) stated that cardiovascular diseases claim 12 million lives each year and cancer 4.8 million, this estimate must have increased since no cure has been found. According to him, much suffering and many deaths from these diseases could be prevented by adopting a healthy life style, particularly with regard to food and nutrition.

The Bible clearly recommends a balanced life "moderation" in all things (Phil. 4:5). It condemns gluttony and over-eating (Prov. 23:20-21). The Bible also admonishes us to avoid nervous stress, anxieties, and worries which can trigger heart attacks (John 14:1). Medical science has proved there is a correlation between heart disease and diets high in animal fat. Fatal coronary heart disease is caused by diets containing high levels of fat. Animal fats are high in cholesterol. God warns us: "Ye shall eat no manner of fat, of ox, or of goat." (Lev.7:23).

Nutrition plan is based on the fact that God created our body and God created food. He is our Provider. He has given us incredible, natural food choices that are

delicious, full of nutrients and supply our bodies with the fuel they need. According to John 10:10, God's intention for us is to have life abundantly.

There is much in God's Word about the importance of taking care of our bodies and our health, as well as commandments against gluttony. Most of these were commands God gave to the Israelites in order to keep them from eating harmful foods that would impact their overall health in a negative way. Gluttony, overeating or drinking to excess, is mentioned in the Bible as being something to avoid (Proverbs 23:20-21). Gluttony can lead to health risk.

THE QUARANTINE PERIOD FOR EBOLA VIRUS AND LEPROSY

Ebola virus disease which is popularly known as Ebola is a deadly disease which the World Health Organization described as a severe, often fatal illness with a fatality rate of up to 90% (WHO, 2015). Since 1976 when it was identified in the Democratic Republic of Congo, it has afflicted and largely killed its victims in a number of African countries including Sudan, Uganda, Gabon, and South Africa (Guardian, 2014). Nigeria also tasted its bitter and agonizing taste. WHO and CDC recommended that individuals who are infected with Ebola virus should be quarantined for 21 days. This is in line with Biblical instruction that Moses ordered in the book of Leviticus that cases of leprosy should be segregated, that dwellings from which infected Israelites had gone should be inspected before being occupied again, and that persons recovering from leprosy should not be allowed to go abroad until examined. The quarantine period recommended by WHO could be traced to these instructions in the Old Testament

SEXUALLY TRANSMITTED DISEASES

Sexually transmitted diseases include:

1. Human Immune Deficiency Virus (HIV) 2. Gonorrhea 3. Syphilis, 4. Other fungal infections

The Human Immune Deficiency Virus (HIV) pandemic is the world's leading public health emergency, with particularly severe impact on Sub-Saharan Africa (Godfery-Faussette et al, 2002). Even though HIV and AIDS are said to have no human and geographical boundaries, Sub-Saharan Africa has suffered more than any other region of the world such that by the end of 2011, more than 34 million people were estimated to be living with HIV and AIDS worldwide (Worku, 2013). HIV/AIDS is a disease, which affects almost all countries in the world, killing millions of people

especially in Africa (Belle & Jordaan, 2013). Human immunodeficiency virus (HIV) infection is not only a global health burden but social and economic as well (Mustapha, et al., 2014). HIV/AIDS has remained a topical issue in Sub-Saharan Africa.

WHO cited by Akinola, Fatiregun, & Bamgboye (2004) estimated that in Nigeria, the National STD/AIDS Control team estimated that overall prevalence of sexually transmitted diseases, based on hospital data, to be 9.3%, 26.3% for non-gonococcal urethritis and trichomona vaginitis respectively. Research scientists admit that these diseases, and especially the scourge of AIDS, are spread through promiscuous sexual contact.

The Bible gives us solutions to this when Apostle Paul warns: “Flee fornication. Every sin that a man doeth is without the body; But he that committeth fornication sinneth against his own body” (1Cor.6:18). When God created mankind, He said, "Therefore shall a man leave his father and his mother, and shall cleave to his wife: and they shall be one flesh" (Gen. 2:24). If this law is obeyed there might not have been AIDS.

BIBLE AND HOMOSEXUALTY

The Word of God reveals His plan for humanity and His intentions for marriage and sexuality. The Scripture teaches that homosexual acts are sinful.

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders ... shall inherit the kingdom of God. (I Corinthians 6:8-10)

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman; burned in their lust one towards another :men with men working that which is unseemly and receiving in themselves that recompense of their which was meet (Rom. 1:26-27).

MENTAL HEALTH AND DEPRESSION

God warned that if men insisted upon breaking His laws and commandments, and living their own ways, the result would be disastrous. He said if human beings disobey His laws, they will be smitten with mental illnesses: "The Eternal will strike your minds with

madness, blindness, and dismay, till you grope at noon like a blind man in the dark, and fall into disaster" (Deut. 28:28-29). Obedience to the laws of God is the key to mental health. "Great peace have they that love thy law", David wrote in the Psalms (Psa. 119:165). God's law is the way to long life, happiness and peace (Prov. 3:1-2).

The effect of the mind and emotions on human health today is well known. Books have been written about it. Psychosomatic illness is an emotionally-induced illness where emotions lead directly to physical diseases, by lowering resistance. Therefore, positive emotions can be a powerful key to preventing disease, and helping to increase our resistance to them.

There is much in God's Word about the importance of taking care of our bodies and our health, as well as commandments against gluttony. In the Old Testament we read of God's specific warnings and instructions about what His people, the Israelites, were to eat (Deuteronomy 14:1-21). Most of these were commands God gave them in order to keep them from eating harmful foods that would impact their overall health in a negative way. Some of the commands were given so they wouldn't imitate the diet and habits of the idolatrous people around them.

Gluttony, overeating or drinking to excess, is mentioned in the Bible as being something to avoid (Proverbs 23:20-21). Gluttony can lead to health risks. In the New Testament, Paul tells followers of Jesus Christ that our bodies are temples of the Holy Spirit (1 Corinthians 6:19-20), and as such we are to take care of our bodies and keep them as healthy as we can. Since being obese leads to multiple health risks, we need to realize that as much as it is up to us in our choice and amount of food, drink, and exercise, we should strive to avoid becoming overweight.

CONCLUSION

Health information management (HIM) has been defined as the practice of acquiring, analyzing and protecting digital and traditional medical information vital to providing quality patient care. Almost all disciplines and fields can be traced to the Bible. Health information management is not exempted. The Bible is the source of all knowledge. As a result of this, the Bible should be used in the teaching of all courses in Information Resources Management. The Bible teaches us and gives us guidelines on how diseases can be prevented and cured. Courses that are taught in Information Resources Management such as preservation and conservation, records management, human resources management have foundation in the Bible.

The Bible is a popular source of health information for health care providers and consumers. It has been recognized as an important mechanism for transforming medical care. The Bible offers access to quality, current and relevant health care information. Health information enables health care practitioners to obtain and share health information and to track and monitor diseases.

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CHAPTER 5

USER EDUCATION IN THE LIBRARY: EMULATION OF JESUS CHRIST

By

Funom, Blessing Chika

INTRODUCTION

This chapter focuses on user education in the library and how it relates to Jesus' teachings. Bible chapters where user education originated from in the scriptures (The Holy Bible) were discussed. The aim of the library, whether academic, school or public, is to meet information needs of its users. When the library acquires materials and processes them for use, the clientele might not have access to them because they do not have knowledge of how to retrieve them. This gives rise to user education. User education is a way or process of making the library user know the value of information and educate them on how to access and use this information which will enhance their educational pursuit. The role of library user education has changed from mere education to information literacy skill. It is an important service in the library each year for new intakes into the university. It is also designed to equip users with information skills that will help them make efficient use of library resources and services. This paper looks at ways that the librarians should educate students, staff and the community on how to make effective use of the library resources. This chapter tends to establish that the word of God is the original user educator. Jesus gave His word - The Bible - to educate people. The more you read His word the more you get educated. Jesus educates His disciples on how to use the word of God and propagate the Good news. The concept of user education aligns with what the word of God says in 2 Timothy 3:16 "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, and for correction, for instruction in righteousness". User education is designed to teach and instruct users about library services, facilities, organization, resources and search strategies to be independent when they are in the library.

User education is an important aspect of the library which must be taken into consideration to make users enjoy the services the library is rendering to them. This is supported by American Library Association (1989) which defined user education as encompassing all types of activities designed to teach users about library services, facilities and organization, library resources and search strategies. The concept of user education originated from the Bible. It aligns with what Jesus did in the synagogues. "Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people (Matthew 9:35). In other words, Jesus educated the people around Him in the villages and cities about the kingdom of heaven. The users in the library are constantly educated on what to do in order to access relevant materials in the library.

The Bible informs that he/she that is not educated on what the kingdom of God is like will not have access to it. This applies to what the librarian is doing. If users are not enlightened on how to access library materials, the user might be lost looking for materials. This is supported in Revelation 20:15 which says "And anyone not found written in the Book of Life was cast into the lake of fire". Jesus is always in the business of educating His followers (disciples, teachers, prophets) on what qualifies one to have access to the kingdom of heaven. This Bible verse established that Jesus' ministry is all about educating followers (users).

The words, user education, instruction or orientation, are used interchangeably in the library. There are different types of user education: one to one session, library orientation/tours and classroom instruction which will be discussed in detail in this paper.

This chapter focuses on user education as it relates to libraries. Also, the paper will show that the concept of user education originated from Jesus in the Bible. Therefore, the Bible chapters where such concept is used will be reviewed.

CONCEPT OF USER EDUCATION IN THE LIBRARY

Library is an organized collection of resources made accessible to a defined community for referencing or borrowing. There are five major types of libraries: national, public, school, special and academic. All these libraries have almost the same functions and services which they render to users. The National library is an apex library of a country which serves as a depository of all copyright publications within a country. The Public library is a library open to every user. It is expected to serve every kind of people including young children and the disabled. The School library is a library set up in primary and post-primary schools. The library helps in teaching young children how to

read effectively. The Special library is a library that caters for a specific professional or academic group whose information needs is defined by a particular subject or activity. Academic libraries are libraries set up in institutions of higher learning for teaching, learning, research and community services for staff, students and the community in which the institution is set up. Therefore, in the contemporary information society, academic libraries exist to provide services to different user groups who have different and sometimes conflicting needs.

Academic libraries world-wide have long been represented by tangible symbols such as the “jewel” in the university, the “campuses treasure” and so on. The academic librarian plays vital and varied roles in the life of the university, guiding students and faculty at the reference desk instructing library research sessions, and developing library collections. It is a truism that librarians in all sections of an academic library wear many different hats and provide numerous services to patrons. These services include: exhibition and display, consultancy services, selective dissemination of information, user education to mention but a few.

User education is a way of educating the library users on how to source and get these materials for use in the library. In this case, the library educates its users through orientation (for new intakes) educating them on how to use the library and also on how to source for relevant materials effectively and efficiently, through this, the user is empowered with skill. This skill can be imparted on one on one normal classroom teaching.

This paper focuses attention on user education and how it relates to the Bible. In a related study Jesus Christ taught His disciples and imparted into them skills that can help them influence their world, “Go now, and remember that I am sending you out as lambs among wolves” (Luke 10:3). He sent them out to add value to people they would come in contact with. This is in line with what the librarian does; to educate users on how to get and use library materials. The users acquire knowledge via education program. After the education their academic performance improves wherever they go.

CONCEPT OF USER EDUCATION

In the library, a user is the last link to or the recipient of information. A user is defined as a person who uses one or more library services at least once a year (Kumar & Phil, 2009). In an academic library the users are students, teachers and researchers. For a user to get all the information needed for his research, he must be familiar with the materials in the library and also know how to use them.

For a user to be familiar with the library, he/she need to be introduced and educated on different divisions in the library and what they do, through this education the user will not be found wanting in using the services. This means that the librarian should not be relegated to the background when it comes to getting relevant information for library users. The Bible also supported this when it says “study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2Timothy 2:15). It implies that the library user should get educated on the use of library so that he/she can stay on his own when consulting library materials.

Fleming (1990) cited in Suleiman (2012) sees user education as programmes of instruction, education and exploration provided by libraries to users to enable them to make effective, efficient and independent use of information sources and services to which these libraries provide access. Jesus also instructed His disciples on what and what to do when He commended Peter in John 21:15 to “Feed my Lambs”.

In the Bible, when Jesus was preparing to leave this earth and go to heaven, He promised the Holy Spirit who would guide them into all truth. John 16:13 says “when the spirit of truth, is come, he will guide you into all truth”. More advanced user education can also be done by the Holy Spirit who teaches us when Jesus had gone. The librarian is an example of another instructor or educator who can educate users in all things concerning library services and skill that users do not know in the library through user education. It indicates that they should show them the way, instruct them on what to do (it can be likened to teach them how to read and use the Bible).By so doing they will be empowered to know what is right. This instruction is to enable the disciples know what to do at a particular point in time without always depending on Him (Jesus).

In another study Nwalo (2003) advised that staff of the reference department need to regularly teach users how to make effective use of the library catalogue and specialized reference materials. This can only be achieved through user education. In addition, Suleiman (2012) reiterated that for library services to keep pace with the needs of students, library should increase the number of experts and skillful librarians who can provide user education programmes. This aligns with what the Bible says in Proverbs 22:6 “Train a child in the way he should go and when he is old he will not depart from it”. When users are educated on how to use materials, they will not find it difficult accessing information. In the library, it makes the users to be well equipped in their research work. User education can bring a positive change to the users’ behavior towards library use

It is worthy to note that library provides user education in order to equip users with enough knowledge on the use of the library. This will enable the user to use the

library resources effectively and efficiently. Presently, Information Technology (IT) plays a vital role in libraries. This is because library processes could be so complex that an average user may not easily comprehend. With the advent of Information Technology which has taken over information from manual to digital, there is the need to educate users on the activities of the library and also how to use this information through user education programmes or user instructions. Through user education, the user is able to get any information he /she desires as well as develop skills to use the resources of the library independently. These skills can be imparted on the user of the library on a one to one session, library orientation or instruction and through classroom instruction.

Murugan (2012) cited in Aina (2015) said user education is an instruction which equips library users with skills to enable them to be independent and sophisticated users of libraries and their resources. She also added that, there are so many activities involved. This is supported by Aina (2004) who identified user education as a means of equipping user with enough knowledge on the use of library. This is explained when he said that user education helps users to get the right information and also to acquire relevant skills to help them make adequate use of the library. It is also noted that user education increases students ability to locate materials they need, extend their knowledge of useful library tools, encourage learners to make extensive use of the library and gives them rudimentary knowledge of correct study methods (Suleiman, 2012).

This shows that the Librarian should acquire relevant skills, especially IT skills, so as to improve the search skills of the users who he/she comes in contact with. Jesus also admonished His disciples the same way when He said, “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my father” (John 14:12). Jesus also empowered His disciples with skills in John 20:21, “Then said Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you”. Also in John 20:19, “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you”. He was empowering them with skills to go and do greater things than He did.

COMPONENTS OF USER EDUCATION

There are many components of user education. Here are some of them:

- 1 Librarians introducing new students, some of whom came from school systems where there were generally no school libraries or librarians or well established libraries, to the

complexities of university library facilities. Jesus calls people who are new and who do not have a fore knowledge of what is happening and train them to be useful for the work He will assign to them.

In Matthew 10:1 “And when he had called unto him his twelve disciples, he gave them power against unclean spirits”

2 Librarians familiarizing users, who have little or no information seeking skills at all, with a broad range of library resources in order to develop library skills,

3 Librarians educate users on how to find materials manually or electronically using Online Public Access Catalogue and CD-ROMs.

OBJECTIVES OF USER EDUCATION

Each library follows the objectives of the institution that sets it up. This is transferred when library instruction is given to students. The objectives of library instruction and user education according to Fidzani (1995) cited in Agyen-Gyasi (2008) are as follow:

1. to introduce students to the facilities and resources in the library,
2. to develop library skills,
3. to make students independent users and learners in the library,
4. to develop capabilities as self sufficient users,
5. to establish the library as centre of academic activity,
6. to provide basic understanding of the library so that users can make efficient use of library materials and service, and
7. to educate users about information sources and how to exploit such resources effectively and efficiently.

TYPES OF USER EDUCATION AND THEIR RELATIONSHIP WITH THE BIBLE

The following are the types of user education in the library:

1. One on one session
2. Library orientation/tours
3. Classroom instructions

One On One Session

This is a session in which the librarians take the users round the library and explain the activities that take place in the various sections of the library without distracting the staff of the various sections. In this session, the user is exposed to various sections of the library and how to use each section especially the catalogue (the user is taught how to use

the library catalogue to retrieve information. In an academic library, the users are taken to every section so they will know where to get relevant information to help their research work. Library guides, handbooks of rules and regulations, and other documents prepared in the library to aid the users are given to the users during this session. In this case, sectional heads are not involved. This is one to one contact with the librarian in charge.

Jesus' example in John 4:7-29, where a woman of Samaria came to draw water and Jesus said to her "Give me to drink" is a good comparison. Conversation ensued between the woman of Samaria and Jesus. He came in contact with the Samaritan Woman and told her all that concerns her and she was amazed and went to the village to tell them all what He told her. In the same vein, a user enters the library, sees the librarian who educates him/her on how to access and make effective use of the library catalogue in order to get adequate information.

Another example of one on one session is in Matthew 8:2-4 "And behold, a leper came and worshipped Him, saying "Lord, if you are willing, You can make me clean. Then Jesus put out His hand and touched him, saying," I am willing be cleansed". After healing the Leper, Jesus warned "Don't stop to talk to anyone; go right over to the priest to be examined". It means, go to the priests and show them what I have done and educate them on the way of the saviour Jesus Christ. Mary and Martha came in contact with Jesus one on one as seen in Luke 10:39-41 "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving".

In another occasion Jesus came in contact with Nicodemus in John 3:1-7 "There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, Rabbi we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him". He came to Jesus by night and Jesus educated him on what to do to inherit the kingdom of God. This is in line with what the librarian is practicing in this present age by instructing the user on how to use the library resources face to face.

Library orientation/tour

Library orientation also known as bibliographic instruction is an instructional programme designed to teach library users how to locate the information they need quickly and effectively. It also covers library's system of organizing material, the structure of the literature of the field, research methodologies appropriate to the academic discipline, etc. This orientation makes a user to make immediate and lifelong use of information effectively. This example is portrayed when Jesus took his disciples from one place to another teaching them what and what to do at a particular time. In Matthew 5:1-12 "And seeing the multitudes, He went up on a mountain, and when He was seated his disciples

came to Him. Then He opened his mouth and taught them, saying: ‘Blessed are the Poor’”. Jesus gave his disciples an orientation of what should be done to make heaven.

These activities involve taking a group of users round the library, special session is created where the users and the librarians get together to discuss on the various activities which users could benefit from in the services of the library.

During orientation, the staff of the library provides instructions that will cover topics like the history of the library, resources in the library, lending of materials in the library and any other topic found relevant to assist users in making efficient and effective use of the library. After the informal session, a guided tour of the library is often undertaken. Each of the sectional heads are involved in this tour because each will address the users on what they do and how they can be of assistance to them when need be. In this tour the users are free to ask questions and each of the heads concerned will answer the questions raised by the users. At the end, library guides and other documents prepared to aid the users are given to them to study at home. This orientation is very important in the library and some of the libraries record the information on audio cassette or video tapes. In this information age, some of the information is provided on the web for users. The advantage of this is that users can stay anywhere and access the information in the library and when they get it, they will pass it on to others. This information recorded can be used independently and at their own scheduled time. Matthew 13:1 “On the same day Jesus went out of the house and sat by the sea. And great multitudes were gathered together to Him”. This shows Jesus giving his listeners an orientation about the Kingdom of God.

John the Baptist also introduced the Messenger to us by educating us on how he will be and that we should make our ways straight. Jesus got into a boat and sat, and the whole multitude stood on the shore. This portrays Jesus’ encounter with the multitude who he constantly educated on what to do at a particular point when faced with challenges of life. Luke 13:22 “And he went through the cities and villages, teaching”. Jesus went about from towns, cities and villages educating the multitudes on the kingdom of heaven. This is equal to orientation in the library where the librarians educate users on what and how to behave in the library as well as how to use the library catalogue to get relevant materials needed.

Interestingly in Mark 6:6 after Jesus had taught “And He marveled because of their unbelief”. He went about the villages in a circuit, teaching. Jesus went about teaching to show the importance of teaching and educating His disciples. Without educating His disciples they might not know what to do when such situations arise. This

is in line with what the librarian is doing by giving orientation to users (especially new in takes) so that they will not be roaming about in the library.

Classroom instruction

This is a formal instruction for library users. In this case, the users are taught how to use the library and it is a credit course in Nigerian universities. The library staff, in collaboration with academic staff, provide course outline relevant for the instruction. The main aim is to teach students/users the skills that will enable them explore the resources of the library and assist students in the research methodology course. The library staff will provide reading materials, take students round the various sections of the library and instruct them on how to use other resources especially the internet for research. This is illustrated in the Bible by the following: Matthew 4:22-23 “And immediately they left the boat and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the Kingdom and healing”. Matthew 9:35 emphasized the importance of instruction both to His disciples and to the multitude. “Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the Kingdom”. This is why it is important for the librarian to teach a course that will introduce the students to the library hence library orientation and instruction.

USER EDUCATION AND ITS IMPORTANCE

Today, user education has penetrated into every areas of the library. Most librarians have grappled and incorporated it into library use. Education is a lifelong process; there is no end to it. As far as library activities are concerned, the users are illiterate. They need some sought of user education on how to use library resources and services. User education consists of instructional programmes designed to teach library users how to locate information they need quickly and effectively. It covers all aspects of the library activities that can help users locate information as quickly as possible. It is also known as library instruction; it teaches users how to make the most effective use of the library system. This can also be taken to be any education given to help students become efficient users of information - how to identify the information need and how to find, evaluate and select the best information to meet that need.

Importance of user education

1. It increases student’s ability to locate materials they need.
2. It extends their knowledge of useful library tools.
3. It encourages learners to make extensive use of the library.

CONCLUSION

The chapter showed that “the concept of user education” used by librarians is emulated from Jesus’ methods. User education is an important service that is designed to equip users with information skills that will enable them to make effective and efficient use of library resources and services. Just as Jesus taught and instructed His disciples on how to make effective and efficient use of the Bible to improve their lives, librarians do the same.

The ministry of Jesus is all about education and it is through His ministry that we are acquainted with what will happen in Heaven. He said “And if I go and prepare a place for you, I will come again, and receive you into myself, that where I am, there ye may be also” (John 14:3). He educates us about the kingdom of heaven, just to prepare us in order to reign with Him. This concept of user education is derived from the teaching of Jesus. The reason for user education is to prepare the students for the future challenges in the library and for the library user to maximize the potentials in them that they may eventually need.

In a nutshell, educating people originated from Jesus Christ. The librarian emulated God’s characters. This work has been given to librarians to do. The librarians should not cease to educate users (staff, students and community) on how to use the library; educating them on how to source for relevant information when faced with challenges. Librarians should organize user education from time to time. Jesus Christ is the original user educator who educates His disciples and anybody that comes in contact with Him.

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CHAPTER 6

CONFIDENTIALITY OF PATIENT HEALTH INFORMATION: THE BIBLICAL PERSPECTIVE

By
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INTRODUCTION

The main purpose of this chapter is to explore the Bible to identify its notion on confidentiality of Patient Health Information (PHI). It examined the Bible viewpoints on the contexts of confidentiality of Patient Health Information. The work identified the components and nature of the communication that constitutes Patient Health Information as private and secret. Breaching of confidentiality with associated consequences was highlighted as well as when public interest overweighs individual considerations. The paper subjected each of the identified components into biblical interpretation and found out that, the Bible, as an ancient book, has comprehensive and adequate affirmation for all of them.

The work, which is based on literature review, commenced with the definition of Patient Health Information (PHI) and explanation of its confidentiality. Preservation and protection of confidentiality of patient health information, consequences of breaching of PHI's confidentiality, and PHI essential disclosure without patient permission are all discussed. The paper also checked the Bible for corroboration and interpretation of meaning, preservation, protection and consequences of breaching of confidentiality of information.

PATIENT HEALTH INFORMATION

Patient Health Information otherwise known as medical record is a collection of documented information about a patient/client which is generated from the patient's visits at a health institution, clinic or primary health care centre for treatment or other services. Patient health information as defined by Huffman (1994) is a compilation of pertinent

facts of a patient's life and health history, including past and present illnesses and treatments, written by the health professionals contributing to that patient's care. Michelle and Mary (2009) believe PHI to be a repository of information that includes demographic data as well as documentation to support diagnoses, justify treatment, and record treatment results.

PHI basically contains demographic information which is often aimed to identify the patient. It consists of medical history - a longitudinal record of what has happened to the patient since birth; surgical history - a chronicle of surgery performed for the patient; obstetric history - lists of prior pregnancies and their outcomes, medications and medical allergies; medical allergies - summary of the patient's current and previous medications as well as any medical allergies; family history - lists the health status and common diseases of immediate family members as well as their causes of death. Others include social history - an account of human interactions, relationships of the patient, his/her careers and trainings, and religious training; habits – story of various habits which impact health, such as tobacco use, alcohol intake, exercise, and diet; immunization history - history of vaccination, growth chart; developmental history - for children and teenagers, charts documenting growth as it compares to other children of the same age; medical encounters - discrete summations of a patient's medical history by health care providers; chief complaint - main problem that has brought the patient to health facility.

Another set of PHI are history of the present illness - detailed exploration of the symptoms the patient is experiencing that warranted seeking of medical attention; physical examination - recording of the vital signs , muscle power and examination of the different organ systems, and all other physical examination results; assessment and plan - a written summation of the most likely causes of the patient's current set of symptoms; orders and prescriptions - details of the instructions given to other members of the health care providers by the head of the team; progress notes – documented daily updates, clinical changes and new information, test results among others. This is an attempt to list PHI record as is practiced by health care providers or physicians.

CONFIDENTIALITY OF PATIENT HEALTH INFORMATION

Patient Health Information is privileged, secret and private communication between medical personnel and a patient/client that a court can rarely order to be disclosed. Michelle and Mary (2009) are of the opinion that any information communicated by a patient to a health care provider is privileged communication and should be considered private. This communication cannot be disclosed to third party without consent from the patient concerned because some of the information are volunteered in the first place

because of the trust reposed on the medical personnel and the belief that the relationship is covered by guaranteed secrecy. The relationship between health care providers and patients is one based on intimacy and trust, and confidentiality is embedded, at least implicitly, in patient-provider interactions. Patients' undertakings in the health care facility is carried out or revealed in the expectation that anything done or revealed will be kept private.

PRESERVATION AND PROTECTION OF CONFIDENTIALITY OF PATIENT HEALTH INFORMATION

Confidentiality of PHI largely focuses on protection and preservation of patient privacy and secrecy. Privacy is sometimes defined as an option to have secrecy. Richard (1983) defined privacy as the right of people to conceal information about themselves that others might use to their disadvantage. According to Solove (2008), the concepts of privacy extend to:

the right to be let alone, the option to limit the access others have to one's personal information, secrecy, or the option to conceal any information from others, control over others' use of information about oneself, the idea of personhood, and protection of intimate relationships.

PHI is sometimes imagined to be a fundamental aspect of personhood, which implies that there is something natural in being a human that requires humans to conceal. Bloustein (1964) described this conception of privacy as services to protect individuals from whatever is demeaning to individuality, an affront to personal dignity, or an assault on human personality. In this view, privacy may be considered as a construct which targets the promotion of personhood by making general rules for regulating information and goodwill and strategies to ensure strict compliance.

Protection of the bond of confidence between patient and health care providers according to Benjamin (1980) has significant importance to the success of care. This makes a primary objective of Hospital staff handling case folder to respect the confidentiality of patient records and ensure its preservation. It is incumbent upon the hospital administration to establish a strict policy to ensure that all staff dealing with patient or their records are required to sign an undertaking to observe stern confidentiality.

Confidentiality of PHI is underwritten by law. PHI is among exempted information under Freedom of Information Act 2011 Laws of the Federation of Nigeria under Section 14. Section 14.1.a. stipulates that information that should not be disclosed

on application in which the interest of patient health records is being taken care of. It states that:

(1) Subject to subsection (2), a public institution must deny an application for information that contains personal information and information exempted under this subsection includes (a) files and personal information maintained with respect to clients, patients, residents, students, or other individuals receiving social, medical, educational, vocation, financial, supervisory or custodial care or services directly or indirectly from public institutions; (b) Errors, negligence, and unethical activities may cause breach of confidentiality of PHI.

CONSEQUENCES OF BREACHING OF PHI CONFIDENTIALITY

Breaching of confidentiality has severe consequences. Among these is a patient suing for damages, less patronage of the hospital, withholding of important information which will complicate diagnostic processes, increase in medical tourism, among others. Simply put, violation of confidential regulations could tantamount to significant economic, psychological, and social harm to individuals. For their own benefit and the benefit of society, patients should not be made reticent in sharing medically relevant information with health care practitioners. The collateral social consequences of improper or illegal dissemination of personal health information include the denial of such basic social rights as employment, insurance, healthcare, housing, and education. The consequences of HIV/AIDS stigmatization have been particularly catastrophic.

PHI ESSENTIAL DISCLOSURE WITHOUT PATIENT PERMISSION

PHI could be released for treatment, advancement of knowledge through medical research, teaching of medical students, or legal proceedings (Subpoena) among others without any informed consent of the patient. Emphasis on the release of confidential information is expressly stated in section 15; subsection 4 of Freedom of Information Act 2011 Laws of the Federation of Nigeria which states thus:

A public institution shall disclose any information described in subsection (1) of this section if that disclosure would be in the public interest as it relates to public health, public safety or protection of the environment and, if the public interest in the disclosure clearly outweighs in importance any

financial loss or gain to, or prejudice to the competitive position of or interference with contractual or other negotiation of a third party.

THE BIBLE AND CONFIDENTIAL INFORMATION

The Bible is the most ancient and comprehensive account of events originated from eternal truth and divinely preserved through the ages. The Bible, as eternal wisdom, opens to us events of past centuries. It contains rules, regulations, principles, philosophies among others, which, if adhered to, might be source of solutions to social, mental, psychological problems of human being.

There are many health issues and diseases in the Old Testaments which Douglas (2004) referred to as the Biblical health laws. These health laws covered a wide range of subjects which included but not limited to dietary, liquid refreshment, childbirth and circumcision, sanitary laws and quarantine, and moral laws. They are often referred to as the laws of Moses. However, The Bible, according to Randy (1993), does not use the terms “privilege” or “confidentiality”, but it does speak of secrecy, gossip and slander which are the main concepts of confidentiality. In fact, *Word Web Dictionary* (2016) considers confidential as a synonym of secrecy.

The Bible enjoins us to share confidential information as it happens between the lawyers and the clients, as well as the patients and the doctors as is written in Ephesians 4:25 “Therefore, having put away falsehood, let each one of you speak the truth with his neighbour, for we are members one of another”. Patient Health Information is truth about a patient written by the doctors; both are progeny of Adam and Eve. In related verses the Bible says in Proverbs 25:9 “Debate thy cause with thy neighbor himself; and discover not a secret to another”. The cause of the patient is the illness which the Health care providers document in patient’s folder. Also, in the book of James 5:16 it is stated that “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much”.

A good example of private conversation is between Ehud and Eglon the king of Moab in the book of Judges 3:18 “But he himself turned again from the quarries that by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him”. Jeremiah 38:16 is another example when Zedekiah sworn secretly to Jeremiah “So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life”.

BIBLICAL CONCEPT OF PRESERVATION AND PROTECTION OF CONFIDENTIALITY OF PHI

God Himself keeps confidential information. There are many things hidden from us: “The secret things belong to the LORD our God” (Deuteronomy 29:29). Jesus performed several miracles and asked people to keep them as secret. For example, Jesus healed two blind men and told them, “See that no one knows about this” (Matthew 9:30). Also God Almighty preserves and protects the secret and privacy of Adam and his wife in Genesis 3:21 “Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” even though they had acted against His instruction.

Moreover in order to preserve heavenly information from Adam as implied in Genesis 3:22, “the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever”, He sent them to Earth in Genesis 3:23 ”Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken”.

Revealing confidential information is generally abhorred in the Bible and there are many verses where people are cautioned against this. Ephesians 5:12 is one of those verses that apparently condemn revealing of secret information; “For it is a shame even to speak of those things which are done of them in secret”. Proverbs, the central book among the “wisdom literature” of the Bible according to Got Question Ministry (2016), is the most explicit about keeping secrets. Proverbs chapter 11:12, 13 say that “a man of understanding holds his tongue. A gossip betrays a confidence, but a trustworthy man keeps a secret”. Also in Ephesians 4:29, “Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear”. Though all these quoted chapters and verses might not be directly addressing secrecy but there is a possibility of it embedded in them.

BIBLICAL CONSEQUENCES FOR BREACHING PHI CONFIDENTIALITY

There are consequences for breaching PHI confidentiality by wrong release of information according to the Bible. The person could lose divine intimacy in this life as stated in the book of Psalms 101:5 “Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer” and 101:7 “He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight”. Breach of confidentiality is wickedness and the Bible says, still in the book of Psalms 101:8 that “I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD”.

Breach of confidentiality of PHI has enormous eternal effects. In the book of Matthew 12:36-37 it is written: “I tell you, on the Day of Judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned”. Furthermore, in the book of Ecclesiastes 12:14, the Bible says “For God will bring every deed into judgment, with every secret thing, whether good or evil”. Violation of confidentiality of PHI is lawlessness and invariably sin as declared in 1 John 3:4 “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness”.

THE BIBLE VIEW ON PHI ESSENTIAL DISCLOSURE WITHOUT PATIENT’S PERMISSION

It is important to note that the Bible encourages the revelation of confidential information when if kept hidden, would cause great wrong or serious harm. The supportive story behind the morality of revealing a secret is found in Esther 2:21–23. “In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told [it] unto Esther the queen; and Esther certified the king [thereof] in Mordecai's name”. If Mordecai kept the information, or Esther did not reveal it to the king, the life of the king could have possibly be endangered. It is necessary to reveal secret information if the concealing of it will cause calamity or death.

SUMMARY

PHI is generated on an individual who has sought the intervention of Health care providers in a health institution over medical issues. PHI documents the patient identification with the private and secret information voluntarily shared with Medical personnel in order to solve his/her problems. The patient has the understanding that the communication with the Health care providers is secured and safe. Health institutions are expected to seek and obtain patient consent before releasing the information to third party all the time besides certain conditions. Lawyers and doctors are among professionals enjoying the privilege. Breaching this confidentiality has consequences. The Bible, being an ancient book with mysteries, philosophies, prophecies among others, has explanation for confidentiality, its protection, consequences for its breach and when it should be downplayed.

CONCLUSION

The Bible contains treasures that remain hidden until, by diligent mining, are discovered and brought to light. The Bible recognizes the concepts of confidentiality of patient health information, warns severely against unauthorized release, especially, if negativity is involved. Breaching of confidential information is categorized as a sin and God promised to destroy the slanderers. The Bible is a book to discipline and strengthen the intellect, to ennoble, purify, and refine the character.

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CHAPTER 1

SOME ETHICAL ISSUES IN LIBRARIANSHIP AS FOUND IN THE GOSPELS

By

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INTRODUCTION

Librarianship is a field of work or a job that needs training to perform with some elements of skills. It is a profession and a vocation requiring specialized knowledge and skill and it often involves a long and intensive academic process. Ethics, according to *Longman Dictionary of Contemporary English* (2009), is a general idea or belief that influences people's behaviour and attitude. It is also seen as moral rules or principles of behaviour for deciding what is right and wrong. It can also be referred to as code of ethics especially when it goes along with profession as it is going to be used in this study.

Ethics is the moral principles governing or influencing conduct or the branch of knowledge concerned with moral principles. Hornby (2006) also defined ethics as beliefs and principles about what is right or wrong. This means that ethics deals with rules and regulations, knowledge and skills of individuals put to socially responsible uses. Most teachings of Jesus stand for rules and regulations of life expectancy of true followers of Jesus. Most of these teachings were recorded in the first four books of the New Testament i.e. Matthew, Mark, Luke and John.

LIBRARIANSHIP AND CODE OF ETHICS

Library and information services are key actors in providing unhindered access to essential resources for economic and cultural advancement. In doing so, they contribute effectively to the development and maintenance of intellectual freedom, safeguarding democratic values and universal civil rights. Librarians encourage social inclusion, by striving to serve all those in their user communities regardless of age, gender, economic or political beliefs, sexual orientation and physical or mental ability.

Librarians work for various organizations and interact with different categories of library users. Librarians have common Code of Ethics irrespective of the type of library served in the course of carrying out their duties. Some Librarians' code of ethics include access to information, responsibility towards individual and society; privacy, secrecy and transparency; open access and intellectual property right, personal integrity and professional skills; colleague and employee/ employer relationship (IFLA, 2012).

REASONS FOR ETHICS

There are many reasons why ethics is necessary in life. Here are some of the reasons:

1. Operating on the basis of ethics makes it possible for all concerned to understand and pronounce judgment on what is right or wrong, good or bad without bias whether as a group of professionals relating with patrons, or as members of a society relating with each other.
2. A policy statement on ethics can serve as protection for the reputation of an organization and also as legal defense document in the instance of an employee or a customer dragging a company to the law court.
3. Through code of ethics, employees can understand their limits and obligations within an organization and conduct themselves accordingly in work area.
4. Code of Ethics foster harmony, peace and progress within an organization and community.
5. Another reason for having ethics is that it helps to reduce ambiguities involved in interpreting standards that have to do with relationships, involving organizations and patrons thereby avoiding a lot of troubles from all the sides (IFLA, 2012).

This code of ethics will be looked into alongside the biblical injunctions as stated by Jesus through His teachings in the gospels.

TEACHINGS IN THE GOSPEL THAT CORRESPOND WITH LIBRARIANS' CODE OF ETHICS

Jesus Christ, when He was on Earth as human, gave various teachings to all His followers. He did this to foster peaceful co-existence and living in harmony with one another, during His stay with them and when He would no longer be with them. During this period, He taught in different places and at different occasions. In a way of giving lay down rules and regulations for them, He identified and differentiated what is good from

what is bad, what is just from what is unjust in order for people to live in peace. Some of these Code of Ethics and the corresponding teachings for the purpose of this study are:

1. Access to information, Matt. 1:1 & 2, Luke 1:1 & 2.
2. Responsibility towards individual and the Society, Mark 5:21-43, Luke 8:40-56, Matt.5:16, 44.
3. Privacy, Secrecy and Transparency, Mark 11:25, 26, Matt. 18:21-35, Luke 18:35–43.
4. Open Access, Luke 11:9-13, John 14:13, 14, 15:7, 16, Matt.7:7, 8.
5. Intellectual Property Right, Matt.14:22ff; 16:19, Luke 19:26, John 6:16-21, 20:23.
6. Personal Integrity and Professional Skills, John 17:15, Mark 9:14-29, Luke 9:37-42, Mark 11:15-19, Luke 19: 45-48, John 2:13-22.
7. Colleague and Employee/ Employer’s relationship, Matt.7:12, 24:45, 8:14, Luke 6: 13, Mark 12:1-12, Luke 20:9-19.

Looking critically at these teachings and how the Bible explains ethical issues in relationship with Librarianship, this study will take each ethical issue highlighted for the purpose of this study.

Ethics 1: Access to Information

Librarians are to show sincerity in giving free access to the information in their care. They are to inform users when materials are available or not. They should make arrangement on showcasing new arrivals in the library. Proper signs for direction should be available to direct users’ to needed information. Censorship should not be practiced when there is no need.

In the same vein, Jesus throughout His teaching left no stone un-turned in passing information to people. All the gospels opened with information meant for the readers to have prior knowledge about each of the gospels, for example, Matt.1:1 recorded the genealogy of Jesus Christ the son of David, the son of Abraham--.

Also Mark 1:1, 2 recorded that the beginning of the gospel about Jesus Christ, the son of God, started in the Book of Isaiah the Prophet: “I will send my messenger ahead of you, who will prepare your way”. This background information gave an ample opportunity and an access to information for readers to have the idea of who and what the gospel is all about.

Ethics 2: Responsibility to Individuals and to the Society

Librarians have responsibility towards individuals and the society at large. Librarians are to honour all, show respect to everybody and obey their organizational rules and regulations. In carrying out their duties as information provider, they need to ensure that

they live up to expectation in serving their communities. Librarians should have compassion in delivering their duties and also put their user community first at all times.

This was seen when Jesus feed 5000 and 4000 people in Matt.14:13-21 and 15:29-38 respectively. Jesus taught responsibility towards individual and society when He had compassion for people and healed them from their sickness, some of these can be found in Matt. 9 18-25 where he healed a ruler's daughter and the woman with the issue of blood, "While he speaks these things unto them, behold, there came a certain ruler and worship him, Saying, My daughter is even now dead, but come and lay thy hand upon her, and she shall live". He demonstrated this responsibility and compassion in so many ways in the gospel e.g. Matt. 5:44, Matt. 15:28.

Ethics 3: Privacy, Secrecy and Transparency

Librarians are to respect personal privacy, protect personal data entrusted to them by their user and management. They should ensure confidentiality in relating with the library users so that the personal data in care of librarians is not used to destroy the personality of others. Librarians should endeavour to keep secret and the privacy of both their user and management as it is supposed to be.

This can be seen at different occasions in the gospels. Jesus affirms His instruction on privacy, secrecy and transparency as what His followers should practice. This He described when teaching them on how to pray as in Matt. 6:6 "But when you pray, go into your room, close the door and pray to your father, who is unseen. Then your father, who sees what is done in secret, will reward you".

When He was teaching on fasting and giving alms, He says "When you fast, do not look somber as the Hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth; they have received their reward in full. But when you fast, put oil on your head and wash your face" (Matt 6: 16-17). "But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your father, who sees what is done in secret, will reward you" (Matt 6:3, 4).

On the issue of transparency, the Bible records that whatever you want people to do to you, do it also to them, what you sow you will surely reap (Matt. 6:14, 15). These verses and more intensify how the Bible supports this code of privacy, secrecy and transparency of the librarians.

Ethics 4: Open Access

Open access talks about libraries and librarians as custodians of information. Librarians should make provision for indiscriminate access to information for all, regardless of age, sex, wealth, state, religion, race, ethnicity etc. Librarians should disseminate information

materials that represent all viewpoints or ideas. Censorship should not be practiced especially when it is based on personal interest.

In support of this, Jesus teaches about making request till we receive, He gave His followers Open Access to all their requests and prayers. From the Bible point of view, it is stated in Matt. 7:7 “ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds, and to him who knocks, the door will be opened”. John 14:14 also support this when it says, “You may ask me for anything in my name, and I will do it”. This is a confirmation of an open access given by Jesus to ask Him for anything until we are satisfied, search for any information and He is ready to give us.

Ethics 5: Intellectual Property Right

It is the duty of librarians to protect the intellectual property of various authors. This can be done by trying as much as possible to ensure that such property is not stolen. Excess photocopying and unfair use of materials should not be allowed; plagiarism of library materials in care of librarians should be avoided. Having free access or open access to information sources should take cognizance of intellectual property rights of authors; this brings about fair use of library materials by the users.

Jesus gave people the duty of protecting what rightly belongs to them or to their organization. He teaches about giving what belongs to Caesar to Caesar. In Matt. 22:20-21, the Bible recorded that “And He asked them, ‘Whose portrait is this? And whose inscription?’ “Caesar’s” they replied, then He said to them, “Give to Caesar what is Caesar’s and to God what is God’s”. He gave another right in Matt.16:19, when he said, “I will give you the keys of the Kingdom of Heaven; whatever you bind on Earth will be bound in Heaven, and whatever you loose on Earth will be loosed in Heaven”.

Ethics 6: Personal Integrity and Professional Skills

This code stipulates that libraries should carry out professional duties with personal integrity and professional skill. They are not to accept bribe; they should attend to all users without bias; they are to be fair to all. Librarians are not to defile the profession while dealing with publishers, suppliers, management and users; they are not to use the intellectual properties of others without their permission; fair use should come to play when carrying out their professional obligations.

Librarians should go the extra mile in upgrading themselves. This will keep them relevant in their profession. This was the case with Jesus and His disciples when He referred to them as ‘Unbelieving generation’ in Mark 9:19, they lack skill when they were unable to cure the boy with the evil spirit brought to them by a man (Mark 9:14-27). He admonished them to be prayerful and have faith in God.

Because of His professional skill, He drove out people that were selling and buying in the temple as recorded in Mark 11:12-19, “And as he taught them, he said, ‘Is it not written: My house will be called a house of prayer for all nation but you have made it a den of robbers’”. This shows that we should carry out professional duties with integrity; we should have passion for librarianship as a profession.

Ethics 7: Colleague, Employee and Employer Relationship

This code of ethics states that employees must be loyal to their employer. Librarians owe their loyalty to their employer by keeping the secret of the organization and by working maximally for their pay. Librarians are to work diligently to have dignity of labour in order to get appropriate reward. Librarians need to work for their pay and show loyalty to their employer.

The Bible also supports that employee should work assiduously for their employer. Mark 12:1-12 recorded the story of a man who planted vineyard and rented it out to some farmers, when the harvest came they killed his son instead of giving their stewardship thinking they can inherit the vineyard; but the owner of the vineyard killed those tenants and gave the vineyard to other servants. Also, in Luke 20:9-19, the same story was relayed.

In colleagues’ and employers’ relationship, Jesus gave an example of the healing of Peter’s Mother-in-law as recorded in Matt. 8:14, 15, “When Jesus came into Peter’s house, He saw Peter’s Mother-in-law lying in bed with a fever. He touched her hand and the fever left her, and she got up and began to wit on her”.

Matthew 24:45 affirm this employee employer relationship, “Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? It will be good for that servant whose Master finds him doing so when He returns”.

On colleagues’ relationship, Matt.7:12 says “So in everything, do to others what you would have them do to you, for this sums up the law and the prophets”. This act of Jesus shows that there should be good relationship between users, librarians and employers.

CONCLUSION

Professionalism is the conduct, aim or qualities that characterize and mark a profession or a professional person. Every organization or professional body has code of ethics that guide their daily activities for effective and smooth running of the organization. Such organization or professional bodies include librarianship. The Bible explained and

supported most of the activities in the profession which makes it an integral, social and user centred profession as it is said in the Bible that people should love their neighbours as themselves as it is recorded in Matt.22:39, “And the second is like it, You shall love your neighbour as yourself”.

Bible is an ancient writing that explained what we had in the beginning, what we have now and what to come in the nearest future, hence librarians, being the custodial of knowledge and information of organizations and institutions, are also in charge of past information, present information and also keeping such information for posterity. God really takes interest in keeping records for posterity as stated in the objective of the course that resulted in this chapter and making people come to the knowledge of truth.

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CHAPTER 8

LIBRARY RULES AND OBSERVANCE: LESSONS FROM THE BIBLE

By

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INTRODUCTION

This paper is an attempt to trace the origin of library rules' observance to the Bible as the root and seat of all knowledge and discipline. It explored the importance of rules and regulations in the society. It also exposed evidences of rules and instructions, to govern the behaviour of the people, in the Bible and established that rules, as given by God, are to be kept (Leviticus 19:37) otherwise the wrath of God would descend on the people (Leviticus 20:22). The paper also explored some of the library rules formulated and observed in the library and thus established that the rules were not to restrict the use of library resources but to promote appropriate use for safety, orderliness and equality. Just like noncompliance to rules in the Bible attracted punishment, defiance to library rules attracts disciplinary actions as the case may be.

A library can be a physical building holding collections of information materials (books, periodicals, etc.) as well as a collection of information sources maintained by an individual or an organization. The library, as a physical or virtual space that holds collections of information materials, is the focus of this paper. The resources and facilities maintained by a given library are meant for use by patrons in order to fulfill the principles of librarianship: "Every book its user" "Books are for use" to mention but two.

A library is basically set up to "acquire, organize, store and make accessible to the users all forms of information materials which they require"(Nwalo, 2003). The point of emphasis here is making available and accessible every kind of information resource required by the users of a given library. According to Tiwari, (2013), a library provides physical or digital access to materials for reference or borrowing to a defined community, hence it can be described as a repository of knowledge for its expected clientele.

The Bible is a book for Christians described as the Word of God, and holds account of several interactions God had with the then children of Israel. The Bible holds accounts of God given laws, rules and regulations to govern the daily behaviours of the Israelites. These we shall explore in this paper and how librarianship has followed the examples in the Bible.

PURPOSE OF THIS CHAPTER

The purpose of this chapter is to establish that the Bible is the seat and root of all knowledge and that the library took from the scriptures guidelines to sustain its existence. In other for peace and orderliness to exist in the library, examples of how rules are formulated and observed are drawn from the scriptures. This paper, therefore, would look at the rules set for the nations as recorded in the Bible as well as the rules stated in libraries today.

IMPORTANCE OF RULES

Rules are “a set of principles formulated to govern action, conduct, procedure or arrangement” (Rule, n.d.). They articulate a set of expected behaviour in a given environment or community. They help to promote appropriate behaviour, prevent misbehaviour and create a sense of order in a given environment. Rules and their consequences are usually set or formulated before a procedure starts so that the expected behaviour during the procedure is established.

Rules are guidelines set to monitor and restrict individuals and communities in various aspects of activities and are generally met with negativity as no human loves to be restricted. Freedom is sought by all, to live freely and do as one pleases. Rules “are a set of instructions and guidelines to help guide people's behaviour and they are important in maintaining order and structure in society because they tell people what to do or what not to do” (Rules, 1969; Pollock, 2010).

According to Kiesler, Kraut, Resnick, & Kittur (2010) and Essays (2015), “not everyone will comply with the consensus standards of normative behaviour all the time” and “there are people who look to disturb the balance of the natural society”. But that does not mean that rules should not be set and enforced as their importance cannot be over emphasized.

Laws/rules play the very essential role in “creating a peaceful and problem-free society” (A.I.R Policy Centre, 2012) and to bring balance to the lives of individuals and the society thereby enabling cohesive existence (Essays, 2015). In the scriptures, Romans

4:15b says “where there is no law, there is no sin”. In applying this to the society, where there are no rules to govern the activities and behaviour of people, everything done is right and no one has the right to question the behaviour of the other. Absence of rules brings lawlessness; there would be disaster, chaos and crimes without punishment (such as rape, stealing, bullying, murder, etc) all around (A.I.R Policy Center, 2012). And as the Bible puts it in Romans 5:13b, “but sin is not charged to anyone’s account where there is no law”.

Different rules apply to different situations as they are set according to the nature of activities carried out in that environment. For instance, school rules could involve dress code and no side discussions or eating during lectures; driving rules would include where not to park, when to move or stop for other cars or pedestrians; and the rules at home could include no calls during mealtime, etc. The situation in a given environment could warrant the enactment and enforcement of new rules and as stated by Essays (2015), rules are dynamic to accommodate the changes that occur in the society.

Rules set in a social environment are different from those set by an individual to shape one’s own behaviour. According to Johnson (n.d.), rules are unambiguous and interpretable as they have common meaning to all to whom it applies. Rules in a given environment have the same meaning, interpretation and application to everyone in that environment and does not vary based on rank as is the case in the library. Library rules just like those given in the Bible apply to everyone equally irrespective of level or class.

One thing to note also is that noncompliance to rules affects others as the peaceful coexistence and balance is distorted. When rules are broken it affects those around as is the case of the library when a person decides not to set his mobile phone on the vibration or silent mode, it disturbs the concentration of all those around when the phone rings.

EVIDENCES OF RULES AND REGULATIONS IN THE BIBLE

The Bible records instances and occurrences where rules, regulations and decrees were given to a group, community or nation at one time or the other. These were to govern their daily activities and behaviours. Exodus 21:1 states thus: “These are the regulations you must present to Israel”. Some of these rules applied also to the people visiting their households, as well as foreigners as seen in Exodus 12:19c: “These regulations apply both to the foreigners living among you and to the native-born Israelites”. Once again, in Exodus 24:3, “Moses went down to the people and repeated all the instructions and regulations the Lord had given him. All the people answered with one voice, ‘We will do everything the LORD has commanded’.”

In Numbers chapter 9, rules and regulations were listed concerning the celebration of the Passover. Verses 11 & 12 read “They must eat the Passover lamb at that time with bitter salad, greens and bread made without yeast. They must not leave any of the lamb until the next morning, and they must not break any of its bones. They must follow all the normal regulations concerning the Passover”. Numbers 30 records “the regulations the LORD gave Moses concerning relationships between a man and his wife and between a father and a young daughter who still lives at home”.

Deuteronomy 7 states rules concerning the land God was to give to the children of Israel. Some of the rules state thus: Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons; Make no treaty with them, and show them no mercy. Verses 25 and 26 of the same Deuteronomy state: “you must burn their idols in fire, and you must not covet the silver or gold that covers them. You must not take it or it will become a trap to you, for it is detestable to the lord your God. Do not bring any detestable objects into your home, for then you will be destroyed, just like them”. These rules were particularly given for the very land they were to conquer and inhabit.

In Exodus 16:4-5, God instructed the Israelites to come out and gather bread which He would send them from heaven. Each day, they are to gather portions enough for one day. But on the sixth day, they are to gather double portions in preparation for the seventh day as God will not send bread on the Sabbath to them. Those who disobeyed these instructions faced the consequences as seen in verses 20 and 27. To those who gathered more than they needed for one day with the intention of using it the following day (for the six days), they woke to see maggots in the bread. On the seventh day, those who disobeyed and did not gather double portions on the sixth day according to the instruction did not find any bread for food.

One of the rules or commands in the scripture that still so much applies today is the Ten Commandments as seen in Exodus 20:3-17. The commandment as seen below (in abridged form) was to guide the daily conduct and behavior of the people

1. Thou shalt have no other gods before me
2. Thou shalt not make unto thee any graven image or any likeness
3. Thou shalt not take the name of the Lord thy God in vain
4. Remember the Sabbath Day to keep it holy
5. Honor thy father and thy mother
6. Thou shalt not kill
7. Thou shalt not commit adultery
8. Thou shalt not steal

9. Thou shalt not bear false witness against thy neighbour
10. Thou shalt not covet what is thy neighbours’.

The rules given to the children of Israel were meant to guide them and thus they were expected to keep all the rules. This is to ensure peaceful co-existence as well as orderliness. As stated in Leviticus 18:4, 26a, “You must obey all my regulations and be careful to obey my decrees, for I am the LORD your God”. “You must be careful to keep all of my decrees and regulations by putting them into practice. I am the LORD” (Leviticus 19:37). Hence, the scriptures also show that the commands and regulations were obeyed. This text reads “When the leaders of the people were assembled, they carried out the LORD's justice and obeyed his regulations for Israel” (Deuteronomy 33:21).

LIBRARY RULES AND REGULATIONS

Rules in the library can be traced to the very ancient times when libraries were established and these were set for use and to govern the operations and activities in the library. The rules and regulations are set from the foundation or establishment of any library as it will serve as the code of conduct for its patrons. According to Reitz (2004), rules refer to the principles or regulations governing acceptable conduct, usually within a specific social, cultural, or organizational context and that libraries have rules concerning computer use, and acceptable behaviour within the library which is placed at conspicuous areas in the building so that patrons have access to it.

Library rules are established to give every user equal opportunity to use the library materials. Rules govern the kinds of materials in circulation, material borrowing parameters as well as the length of time a material can be borrowed, fines for overdue books and the use of library facilities such as the reading rooms and spaces, conference rooms and electronic/computing facilities.

Rules are set in order to establish a safe, comfortable and clean environment for studying, reading and researching space for users. Library rules are equally set to “protect the rights and safety of library patrons, volunteers, and staff, and to preserve the library’s materials, equipment, facilities and grounds” (Finkelstein Memorial Library, 2009). “These rules are framed to help and promote, rather than to constrain the use of library materials and services” (Institute of Management Technology, 2008). In other words, library rules, like any other, are not intended to prohibit anyone from using the library or its resources but aid the appropriate use of the library facilities and resources in a manner that the other user is not disadvantaged.

Library rules, as stated earlier, are formulated from the foundation of any library. Its principles were drawn from the Bible as seen in the instructions given after man was created and was set to dwell where God had placed him. In Genesis 2: 16, 17, the Lord told man, “you may freely eat the fruit of every tree in the garden except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die.” These rules are placed almost at the entrance of every library so that before the patrons settle to use the library facilities, they have access to the rules that govern the use of the library.

It is also worthy of note that library rules just like the Ten Commandments and any other rule in the Bible are short and easy and straight to the point to aid memorization and remembrance. They are unambiguous and can be interpreted. Library rules are stated in plain simple language that patrons of all levels can relate to. Rules that govern library use are virtually the same in all libraries. For instance, silence as required in the library cuts across all types of libraries (school, private, public, and academic or tertiary).

Some of the library rules as stated by libraries include but not limited to the following:

1. Readers should maintain peace in the library and should not disturb other users in any way.
2. Eating, drinking and smoking are strictly prohibited inside the library.
3. Mobile phones must be set to vibrate or silent ring mode while in the library, and are not permitted to be used inside the library.
4. Books or other materials taken from the stacks should not be re-shelved by the readers but should be left on the tables reserved for this purpose.
5. While entering the library, person should leave their personal belongings, such as bags, briefcases, personal books, and parcels at property counter of the library at their own risk (Institute of Management Technology, 2008).
6. Books are to be borrowed for two weeks, and an overdue fine will be charged if a user returns the books on a date later than the due date.
7. Missing books are to be reported to the library authority and the required charge levied on the user.
8. The library borrower's card is non-transferable.

And many more.

Like the biblical rules, the library rules are to be kept. As the rules of the Bible applied to all that were within that nation, the library rules are for all patrons irrespective of the class, rank or level within the library.

CONSEQUENCES OF OBSERVANCE AND NON-OBSERVANCE OF RULES

Observing rules by the children of Israel kept them from facing God's wrath, hence, keeping library rules today would keep the patron from getting into trouble or prevent the termination of the users' rights and privileges.

The Scriptures in Leviticus 18:5 states "If you obey my decrees and my regulations, you will find life through them. I am the LORD". Obedience to the rules and laws given by God was synonymous to life and safety for the Israelites. It also brought about prosperity and increase as seen in Leviticus 26: 3, 4, where God told them "if ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season and the land shall yield her increase, and the trees of the field shall yield their fruit".

Also, in the scriptures, there are sanctions and negative effects of not keeping the commands given by God. Leviticus 20:22 states, "You must keep all my decrees and regulations by putting them into practice; otherwise the land to which I am bringing you as your new home will vomit you out". This implies that they would not stay in the land and this is what is applied in the library today as penalties. Expulsion from the library premises is one of the actions on a library rule defaulter. Chapter 25 of Leviticus, verse 18 reads "If you want to live securely in the land, follow my decrees and obey my regulations". As seen, there is a clause for living securely in the land: one must obey the rules and regulations.

And if you break my covenant by rejecting my decrees, treating my regulations with contempt, and refusing to obey my commands. I will punish you. I will bring sudden terrors upon you — wasting diseases and burning fevers that will cause your eyes to fail and your life to ebb away. You will plant your crops in vain because your enemies will eat them. I will turn against you, and you will be defeated by your enemies. Those who hate you will rule over you, and you will run even when no one is chasing you! (Leviticus 26:15-17).

Observing library rules helps in maintaining peace and cordiality between the patrons and library staff. It is also necessary for achieving ones purpose as well as aiding the library fulfil its mission. Failure to comply with library's established rules and regulations may result in removal from the premises, expulsion from the library for a period ranging from one day to a permanent ban, the restriction and/or termination of

library privileges and/or arrest or prosecution as stated by Finkelstein Memorial Library (2009).

Library rules' defaulters are brought to the library disciplinary panel for appropriate sanctions when the offence is of a high degree, such as stealing or destruction of library materials. Some other sanctions are meted right away on the defaulter if he is to continue library usage.

CONCLUSION

“For I command you this day to love the LORD your God and to keep his commands, decrees, and regulations by walking in his ways. If you do this, you will live and multiply, and the LORD your God will bless you and the land you are about to enter and occupy” (Deuteronomy 30:16). It is evident that the enactment and observance of library rules took its root from the Bible, and thus just like God instructed His people to observe all the laws and rules given them in order to succeed, observing library rules today would aid one to achieve his purpose of visiting and using the library.

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CHAPTER 9

NO RECORDS, NO HEAVEN: A COMPARATIVE ANALYSIS OF UNIVERSITY REGISTRY RECORDS AND BIBLE RECORDS

By

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INTRODUCTION

This paper examined university registry records in relation to Bible records in the light of no records, no heaven. In all universities around the world, records are created or received and maintained through a variety of activities or functions and in different forms. While some records of temporary value are used and disposed of, other records of enduring value like important registry records are important information resources for the smooth running of a university are preserved. Registry records are kept for different purposes namely important decision making, collection of academic transcripts, reference letters for employment and admission purposes among others. Records keeping in the university registry can be traced to Bible record keeping because record keeping in the Bible initiated the keeping of records today.

The Bible, as the inspired word of God, contains various records of human activities from creation to when the world will end and predicts what will happen in future. It is an important book and forms the basis for learning. As university registry records contain records of students from admission to graduation, also the Bible contains the principles that man should follow in order to be saved and the penalty for disobedience to those principles. Therefore, just as the records of man will determine if he will go to heaven is clearly stated in the Bible, the university registry records of students determine if they will graduate from the university or not.

In any educational system, be it at primary, secondary or tertiary level, large or small, government owned or privately sponsored, records are generated on a daily basis

and record keeping in such a system cannot be over emphasized especially to ensure that proper and accurate records of students' achievements and growth are properly kept.

In a university system either government or privately owned, records are important information resources which are created and gathered daily to expedite action and to furnish information about current or former students, to solve problems and also to make informed decisions. These records serve the purpose of referring to the past and as a signpost to the future (Nakpodia, 2011). Nakpodia further adds that records are important in decision making, planning and in general administration of a university. Likewise, records are indispensable tools for determining the quantity and mix of human and material resources in any organization. The Nigerian universities are service oriented institutions whose main goals and objectives are achieved through their main functions and activities which include teaching, learning, research and extension or community services. These functions, which include the admission process for students, course and examination administration, management of student profile, certificate of studies/award of degrees, and welfare services, are documented as official records of universities because they serve as evidence of actions, decisions or processes and events which should be adequately stored and preserved for easy retrieval, reference and use. Records are very important resources of universities which are needed daily to solve problems and to make informed decisions. Keeping of records occupies a strategic position in the effective and efficient management of the university systems because they document the planning and implementation of appropriate course of actions thereby allowing for proper monitoring of work and other activities.

Records play a crucial, fundamental and essential role in everyday life of individuals irrespective of age, level, occupation or status. This is not far-fetched from the fact that the composition of the human race could be traced back to the Creator of man who is the Architect of documentation or record keeping. Without records there would be a big challenge of how man can live uprightly in a society full of all sorts of vices beclouding human sense of reasoning. In light of this, God in His mercy decided to reawake the reasoning of the human mind with occurrences that happened long time ago, that is, bringing back various accounts of happenings in Bible times to this contemporary setting courtesy of documented records from Bible perspective.

With God trying to introduce a balance of upright living standard for man and connecting him to His maker, there could be only one platform of truth and that is the Bible. Showing more light to this, David in the book of Psalms 51: 6 states thus "Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom." Also Zechariah 8: 3 states "Thus says the Lord: I will return to Zion, and dwell

in the midst of Jerusalem, Jerusalem shall be called the city of Truth, the Mountain of the Lord of hosts, the Holy Mountain.” John 14: 6, states thus, “Jesus said to him, I am the way, the truth, and the life. No one comes” John 16: 13, says “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak...” Also, 1 Timothy 2: 7 states thus “for which I was appointed a preacher and an apostle- I am speaking the truth in Christ and not lying- a teacher of the Gentiles in faith and truth.” From all these texts, it is imperative for us to understand the fact that since God places so much emphasis on truth, and also since man himself testifies to the truth that “God is not a man that lies”, (Numbers 23:19), then we can conclude that the Bible is a whole documentation of truthful events that took place and was well documented.

The whole essence of the above argument is to buttress the fact that records started from the Bible and this cannot be contested. Without records, it could be vehemently argued to a logical conclusion that there cannot be heaven. Since the Holy book affirms to the fact that for anyone to be in heaven, his or her name must be written in the book of life, this book of life therefore is nothing but a whole undistorted book of records of the life and times of man while on earth.

It is in light of this, that this chapter tries to explain the position of the topic which states that if there are no records, there is no heaven, giving a vivid insight to a comparative analysis between university records and biblical records. It also gives recommendations regarding the final position of the author on the stated topic.

CONCEPT OF RECORDS AND RECORDS MANAGEMENT

Records can be described as anything that contains information created or received in the course of business which can be used to provide information about some action. It may be formal or casual, for example, memos and scribbled notes, e-mail, voice mail, sketches or paper placemats. Records are not limited to official documents signed by the senior management officers; they are created through the course of an organization. The Records Management Policy Manual (2004) defines record as recorded information regardless of form or medium. It also states that it can be evidence of transaction preserved because of the evidential information it contains. Records may be in any format and are more than mere text on paper. They include maps, photographs, audio and video recordings and publications. Records also include the electronic equivalents of these formats such as word processing files, spreadsheets, databases, graphics (jpg, gifs and tiffs), videos and sound recordings (e.g. mp3). Drafts and final versions of documents are also included, though drafts may not have the same value or retention period like the final

version because drafts may capture important information showing how the final document came to be. Records may also be of limited or permanent (enduring) value. Those that have only ephemeral (limited) value are kept for a short or limited period of time ranging from few weeks to few years while those of permanent value are transferred to an archive to be kept indefinitely. According to the National Electronic Commerce Coordinating Council (NECCC) (2004), a record may be created specifically to preserve information over time or to prevent future misinterpretation of that information. Any item, no matter how ephemeral it was intended to be, may serve as a record if it is later used as evidence of the thing to which it refers.

The creation of records must be properly managed, if not, valuable evidence would be lost forever and attainment of objectives becomes a problem which may manifest in difficulty in locating record, wrong filing, wrong titles of files and offices filled with papers and bulky files (Popoola, 2003). Olagboye (2004) states the importance of keeping records to include:

1. Facilitation of continuity in the administration of a school, also research activities which will promote efficiency and effectiveness.
2. Provision of information needed by ex-students for higher and other related institutions and employers of labour, for admission and job placement.
3. Provision of data for planning and decision making by heads, ministries of education and other related education authorities.
4. Provision of information needed by lecturers, staff and counsellors in working with students.

Storage of information or records involves keeping of records in safe custody for easy retrieval. The various types of storage facilities which are common today in Nigerian universities include files, shelves, steel cabinets, cupboards, tables, drawers, and notice boards. In microfilm, we have, microfilm jackets, roll films, among others, while in electronic, we have computers, word processor diskettes, flash drives and magnetic tapes. Records management involves planning, implementing, and review of the functions for the administration of the records of an organization. The International Standard Organization (ISO 15489:2001) defines records management as the field of management responsible for the efficient and systematic control of the creation, receipt, maintenance, use and disposition of records, including the processes for capturing and maintaining evidence of and information about business activities and transactions in the form of records. It states that records management includes activities such as;

1. Setting policies and standards.
2. Assigning responsibilities and authorities.

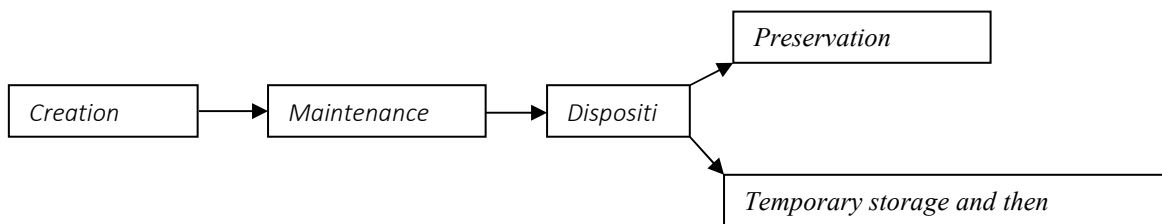
3. Establishing and promulgating procedures and guidelines.
4. Providing a range of services relating to the management and use of records.
5. Designing, implementing and administering specialized systems for managing records.
6. Integrating records management into business systems and processes.

Popoola (2000) stated that information and proper records management are the bedrock of any business activity. Therefore, if there is no information, the system or management is crippled in its planning and decision making process, that is, information and its management are the factors which enhance achievement of rationale organization's decision making and high quality service delivery. Information generated from records is needed to develop, deliver and assess the effectiveness of organizational policies, make informed choices between alternative courses of action, provide basis for openness and accountability, protect individual's rights, and enforce legal obligations (Atulomah, 2011).

THE RECORDS LIFE CYCLE

Just like a biological organism, a record has a life cycle. It is well known that as biological organism is born or adopted, lives and dies, so also a record goes through these stages in life. Records are created or received, maintained and used, and eventually disposed of, either by destruction or transferred to an archives repository if it has an enduring value. By having effective records management practices and procedures, records can be effectively managed through these stages.

Records life cycle



Adapted from Records Management Policy Manual, 2004

Records Creation: This is the first stage of records management. Here, records are either created or received through minutes of meetings, directories, memos, writing of letters, notices, and printed materials among others. After the creation of records, classification follows and this becomes the beginning or first step in managing record through its useful life. The primary purpose of records creation is to ensure that only records needed by the system are created and entered into the system.

Maintenance and Use: This is the second phase in the life cycle of records. This phase is key to the use and usefulness of records because controls are applied to the record to ensure authenticity and reliability over time. This is where the management of records really takes place such as file management, safe keeping of vital records, easy retrieval and access system, systems analysis, archival/records room management. Strategies for long time maintenance and preservation are done at this stage according to established retention period. Also, a classification method is carried out.

Disposition of record: Disposition of records is the third/final stage in any record's life; and proper disposition is an important part of any records management program. All records created should be described on a records retention schedule. According to the National Electronic Commerce Coordinating Council (NECCC), United States of America, the schedule establishes the length of time a record should be retained. For records with enduring value, identified as permanent in records schedule, disposition may involve transfer to an archive for preservation while records tagged temporary should be destroyed at the end of their lifecycle. Therefore, there should be written policies in place that outline the procedures to properly dispose of records.

However, due to the introduction of information and communication technology in records management, records can now become archived right from creation instead of waiting for final disposal or end of the cycle to determine this.

THE PLACE AND ANTECEDENTS OF RECORDS FROM BIBLE PERSPECTIVE

The Bible, which is seen as the most ancient and most comprehensive book of history, is the inspired work of God (Unegbu, 2016). Unegbu further explains that it contains all the lessons of life starting from when no human existed and also all the activities of humanity are recorded in the Bible. In addition, the Bible has the theme of every event that has happened and predicts events to come. The Bible serves as a guide for upright living and godly life style and this cannot be over emphasized. The Bible centers on the history of the human race from the beginning to when it will end and the different characters

exhibited by the people who lived during those Bible times. Several of these Bible characters lived according to the dictates and principles of heaven as expected of men and women today, while others lived contrary to the principles laid down by God Himself. Nevertheless, these characters still serve as some form of lesson for men and women to learn from in this present age. In this way, lessons can be learnt from records of these characters as found in the Bible. This assertion buttresses the fact that without records there cannot be a standard way of life to live in this present day.

Very important records found in the Bible are the genealogical records of different families. A genealogy is a record of a family descent or tree. It is also referred to as the study and formal recording of family descent (Odunewu, 2015). The first book in the Bible, Genesis chapter 25 verses 13-16, gives an account of the genealogy of Abraham's son Ishmael, "This is the account of the family line of Abraham's son Ishmael, whom Sarah's slave.....". Also verse 19 goes on to give the family line of Isaac. Another one is that of Esau in the book of Genesis 36: 9-40. The complete genealogy of the Israelites, Saul and the exiles who returned to Jerusalem is found in 1 Chronicles 1-9 and Ezra 2. Nehemiah, in the book of Nehemiah 7, found the genealogical record of those who were the first to return from exile. Matthew 1: 1-17 records the genealogy of Jesus Christ. It states thus, "This is the genealogy of Jesus Christ the Messiah the son of David, the son of Abraham". It is also found in the book of Luke 3: 21-37. Other genealogical records are found in the Bible which shows how children were born one after another into different families. Without records, it would have been impossible to know the different families that existed in time past. Importance of record keeping is also shown in the book of Psalm 87 verses 3-6 when God Himself said, " I will record Rahab and Babylon among those who acknowledge me....". Verse 6 tells of how God Himself will write in the register of the peoples....". Looking at the Bible as a whole, it is very clear that the Bible is actually a book like no other. It is completely filled with records of different events from time past; and knowing that all these records have been preserved for all humanity and for so long, clearly shows that God does not joke with records of events no matter how insignificant it might be.

To show the importance of records, recorders were appointed to write important information down as evidence of events that took place at different times. The book of second Samuel chapter 8 verse 16 identified perhaps one of the recorders of Bible events. The verse says "Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was recorder." This stems from one of the very facts that in ancient times, recording of events played a fundamental role in the lives of those Bible characters in the Old Testament. Emphasis on Jehoshaphat as the palace recorder was reiterated again in the book of

second Samuel chapter 20 verse 24, which shows how much importance the Bible places on records. Another recorder mentioned in the Bible is in the person of Joah found in the book of second Kings chapter 18 verse 18 which says “they called for the King; and Eliakim son of Hilkiah the palace administrator, Shebna the secretary and Joah son of Asaph the recorder went out to them and this was reiterated again in verse 37 of the same chapter and book. Other writers include prophets who were inspired by God to document events as they happened in those days (2 Timothy 3:16-17).

Another event that unfolded as regards the place of recorders in the Bible is found in the book of Isaiah chapter 36 verse 22 which says, “Then Eliakim son of Hilkiah the palace administrator, Shebna the secretary and Joah son of Asaph the recorder went to Hezekiah, with their clothes torn, and told him what the field commander had said”. This event took place after the book of the law was found thereby paving way for the Israelites to return to God having deviated from God’s laws for good standard of living. The book of the law that was found was the turning point. The book of Ezra chapter 4 verse 15 gave another dimension as regards the place records hold in the Bible. In this chapter, the enemies of Judah and Benjamin rose up and started discouraging the exiles as they tried to rebuild the temple for the Lord. They (the enemies) did not stop there, they even referred the King to the archives of his predecessors so that the King should stop the Israelites from rebuilding the city walls and the temple for the Lord. The verse states that “so that a search may be made in the archives of your predecessors. In these records you will find that this city is a rebellious city, troublesome to Kings and provinces, a place with a long history of sedition”. However, as recorded in Ezra 1 verses 1-4, “In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing.” Here we see God moving the heart of King Cyrus to make a proclamation to set the Israelites free so that they can return to serve their God in their ancestral home. This was not a verbal declaration but was written down (documented record). Another importance that records serve could be found in the book of Esther chapter 6 verse 1 which says “that night the King could not sleep; so he ordered the book of the chronicles, the record of his reign, to be brought in and read to him”. Here King Xerxes, who was highly placed and who ruled over 127 provinces from India to Cush, asked for the book of records to be read to him, that is, documented records. The information contained in this book sparked something in the King and as divine intervention would have it, Mordcai’s good deeds were rewarded. Therefore, if a King so highly placed, who is a mere human being, can reckon with records, how much more God, the Creator of the Universe.

UNIVERSITY REGISTRY RECORDS

In all higher institutions around the world, the academic/university registry is one of the most important departments in the university community. It is the core centre of information resources in any university apart from the library, and it houses students' records and other records. These records include admission/matriculation records, enrolment/registration records; students' academic cumulative records - transcripts/results, convocation brochure and album, students' disciplinary issues and academic bulletins which contain all the courses students register for semester by semester according to their departments. This bulletin also contains the school year calendar of activities, policies relating to registration of courses and course descriptions. These records are presented for scrutiny by the Nigerian Universities Commission and other regulatory bodies. Therefore, there is need for the proper records keeping program for these records because they are invaluable and constitute the university system corporate memory that supplement human memory and therefore serve as guide for effective planning and for making informed decisions. Other records housed by the university registry, for example, Babcock University registry include personal records of each student, record of certificates and transcripts, and printed certificates for students who have graduated. All these are kept in the strong room of the archiving unit of the registry for safe keeping. Records of minutes of meeting of committees such as Administrative Committee, Governing Council, Senate, Academic Standards Board, Senate Panel on Examination and Academic Misconduct, and other committees that the Registrar serves as the secretary are kept by the registry. These records of minutes are properly kept or stored in hard copies as well as in electronic copies for easy retrieval and use when needed.

COMPARATIVE ANALYSES OF UNIVERSITY REGISTRY RECORDS AND BIBLE RECORDS

In order to understand the nature of records and record keeping from Biblical perspective, there is need to do a comparative analysis between record keeping in the Bible and how it is being done in the university registry. Therefore the nature of university registry records and nature of Bible records are discussed as follows:

Nature of University Registry Records

In agreement with Popoola (2001), records provide effective and efficient information services to users and are for the purpose of transparency, accountability and good governance. In a normal University setting, records are stored in files and fire proof

cabinets and also on-line using a University Management Information System (UMIS) through the internet. Students personal details, semester results, admission requirements and status for each student, list of matriculated students, senate approved list for graduation and academic bulletin for all academic programmes, students disciplinary issues are all preserved on UMIS and other information systems for easy retrieval and use when needed. The hard copies of all these records mentioned above are stored in the registry archives for reference. They are well secured so that student personal details, disciplinary cases and other important records are not exposed to outsiders or non-registry staff. Other records documented in information systems are minutes and all decisions of committees such as Administrative Committees, Senate, and Governing Council. There are also back-ups for the information in devices such as CD-ROM, external hard drives, DVD and flash drives in case of obsolescence associated with the rapid changes occurring in the development of hardware/software system design or in case they are mistakenly deleted from the computer systems. Correspondences from other universities and organizations are stored in files and cabinets in the Registrar's office. Also used (printed) and unused certificate papers, transcript papers, examination materials are kept in a fire proof strong room or other secured places in the registry for safe keeping against any form of threat. All these records are very important and as such are properly documented for present and future uses. Each student is given a password to view and print their results from UMIS but they are not allowed to alter anything on the results for security purposes, in fact, the program will not allow it. For effective and efficient documentation of university registry records, policies need be put in place to enhance this objective.

A policy may be defined as a set of principles and strategies that guide a course of action for the achievement of a given goal. The starting point of any documentation program is the creation of a policy document which specifies measures on how to minimize deterioration of records in handling and storage; prevent loss of important records; staff and students training programmes; housekeeping routines to clean, protect and extend the life of records; storage, security and confidentiality measures, contingency plans for disaster control and recovery, and conservation treatment of damaged originals. These policies must not be formulated in isolation, but must be geared to the mission of an institution and should be integrated with other registry policies including security and confidentiality policies. If a written policy on records keeping does not exist, planning for documentation of records becomes very difficult, that is, documentation policies set out the needs; and a realistic framework should be provided to meet those needs. Therefore, a policy on records management should be the underlying basis that provides the

rationale, justification, goals and objectives for an effective and efficient process of documentation.

Nature of Bible Records

The Bible holds various documentation of different events that took place at the time they did. The whole documentation that took place was carried out by men as was previously mentioned. Different individuals were in charge of taking records of unfolding events and about different characters in the Bible. One observable feature of this is that records keeping were carried out in the Kings court and also in the temple of Jehovah. One of the officials in the King's palace in the land of Israel was assigned the responsibility of taking into account various happenings within the country and also within the King's palace at that time. All these records were safely kept in the palace and also in the temple of Jehovah in scrolls. This shows that man places importance on records keeping during the Bible times. The major premise here is that if man can place much importance on records keeping, how much more God himself.

The Bible holds clear indications that God wanted the contents of the Bible to be documented. Exodus 24 talked about how God began to instruct the people on recording His words. Exodus 24:3-4 tells how Moses went and told the people all the Lord's words and laws and verse 4 states that "Moses then wrote down everything the Lord has said". Like Moses, Bible writers carefully documented the sacred message given to them for His people to serve as lessons for then and future generations. Also to show the importance of records to God, He wrote with His own hands the Ten Commandments on two tablets of stones (Exodus 24:13) for His people. To show how sacred and important the record keeping of the Ten Commandments is to God, He instructed Moses in Exodus 25:2 to "place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you". This shows that God ensured that the record of the Ten Commandments was properly kept which shows proper records management.

Referring to the book of life as book or record which God keeps showing proper records keeping by God Himself, the psalmist, David, states in Psalm 69 verse 28 "may they be blotted out of the book of life and not be listed with the righteous". David said this to show the reward for evil doing. Also when the Israelites sinned against God in the wilderness by making gods of gold, and God wanted to wipe them out, Moses asked God to wipe out his name out of the book God has written but God told Moses otherwise as stated in Exodus 32, verse 33 "whoever has sinned against me, I will blot out of my book". Again, this shows that God values and keeps records of events. Our Lord Jesus also states in the book of Revelation 3:5 that "The one who is victorious will, like them, be dressed in white, I will never blot out the name of that person from the book of life but

will ...” This book of life again shows proper records keeping by God. Thus in chronological order, we begin to explore how God himself values records keeping. Galatians chapter 3 verse 10 says “For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." The striking point here is the part that says “for it is written”. This part means that something has been written by someone and is now being referred to. This actually buttresses the deep importance of records management. Jesus also, during His temptation (Matthew 4: 1-11; Luke 4:1-12) in the wilderness, quoted the words “it is written” three times before the devil. Here it shows that Jesus referred to records. If the records were not properly kept, He would not have referred to them confidently the way He did.

Another portion of the Bible that places much emphasis on records keeping is found in the book of Revelations chapter 20: 12 which says “And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books”. Two books were opened here; one is the book of life and the other, probably, the book of condemnation. God Himself was the one that actually assigned His angels to take records of man’s activities while here on earth. Man’s activities that were documented would determine if they would make heaven or not. Assuming the books were not there, the question that would arise would be what platform will God use in judging man?

A final buttress on the divine act of record keeping could be found in the book of Revelations chapter 21 verse 27 which says “Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life”. The Lamb’s book of life is another book of records that consists of the names of all those that will eventually make heaven. Before the mentioning of the Lamb’s book of life, categorical statements were made such as: “nothing impure”, that is, anyone who does no shameful or deceitful thing will have his or her name written in the lamb’s book of life. The only way it could have been possible for certain people to make heaven is just for adequate, effective and efficient documentation of human acts.

Another aspect of comparing university records to Bible records is in the area of studentship. In a university, students are expected to pass through certain processes in their course of stay in the university. Once students are given admission into the university, they are expected to register, take classes, sit for examinations and write projects, and meet other university rules and then graduate from the university. This

could be compared to a Christian's journey in life who first of all accepts Jesus Christ into his or her life and then has to pass through life's tests and overcome before his or her name could be written in God's book of life, that is, graduate into heaven. Just as a student has his or her complete records to show before qualification for graduation, the Christian also has his or her life's work to show as it is written in God's book of record before qualifying for heaven (Revelation 20: 12-13; 21:3-4, 5-7).

CONCLUSION

Records management has been seen as the pivot of life in every facet of human existence. It plays a fundamental role in the lives of individuals and also for the sustenance of every organization. Without proper documentation of records, accountability, transparency and uprightness of living cannot hold in a society. It is therefore imperative that stakeholders in the profession of records management should be thorough in their profession by living up to the ethics and standards of the profession. God Himself takes records keeping seriously. It is however evident that, from God's perspective, where there are no records, there can't be a place called heaven because the recorded events of man's character on earth will determine if man will make heaven or not just as the university registry records determine the success of the university and of the students.

RECOMMENDATIONS

The following recommendations are made:

1. Records keeping must be carried out with the fear of God on the part of the practitioner and facts to be documented must not be distorted.
2. Since record keeping is God's business and God is referred to as a perfect being, then the record keeper must be a thorough professional at his work, and for this to be enhanced, the record keeper must avail himself or herself with regular training so as to be perfect in discharging his or her duty.
3. The record keeper must be committed to his or her job with passion and interest because he is in charge of documenting unfolding events, therefore, he must never be bored or even be harsh at people's request or demand for their documents.
4. Policies formulated for effective and efficient records keeping must be strictly adhered to and also the policy formulators must monitor how these policies are adhered to.
5. From time to time, organizations should organize seminars and workshops on records keeping for their professionals so as to keep up with the global standards of the profession.

6. Government should create awareness and place emphasis on the important role that records play in the life of a university system.
7. Universities should adopt caring methods for every day records.
8. There should be annual budget allocation for records management in universities.
9. There is also need for adopting the digital method of records keeping, no matter how expensive it may be, so that records can stay a longer time thereby meeting information needs of all users.

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CHAPTER 10

THE BIBLE AS A REFERENCE SOURCE

By

Ezeudu, Benedicta

INTRODUCTION

This section examined the Bible as a source for reference and looked at various definitions of reference materials. It also looked at the various attributes of the Bible as a reference material. The paper also looked at the similarities of the Bible and reference materials. Both are educative, relevant and for clarification. The Bible confirmed in the book of 2 Timothy 3:16-17 that “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” Finally, the paper examined the various scriptures that proved the Bible as a reference source.

The library is a store house of knowledge. It is an organization that collects, organizes and makes available information/knowledge to users in different formats in order to meet their information needs. As an organization, library performs several functions. These functions can be divided into different sections: technical, readers services, collection development etc. One of the services performed under readers’ service is reference service. According to Ademodi & Adepoju (2009), the word "reference" comes from the verb refer, which means to turn to for aid or for information. Thus any person or thing referred to for these purposes is a reference source. In this sense, the entire library is a reference collection, because it was selected, organized and arranged for study and reference. However, in any library there are some books that are consulted more frequently for certain kinds of information. There are books that, because of their organization and arrangement, lend themselves to pieces of disjointed information. Rather than reading them completely, they are consulted for special information (referenced). In most libraries these kinds of materials are brought together in one room or area and constitute what is called the reference collection. The use of these materials is generally restricted in the library. In the reference services department

of the library there are many materials such as dictionaries, encyclopaedias, yearbooks, bibliographies, biographies, directories, among others that help in carrying out the functions of the reference service department of the library. The materials in the reference department/section of the library are not meant to be read in full (from page to page) but are meant to point the seeker of information/knowledge to the source of what they are actually seeking for. This paper presents the Bible as a reference material.

REFERENCE SERVICE

The term reference service, according to Udensi and Akors (2014), is a direct personal assistance to readers seeking for information in the library. Consequently, reference services in Nigerian libraries is an age long tradition of reference librarians who serve as pilots toward directing information seekers to the latest information that are inherent in a particular field of human endeavour. The provision of qualitative reference service will no doubt promote research and development for national development.

Reference service includes selective dissemination of information (SDI) as well as current awareness services (CAS). A reference librarian should be able to provide some selected information that are relevant to the researchers' needs and also create an enabling environment whereby the researcher or the investigator or the information seeker can get current information that will help him/her solve a particular problem. Reference services are accorded great importance in libraries worldwide. It entails assisting library users to find the required library resources. Reference service is regarded as one of the most professional aspects of the librarian's responsibilities which every prospective librarian must properly grasp. It is also defined as a personal assistance provided to users in the pursuit of information. Reference departments serve as the link between the library and its immediate clientele, the public, community or groups of specialized users. The same thing is applicable to the Bible; it serves as a link between human beings here on earth and God. The Bible says in the book John1:1 that the word of God is God himself so when we study it we will get a clearer understanding of who God is.

The main aim of reference material is to provide a wide range of services and facilities, which will enhance exploitative use of the literature through assistance and self-direction. A library can be regarded as a collection of books and other forms of recorded knowledge, purposefully selected and systematically organized and preserved by qualified library personnel for use by either the public or a target group. As a repository of man's knowledge of the universe, the library is the most dependable source

of information on any subject whatsoever. In the same way, the Bible is the most dependable material because everything we need to know about our lives is rooted in the Bible. Nwalo (2000) opined that the modern reference librarian does not merely acquire published documents or books but also documents original information emanating from its locality. Such original documentation covers socio-cultural issues which ordinarily might not have been the subject of books for a long time to come. The libraries help to disseminate information that is recorded, and that may be in form of written document, printed materials and digitized materials. They appear in different formats such as books, periodicals, newspapers, diaries, letters, manuscripts, tapes, diskettes, compact disks, databases, artifacts, microform, etc. Thus, any activity that is concerned with the handling of information, such as searching, retrieval, communication, dissemination, preservation, management and evaluation is librarianship. Anyone that has need of information on any subject, the first port of call should be the reference department of the library. The same is applicable to the Bible, anybody that wants to be saved in life, the first point of call the person should run to is the word of God because the Bible says in the book of Joshua 1 : 8 “This book of the law shall not depart out of thy mouth, but thou shall meditate therein day and night that thou mayest observe to do according to all that is written therein for then thou shall make thy way prosperous, and then thou shall have good success”. So when the Bible is taken as first point of call or as a first priority, the above good things will be for us.

The reference department has the human and material resources to provide answers to any information need expressed by the user. The Bible also has the capability to answer any information that is not clear to the seeker because the Bible is meant for clarification. The reference material can provide some information immediately; it could lead the inquirer to the discovery of more detailed information through a variety of tools and techniques that are available in the resources or information centres/libraries. Retiz (2004) alleged that reference services are all the functions performed by a trained librarian employed in the reference section of a library to meet the information needs of the patrons (in person, by telephone, or electronically), including but not limited to answering substantive questions, instructing users in the selection and use of appropriate tools and techniques for finding information, conducting searches on behalf of the patron, directing users to the location of library resources, assisting in the evaluation of information, referring patrons to resources outside the library when appropriate, keeping reference statistics and participating in the developing of the reference collection. Evaluation of services in any library is done in order to find out whether or not they are meeting the desired goals.

REFERENCE SOURCES

When one thinks of reference sources, dictionaries, atlases, and encyclopaedias come to mind. Reference sources are useful in the research process for a number of reasons: they provide background information, they provide facts or specific details on a subject, and they point to other sources of information. Reference sources are used to obtain a specific answer to a question or to indicate other sources to use during the research process.

Types of Reference Sources

Reference sources can be classified as either general or specialized. General reference sources are broad in scope and cover more than one subject area. Specialized or subject reference sources are narrower in scope and are limited to providing information on one subject area such as art, education, music, or religion. Below is a list of some of the types of reference sources found in a library and their uses:

Almanacs

Contains astronomical and meteorological data for a given year and often includes a miscellany of other information such as trends, facts, awards, etc. Generally published annually and contains statistics, tables and charts, the year in review and general information.

Examples:

The World Almanac and Book of Facts

The Old Farmer's Almanac

Bibliographies and research guides

Lists of works by a specific author or on a given subject, such as works of art, music, literature or lists of newspapers. Also includes title and author of a book, article, film, internet source and sometimes a brief annotation.

Examples:

A Guide to Reference Books

Best Books for High School Readers

The Humanities: A Selective Guide to Information Sources

The Social Sciences: A Cross-Disciplinary Guide to Selected Sources

Biographical sources

Information about a person's life. May include information about an individual's Education and employment history, as well as, creative

accomplishments, awards and publications.

Examples:

Biography and Genealogy Master Index

Current Biography Yearbook

International Who's Who

Who's Who in America

Dictionaries

Information about words such as definitions, pronunciation, usage, and derivations of words. May include spelling, grammar, synonyms, antonyms, etymology, and pictures.

Examples:

Longman Study Dictionary of American English

Webster's New World College Dictionary

Webster's New Collegiate Dictionary

The Oxford English Dictionary

Directories

Directories include addresses of people, companies, organizations, or institutions. It may include other contact information such as telephone and fax numbers, email addresses, and short biographies.

Examples:

Encyclopaedia of Associations

Gale Directory of Publications and

Broadcast Media

International Research Centers Directory

National Faculty Directory

Telephone Directories

Ulrich's International Periodicals

Directory

Encyclopedias

Encyclopedias are for overview and background information on historical facts, bibliographies, dates, geographic facts. Also includes charts, diagrams, pictures, photographs, and biographies, as well as long and short articles on various topics.

Examples:

General Encyclopedia:

The World Book Encyclopaedia

The New Encyclopaedia Britannica

Encyclopaedia Americana

Subject Encyclopedia:

The Dictionary of Art (Grove)

Encyclopaedia of the American Civil War

McGraw-Hill Encyclopaedia of Science and Technology

Geographical Sources – Atlas and Gazetteers

Atlases are collections of maps covering a given area to which may range from the entire world to a small geographic area. Specialized atlases may contain maps of such things as a historical period or product distribution. These include place/city, state region, country, historical and geographic facts, statistics, and dates.

Example:

Times Atlas of World History

Atlas of Nigeria

Gazetteers are geographic dictionaries which give data on geographic places, including rivers, mountains, national parks, etc.

Example:

Columbia Lippincott Gazetteer of the World

Handbooks and Manuals contain technical information about a subject. They include basic “how-to” information in a concise format. Often includes academic, technical, and disciplinary knowledge, rules, guidelines, bylaws, categories of information, and instructions. For example, a style manual includes writing form, bibliographic style, footnote style, capitalization rules, punctuation rules, abbreviation forms, grammatical rules, reference formats, instructions for writing a paper.

Examples:

The Merck Manual

MLA Handbook for Writers of Research

Papers

The United States Government Manual

Indexes and abstracts Citations (title of work, author name, and publication title, place and date) to periodical articles, book reviews, plays, short stories, essays, movies, etc.

Examples:

Arts & Humanities Citation Index

Social Sciences Citation Index

Science Citation Index

Book Review Index

Contemporary Authors Cumulative Index

Art Abstracts

Historical Abstracts
Psych INFO (psychology) online
Sociological Abstracts

Statistical sources are numerical data from a variety of sources. They are often published annually.

Examples:

Statistical Abstract of the United States
U.N. Statistical Yearbook

Yearbooks Significant events or progress of a particular year are recorded in yearbooks. Yearbooks also include lists of facts, tables, charts and statistics.

Examples:

General:
The Annual Register: A Record of World Events
Subject:
The Statesman's Yearbook

McGraw-Hill Yearbook of Science and Technology

Thesauri Thesaurus information can often be found online along with the subject specific database. Below is a list of printed thesauri for some frequently used indexes.

Examples:

Library of Congress Subject Headings

ATTRIBUTES OF THE BIBLE AS A REFERENCE SOURCE

Here are some reasons why the Bible is a good reference source and a reliable one for that matter.

The Bible, in its entirety, has no mistakes. It is flawless because God wrote it - and He is flawless. It is not only infallible in total, but also inerrant in its parts. Proverbs 30:5-6 says, "Every word of God is pure, he is a shield unto them that put their trust in him... Do not add to His words or He will reprove you, and you will be proved a liar." Every word of God is pure and true. The Bible is the only book that never makes a mistake — everything it says is the truth.

Nothing needs to be added to the Bible. It is complete. Some today say the Bible is incomplete and that it is simply a product of its time — a comment on man's spiritual experience in history — and that we now need something else. Some believe that preachers who say, "The Lord told me this or that," are equally inspired, like Isaiah, Jeremiah, or any of the other prophets. That is essentially to say that the Bible is not

complete. However, the last book of the Bible, Revelation, warns, "If anyone adds to [the words of this book], God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book" (Rev 22: 18-19).

Since the Bible is perfect and complete, it is the last Word — the final authority. Isaiah 1:2 says, "Listen, Oh heavens, and hear, Oh earth; for the Lord speaks." When God speaks, we should listen, because He is the final authority. The Bible demands obedience. John 8:30-31 reports that many of the people Jesus preached to came to believe in Him. Jesus said to them, "If you continue in my word, then are you are truly disciples of mine." In other words, He demanded a response to His word. It is authoritative. It says, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." That's a tremendous claim to absolute authority. In James 2:10 we read, "Whoever keeps the whole law and yet stumbles in one point, he has become guilty of all." To violate the Bible at one point is to break God's entire law. That's because the Bible is authoritative in every part.

There are many essential things to make us believe the Bible Salvation. Jesus said, "What will it profit a man if he gains the whole world, and forfeits his soul?" (Matthew 16:26). Salvation is the greatest reality in the universe — and the Bible reveals the source of that salvation. Acts 4:12 says regarding Jesus, "There is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

Second Timothy 3:16 says "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness." The Bible can take those who don't know God and introduce them to Him. Then it will teach them, reprove them when they do wrong, point them to what is right, and show them how to walk in that right path. Romans 15:4 says: "Whatever was written in earlier times [a reference to the Old Testament] was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope." The Bible is a source of encouragement, giving us hope now and forever. James 1:25 reveals the key to happiness: "One who looks intently at [Scripture], and abides by it . . . this man will be [happy] in what he does." Psalm 119, the longest psalm in the Bible, devotes all 176 verses to describing the Word of God. It begins, "How [happy] are those who walk in the law of the Lord."

SIMILARITIES BETWEEN THE BIBLE AND REFERENCE MATERIAL

Several similarities exist between the Bible and reference materials. They consist of the following:

They Are Usually Consulted Rather Than Read Straight Through (Reference)

The Bible is also meant for consultation to clarify issues that are not clear. The same thing is applicable to reference sources, they are usually consulted for specific pieces of information rather than reading them from cover to cover

They Provide Facts And Figures in an Easy-To-Find Format

The Bible is very accurate with facts and figures. This can be seen in the book of Isaiah 7:14 where the Bible says, 'Therefore the lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel and this can also be seen in the book of Matthew 1:21-23 and this shows that the prophesy that virgin Mary will be conceived and bear Jesus was a fact because it came to pass. Reference sources also have these features because the materials provide facts and figures. An example is the Guinness Book of Records that contains facts and figures of events.

They Serve As Guides to Information

Another similarity is that both reference sources and the Bible serve as guides. The Bible says in the book of Proverb 4 verse 22 "The word of God is a Lamp unto my path" meaning that the word of God guides our lives, guides whatever we are doing. The same thing is applicable to reference materials. They will guide us in knowing the spelling and meaning of words e.g. dictionary. Atlas will guide us in description of places we have never been just to mention a few.

They Are Educative

Both of them are educative. The Bible is a highly educative material. When one studies the Bible the person will be highly current in God's affairs with the world and of sin. The Bible says in the book of 2nd Timothy 2; 15 "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". The same thing is applicable to reference materials. Using reference materials always will open one's knowledge to so many current happenings in the society,

They Both Contain Relevant Materials

The Bible, as a reference source, contains a great deal of accurate, relevant and applicable information. To establish the relevance of the Biblical resource, Jesus said in Mark 13:31 "heaven and earth shall pass away but my words shall not pass away". Isaiah 40:8 "the grass withers and the flowers fall, but the word of our God stands for ever". That is saying, they shall ever be relevant and accomplish the purpose for which they are

communicated. In relating it to reference materials, the similarity is that reference materials contain accurate and relevant information for the user anytime it is consulted.

They Both Contain Comprehensive Information

The information in the Bible is comprehensive and complete. It contains no false information. The book of Revelation alludes to the completeness and comprehensiveness of the Bible when it says in Revelation 22:18-19:

For I testify to everyone who hears the word of the prophesy of this book. If any man adds to these things God will add to him the plagues that are written in this book. And if anyone takes away from the words of the book of this prophesy God shall take away his part from the Book of life, from the holy city, and from the things which are written in this book.

THE BIBLE AS A REFERENCE SOURCE/MATERIAL

There are several Bible verses/passages that present the Bible as a source of reference and as a reference material to all fields of life. As a reference source, it directs the readers where to go and find needed information/knowledge in order to satisfy their information needs. As a reference material, it provides answers to every question of life. For instance, when people ask questions of a biblical or theological nature, it happens that they request as an answer one clear Bible text, a “Thus says the Lord” in order to have the issue explained or settled. Some of these questions might have a clear-cut Bible verse/passage to answer, but others might not. In such a case biblical principles should be used to settle these questions. Biblical principles are found in biblical texts. In order not to misuse these texts they should be “exegesised” first, followed by a theological analysis that looks for the texts’ topic and theological themes. From these theological themes biblical principles can be derived. This approach looks at what Scripture has to say about health and would, for instance, find that God has entrusted our bodies to us and expects us to be good stewards of them. That is why the scripture calls our bodies temples of the Holy Spirit (1 Cor. 6:19) and challenges us to glorify God in our bodies (1 Cor. 6:20). In light of this biblical principle, the tremendous health risks associated with smoking make it difficult for a Christian to justify this practice. The Bible does not contain a clear prohibition of slavery; yet, by looking at biblical principles that stress human dignity, freedom, and basic equality as well as by studying Paul’s treatment of slavery in letters such as Philemon many Christians came to realize that slavery had to be abolished (Mueller, E. n.d.). The underlining factor presented here is, the Bible is used for providing information to information seekers either by pointing them to a source, which might be a

verse/passage or directly providing answers to the queries of the information seekers just like the services provided in the reference services department of the library.

Listed below are some biblical verses/passages that present the Bible as a reference source/material.

- a. 2 Timothy 3:16-17: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

This passage presents the best evidence that proves the Bible as a reference source. When one is seeking doctrines, and corrections, reproof, and instruction, the Bible serves as a reference source.

- b. Acts 17:10-17: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

This verse is a reference to the people of Berea, who were referred to as more noble than the people of Thessalonica, because when they received the gospel from the disciples, refused to accept them automatically. Before accepting the gospel, they consulted their reference source, in this case the Bible, to make sure what the disciples thought them was true. Again the Bible is used as a reference source to validate other teachings.

- c. Isaiah 8:20: To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

In the midst of different teachings, God informed His people through His prophet Isaiah, to always make a reference to the law and testimony (Bible) if they confirm to the different teachings before they can accept them. And if these teachings speak not according to the Bible, they should be rejected. As a reference material, the Bible is to establish facts.

These verses/passages among others, present the Bible as a reference material that seekers of knowledge can consult to lead them to their destinations. Therefore, it is appropriate to say that the Bible like concordance, dictionary, yearbook, encyclopedia, etc. is a reference material.

CONCLUSION

The Bible and the reference sources provide the following services: Serve as guides to information, as corrections, as reproofs, as clarifications and meaning of words. The information that exist in both of them are quite complete and comprehensive especially in the Bible where everything is found. Reference resources such as encyclopaedias, dictionaries, biographies, almanacs etc are readily provided in the library to serve different purposes. The extent to which reference services are being provided to users is good. Reference materials help users' to locate facts and figures by consulting rather than reading through the entire work. Perceptions on reference queries include that it helps the user to be directed to the location of reference materials, aids users in information retrieval, provides the users the right information at the right time in the right format, and enhances their searches and satisfies their information needs which the Bible also does.

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CHAPTER 11

HEALTH INFORMATION MANAGEMENT AND THE BIBLE PERSPECTIVE OF CLEAN AND UNCLEAR FOODS FOR WHOLESOME LIVING

By

Owolabi, Ruth Onajite

INTRODUCTION

The Bible is the inspired word of God written by the people of God with lots of evidences to reveal the foods to be taken and the ones to ignore in human diet. The Bible reveals the health benefits of eating clean food for sustenance of life. As such there is a strict restriction on the consumption of unclean food because it is abomination to God the Creator. Health information management is the process of acquiring, analyzing, and protecting digital and traditional medical information vital to human existence. The information found in the Old Testaments of the Bible reveals the clean and unclean animals and even listed them with descriptions of how to identify them. The Bible established the fact that it is God's desire for all to be in health and this can be achieved when the right choice of food is taken at the right quantity. Therefore, to stay healthy, the Bible in Leviticus 11 and Deuteronomy 14 outlines clean and unclean food for wholesome living. The Bible did not spelt out diseases resulting from eating of unclean animal but the emphasis was placed on the abstinence of unclean food because God referred to it as abomination. Science discovered the diseases attached to the consumption of unhealthy foods. The appropriate use of that which is good and total abstinence from unclean animal translates to wholesome living. This chapter seeks to identify the clean and unclean animals spelt out by God with emphasis on the benefits of clean animals to human wholesome living with the health implications of unclean animals in human diet.

The plan of God from creation is for man to enjoy life in clean bill. The Bible has given to human beings guidelines to enjoy total wellbeing. The Bible in 3 John 1:2 says

“Beloved, I wish above all things that thou may prosper and be in health, even as thy soul prospereth”. It is the plan of God for human to eat healthy foods by eating clean foods to perform excellently in every capacity at school, work and play so as to develop mentally, physically and spiritually. The World Health Organization (WHO) (1948), defined health as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. There is need to get adequate information on the type of food to be consumed and include in our daily meal, as such the Bible provides a standard guideline to the selection of meat clean enough to include in each diet.

In an attempt to ensure adequate flow of relevant information on clean and unclean animals to consume as meat, there is need to use the Bible as the guide. Leviticus 11 and Deuteronomy 14 gave prescriptions and identifications on what is clean and unclean animal. American Health Information Management Association (AHIMA) (2014) defined health information management (HIM) as the process of acquiring relevant health information, analyzing and protecting digital and medical information required for the provision of quality service to patients care. HIM professionals are trained to make information easily accessible for follow-up on treatment by the physician. They emphasized safe guarding of patients health records to prevent illegal access.

As HIM professionals, information is made available on different platforms on health implication of unclean food, classification of such diseases and the treatment to ensure that they are standardized for clinical, financial and legal uses in health care. The Bible will be reviewed to identify clean and unclean animals and their health implications to man with the list of clean and unclean animals revealing the Bible standard. Recommendations will also be made based on the discourse.

BIBLE PERSPECTIVE OF CLEAN ANIMALS

What is clean animal? The Bible in Leviticus 11:2 defines clean animal as beasts which ye shall eat among all the beasts that are on the earth. Deuteronomy 14:3 emphasizes the abstinence from abominable things. In Ezekiel 44:23 the Bible says “And they shall teach my people [the difference] between the holy and profane, and cause them to discern between the unclean and the clean”. The Bible has given instruction on clean and unclean foods and has given the power to choose between right and wrong. The same right of choice that was given to our first parents in the Garden of Eden is given to man to choose in order to enjoy wholesome living (Genesis 3:1-8).

The Bible reveals three (3) distinctive features of identifying clean animal in Leviticus 11:3 “whatsoever parted the hoof, and is cloven footed and chews the cud, among the beasts shall ye eat”. Therefore, if one or two characteristics are absent it still remains unclean, except the three characteristics are complete it is regarded as unclean. The cow parteth its hoof, is cloven footed and cheweth the cud, the sheep has the same quality as the cow also the goat is not left out. Camel is cloven footed but does not chew its cud and does not part its hoof, so are horse and pig among others and therefore should not be eaten.

BIBLE GUIDELINES ON UNCLEAN ANIMALS

The Bible referred to unclean animal in Leviticus 11:4-8 “these shall ye not eat of them that chew the cud, or of them that divide the hoof as Camel, because he cheweth the cud, but divideth not the hoof he is unclean unto you. The coney, because it cheweth the cud, but divided not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be cloven footed, yet he cheweth not the cud, he is unclean unto you and of their flesh shall ye not touch; they are unclean unto you”. The Bible is explanatory with examples direct from the scriptures to everyone in identifying unclean animals that should not be taken in human meals.

The Bible made clear distinctions between clean and unclean animals with features to look out in each to identify them and the health hazard of such animal. The Bible emphasized abstinence from unclean animal especially with regard to its consumption. Also, touching the carcass makes one unclean because it is abomination unto God (Leviticus 11:26).

AQUATIC CLEAN ANIMAL

The guidelines to identify clean and unclean animals living in the water are spelt out in Leviticus 11:9-12 and Deuteronomy 14: 9-10. Leviticus 11: 9-10 says “These shall ye eat of all that are in waters, whatsoever hath fins and scales in the rivers them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, all of that move in the waters, and of any living thing which is in waters, they shall be an abomination unto you. They shall be even an abomination unto you, ye shall not eat of their flesh, but ye shall have their carcasses in abomination”.

The Bible is explanatory when illustrating animals in waters regarded as unclean to be the ones without the fins and scales. This type of water animals should not be

considered for daily consumption because it can affect human well-being. With God there is “no pseudo” for those that consider animals with false scale or false fins as clean animals are wrong because with God there is no middle ground you either stay with the truth or move to the false. Some of the animals might possess fins without scales or false scale “pseudo scale” that do not present the animals as clean without the complete characteristics presented in Leviticus 11 and Deuteronomy 14. One is not to eat such animal or include it in each daily diet because it is an abomination unto God. Every animal was created for a purpose. Not all animals were created to be eaten that is the reason the line was drawn to differentiate the animal worthy of eating from the ones not to be eaten according to the Bible.

BIRDS THAT ARE ABOMINATION UNTO GOD

The Bible provides clear indications of unclean birds. Leviticus 11: 13-20 says “... and these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey, and vulture and the kite after his kind, every raven after his kind, and the owl, and the night hawk, and the cuckoo, and the hawk after his kind, and the little owl, and the comorant, and the great owl, and the swan, and the pelican and the gier eagle, and the stork, the heron after her kind, and the lapwing and the bat. All fowls that creep, going upon all four, shall be an abomination unto you”. God’s instruction is to abstain from eating or touching the dead of those animals because they are disgusting to Him.

Flying Creeping Animals Clean For Food

The recommended flying creeping animals good for human consumption are stated in the Bible in the book of Leviticus and Deuteronomy. Leviticus 11:21-22 “Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

Creeping Animals Unclean For Food

Leviticus 11: 29-30 says “These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind. And the ferret, and the chameleon, and the lizard, and the snail, and the mole”.

Just like people from different culture have their favourite among the animals regarded as unclean, in this case Bible injunctions are to supersede all earthly cultures. The unclean animals are created not to be eaten but for other purposes to display the hand

work of God. God's plan for the living is to stay healthy, when there is disruption in the flow of activities by human it might be as a result of sickness which is mostly caused by the foods consumed. Therefore, it is important to identify clean animals from unclean and include the clean animals in human diets to enjoy wholesome living.

THE ORIGINAL DIET FOR HUMAN BEFORE MEAT INTRODUCTION TO DIET

God created man in His own image and pronounced everything created good. In the New Testament God wished man live a healthy lifestyle with their choice of food. That is the reason God gave human food that will build all the parts of the body holistically thereby making man healthy and reducing sickness. God instructed the land to bring forth herbs and fruits as the plan for man from creation was to feed on vegetables and fruits. Genesis 1:11 gave creation account "And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so". Also, Genesis 1:29 says "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat".

The original diet was to be herb, fruit and grain but the flood interfered in the steady flow of such plan of God for man, this destruction brought to place the use of animal flesh as food option for man. God's instruction to Noah was to take the clean animals into the ark 7 by 7 while the unclean 2 by 2. Genesis 7:2 says "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female". The clean animals were more providing meat for man after the flood in order to have a wholesome life. The disobedience of Adam and Eve led to God cursing the earth; and tilling of the land before eating was the only option left for man. Genesis 3:18,19 says "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return". The sin committed by the first parents was the original disruption of the God plan for man. The feeding with fruits, grains and nuts was diminished. Man having to till the land before eating hindered the wholesome feeding pattern. Also, the flood destroyed vegetation making man dependent on animals for feeding. In depending on animals, it was the clean ones God emphasized that is good for man.

HEALTH IMPLICATION OF UNCLEAN ANIMALS TO HUMAN WELLBEING

The health implication of feeding on unclean food is diseases. The Bible says when man turns from Gods precept what follows is destruction. Exodus 15:26 says “If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee”. The assurance for not having the disease of the Egyptian is to abstain from the Egyptian life style. However, for those who decide not to abstain from unclean meat have their own health implication to human wellbeing.

In recent time, science has proved the health implications of some of the animals that God specified as unclean with the disease that follows the consumption of such meat. There are several unclean animals whose examples fall into the categories of God’s grouping of unclean animals with diseases associated with each. Among the animals that move on the ground, if the 3 qualities specified earlier are not present it should be avoided. Below are some examples with diseases associated with them.

Leviticus 11:5 says, “And the coney, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you”. Coney is an herbivore with irregular body temperature throughout the seasons as such causes its enzyme to be unstable causing intestinal fermentation. Coney is very acidic and not healthy for human wellbeing (Amazing Discoveries, 2009).

The market today commercializes the sales of these selected bad animals for consumption and sometimes packaged them in a form that will be very hard to distinguish. One of the well-known animals roasted and sold along major expresses in Nigeria known as “Bush meat” with hare (rabbit) predominantly used. Leviticus 11:6 says “And the hare, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you”. Rabbit does not have caecum, as such food eaten cannot be easily digested. Therefore it requires fermentation chamber with alkaline environment to move food to the enlarged caecum for digestion known as coprophagous which means it feeds on its excrement. The level of toxin level in rabbit is very high making it unhealthy for human consumption (Amazing Discoveries, 2009).

Human body built is different from the animal built as such most of the animals regarded as unclean are toxic to our body built because of its poor digestion process that makes the toxic content in the unclean animals be on the high side. Observation shows that the regular consumption of this animal causes heart, liver and other organs in human being to malfunction. In a study carried out by Macht (1953) who conducted toxicity tests

on more than a hundred species of mammals, birds and fish, reported that in every case, the unclean mammals, birds, and fish exhibited toxic effects whereas the clean ones did not. The continuous accumulation of such toxic substance consumed as a result of feeding on unclean animals can affect human well-being in every ramification both socially and economically. It is the mind that is healthy that is willing to learn and willing to work effectively, therefore animals with no health benefits, especially unclean animals, should be avoided in each family menu.

Swine is another well-known animal all over the world, also known as pig. The meat derived from the pig is called pork. Some religions like the Muslim preach against the use of pork as a source of meat for food. The Bible also advocates the abstinence from pork because it is an unclean animal and abomination unto God. Leviticus 11:7 says “And the swine, though he divide the hoof, and be cloven footed, yet he chewed not the cud; he [is] unclean to you”. Though discovered as a harmful source of meat with several toxins present in the animal, people still choose to make it option in the family meal plan.

The health hazard of eating pork would have been good enough to avoid it completely from consumption. Science has proved that there are two hundred (200) different diseases pig carries, with 18 worms and parasites, as such when consumed could affect the total wellbeing of man. One of the deadliest worms carried by pig is *Trichinella spiralis*. The disease caused by the deadly round worm in pig is Trichinosis. Other resulting diseases from such are arthritis, rheumatism, or typhoid fever. Perhaps many other diseases are misdiagnosed when their real cause is the many parasites found in the flesh of the unclean swine (Christian Biblical Church of God, 2012).

Animals were created for several purposes just like the unclean animals that God created to occupy the land and water and become scavengers in most cases cleaning up the land and sea and feeding on remains. Tessler (1996) adds that pork “should be considered a homo-toxin (human poison) and the probable cause of many common sicknesses and degenerative diseases. According to the Centers for Disease Control (CDC) (2006), numerous viruses and other infectious agents are brought into the United States each year in pigs (mostly from China). Some of the diseases are from the worm and parasite contained in the animals that cannot be controlled even after several cooking; that is the reasons the Bible made it clear that animals of such nature should not be considered as meat because of the harmful effect that might result therein.

In addition, pigs are known to be one of the omnivore with large carrier of viral diseases that leap from the pig to human being with lots of infections accompanied. Tessler (1996) writes that “the indiscriminate eating patterns of omnivores like pigs make them disease carriers. Just like the Rabbit earlier discussed revealed that when animals

feeding pattern is omnivores it causes a lot of damage to human well-being because the animals are toxic and are prone to carry parasite, so also is pig. Nanji and French (1985) discovered in an analysis of statistics that they did that there was a significant correlation between cirrhosis and pork consumption. Their conclusions were that alcohol by itself is not a cause of cirrhosis of the liver but together with pork consumption it is a serious danger.

Furthermore, pig has been discovered to contain very high histamine leading to acidosis and osteoporosis which is as a result of calcium in its tissue which leads to the formation of excessive mucor in human body. Research indicates that high sulphate levels, especially in meat-rich diets, are responsible for osteoporosis (Amazing Discoveries, 2009). Raw animals especially pig should be avoided. Also, it is good to understand the fact that thorough cooking of unclean meat cannot turn it to be clean automatically. Russel (1999:80) found out that:

Many outbreaks of vicious infections have developed in so-called cooked food. If the food is [biblically] unclean, don't count on cooking it to protect you. A sobering report from Scotland revealed that food poisoning by toxins, virus or bacteria occurred in spite of thorough inspection at every stage of food preparation, including handling and cooking.

The CDC gives this warning on their Web site: "If you eat raw or *undercooked* meats, particularly bear, pork, wild feline (such as a cougar), fox, dog, wolf, horse, seal, or walrus, you are at risk for trichinellosis." Trichinellosis is associated with lots of harmful worms that cause different types of diseases that deter human well-being. In order to be on a safer side it is important to abstain completely from unclean animals and stay healthy just as the Creators plan from the foundation of the world. Leviticus 11:8 says of their flesh shall ye not eat, and their carcass shall ye not touch; they [are] unclean to you.

Unclean animals that fly in the air can transmit viral diseases whenever it gets in contact with un-infested animals. Leviticus 11:13-19 explains that "And these [are they which] ye shall have in abomination among the fowls; they shall not be eaten, they [are] an abomination: the eagle, and the ossifrage, and the osprey, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckoo, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat". The enzymes in these birds are used to deal with the food chain upon which they depend and these enzymes make their flesh incompatible to

the human digestive system, also a transmission of viral diseases from the unclean birds is possible (Amazing Discoveries, 2009).

The fishes God referred to as unclean are shrimps, crayfish, catfish, shellfish, oyster, clams, tuna, mackerel, shark which lack the counterbalancing chemical selenium that enables the fish to be digested without being toxic for humans. There are some 300 species of fish which have been known to cause outbreaks of fish poisoning, Salmonella and Hepatitis-A virus (Daniel, 2000). All the animals both insect and creeping things in all its categories God warned against should be avoided in everyday diet to ensure a healthy life. Also, "Shellfish, particularly oysters since they are filter-feeders, concentrate the bacteria in their tissues, and humans become infected when they eat raw or undercooked shellfish" (Daniel, 2000).

NEW TESTAMENT APPROACH TO UNCLEAR ANIMALS

The book of Acts chapter 10 used by virtually all Christians to support the eating of unclean animals is not referring to animals for food but human beings regarded as impure "Gentiles" to be specific. Revelation 18:2-4 says "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues".

God referred to Babylon as a cage of every unclean animals and hateful bird flee from Babylon. The Bible used unclean animals to refer to a foul place known as Babylon that caused nations of the earth to sin. Human beings with questionable character are referred to as unclean. Places, people and things that are unclean are abomination unto God. The only source of redemption in this instance is when human beings acknowledge their filthiness and return to God then there is going to be pardoning and restoration. Acts chapter 10 does not at all refer to animals but to unfaithful human beings.

God cast demons into unclean animal like pig and ultimately destroys them in the sea. Mark 5:12-13 says "And all the devils besought him, saying, send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea". This is a Biblical proof for avoiding anything unclean especially animals as food because even the

demon recognizes unclean animals and prefers habiting inside them. God called unclean animals an abomination unto Him.

HEALTH BENEFITS OF ABSTAINING FROM EATING UNCLEAN ANIMALS

Observation shows that those who abstain from unclean animal have low incidence of diseases infection. It was discovered that “the nation of Turkey which avoids eating pigs or any other unclean meat, has a very low incidence of cancer” (Anonymous). Abstaining from unclean meat reduces the chances of getting osteoporosis associated with eating pigs. The disease called trichinosis will not be seen among those that obey health principles as prescribed by God for human well-being. The problem of obesity affecting teenagers and adults which occur as a result of lifestyle will not affect those who follow health principles and obey the Biblical conjunction of abstaining from eating unclean food because it is an abomination to God. High Blood Pressure will be reduced when there is good lifestyle with foods with low cholesterol that can only be derived from eating clean animals.

HIM PROFESSIONAL ROLE IN DISSEMINATING INFORMATION

HIM professional role in the health industry in this 21st century is indispensable. In the hospital, HIM professionals are expected to safeguard patients’ health records from illegal access and to ensure accessibility of health records when required for treatment. In the context of this paper HIM professionals are expected to propagate the health information required for human well-being by enlightening patients using several media like Radio, Television, Internet, You-tube, Facebook, Twitter, WhatsApp among other social media to facilitate the communication of information. The information transmitted by HIM professionals will enlighten patients, children, adults and the citizenry as a whole on the health implication of eating unclean foods and the diseases that may result from the consumption of such meats.

In addition, the HIM professionals is expected to enlighten the citizenry based on the Bible on how to identify the clean and unclean animals and reasons one should abstain from eating such. The Bible should serve as the number one guide for HIM professionals in this recent time, where there are several teachings contrary to the scripture and against the health rules. In a write-up, Russell (1999) disclosed that cooking unclean meat does not make the meat clean. It is cheaper and safer to abstain from what is wrong especially as regards the choice of food to eat. The Bible instruction is that you shall not touch the carcass neither shall you eat the flesh because it is an abomination to God. Lev. 11:26 says [The carcasses] of every beast which divideth the hoof, and [is] not

cloven footed, nor cheweth the cud, [are] unclean unto you: every one that toucheth them shall be unclean. It means anything regarded as unclean cannot be cooked to become clean; this implies that HIM professionals need to understand the health principles spelt out by the scriptures.

The authoritative source of health information, which is the Bible, should be used as the basis to guide users individually and collectively in the choice of clean and unclean foods. The watch word for HIM professionals can be found in the book of John 5:39 which says “Search the scriptures for in them ye think ye have eternal life: and they are they which testify of me”. As HIM professionals, one needs to be vast and keep abreast of current trend in the health industry that will be of the greatest benefit to the citizenry without neglecting the instructions from the Bible. 2 Timothy 2:15 says “Study to show thyself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth”. HIM professionals need not to have good understanding of health principles with the different sources before genuine health information can be accessed.

The understanding of the right sources of information will be translated to service quality of HIM professionals to users at large. Every HIM professional should understand that The Holy Bible is the oldest and the most genuine source of health information written by God for human benefit. It is the role of HIM professionals to lead patients to the source of healing. Isaiah 53:4-5 says, “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed”. HIM professionals are to enlighten people that Jesus Christ’s death was to bring health and restoration; it is through Him that there is hope after sickness.

RECOMMENDATION

The Bible should serve as a guide for man especially in the selection of what to eat and what not to eat so as to enjoy a healthy life. Foods that are good should be taken in good quantity and to avoid excess just like the Bible teaches moderation in 1 Corinthians 10:31. Unclean food is abomination unto God it should be avoided and it carries lots of disease that are life threatening; therefore abstinence is golden. The scripture advocates temperance even in that which is very good and whatever is done should be to God’s glory (1 Corinthians 10:31).

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CHAPTER 12

THE BIBLICAL PERSPECTIVE OF RETURN ON INVESTMENT IN ACADEMIC LIBRARIES

By

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INTRODUCTION

There are expectations on academic libraries from the immediate learning community and beyond. Academics expect the libraries to support and promote leading-edge learning, teaching and research. Parents and students expect enhancement of students' collegiate experience, as well as preparation for their career placement through sound knowledge and skills acquisition coupled with the high cost of running and sustaining an academic library. Administrators and other stakeholders expect academic libraries to achieve these and other goals of the institutions and show justification for the investment through returns on investment, which can only be determined by its relevance and value impact. Thus libraries are required to demonstrate evidence that they can and are achieving set goals. In view of these, libraries generally are constantly being required in recent times to show evidence of their value by the returns on investments on them. This chapter explored literature and juxtaposed returns on investment in academic libraries and the Biblical perspective by considering: The concept of Investment and its place in the Bible, The Concept of Return on Investment (ROI) and the Bible Example. It was established that this principle has a firm foundation in the Bible and recommended that every investment be done carefully "for whatsoever a man soweth that shall he reap" (Gal 6: 7; Luke 6:38).

Academic libraries are learning centres established to support intellectual activities in institutions of higher learning. This includes libraries in universities, polytechnics, colleges of education to mention but a few. They are saddled with the responsibility of acquiring and organising and making available information resources to students, faculty, staff, researchers and other members of their immediate communities

for the purpose of achieving institutional goals in academics. Academic libraries' contributions to formal and informal education are immense including lifelong learning and varied forms of information literacy. Apart from serving the parent institutions, the academic libraries provide facilities, information resources and services to external users as needed.

To achieve this enormous task, management of relevant information resources becomes very important. Thus, acquisition, processing, storage, preservation and dissemination of information in both print and electronic format are ensured to satisfy the need of clients. More so, to adequately avail scholars the opportunity of doing quality teaching, learning and research, the library must be well equipped with relevant resources and poised to perform its obligation by ensuring that the utilization of such information resources are maximized to the benefit of all clients.

Sustaining and maintaining academic libraries is capital intensive with their budgets running into hundreds of millions of Naira. As such, librarians must go beyond making the materials available to ensuring their usage. This is important because only adequate utilisation of such resources would reflect the value of funds expended. In the light of the high financial demands and importance of the library to institutions of higher learning, it becomes necessary that the libraries engage in sundry activities to encourage and enhance the use of its resources. These could be intensive awareness, exhibition and advocacy programmes to increase patronage thereby achieving high returns on the huge investment on same and avoiding wastage of the financial and other resources expended.

Return on Investment (ROI) in the academics is determined by the value of the library to its institution. This is reflected in outcomes from the usage of its information resources and services. ROI is a vital aspect in library's operations as it helps the investor to know if the venture is profitable and worth continuing or not. Consequently, it behoves all library leadership and managers to engage in a continuous process of performance assessment (input and output) to ensure effectiveness and efficiency of all its activities.

Performance assessment of an academic library is a systematic and objective internal and/or external evaluation of its design, goals, implementation and results of on-going or completed activities, projects, programmes, or policies with the aim of determining the extent of fulfillment of outlined objectives, relevance, efficiency, effectiveness, impact, and sustainability of the library's programs (Iroaganachi and Nkiko, 2016; Tamaro, 2008). In essence, performance assessment focuses on critical resources, expertise, equipment and supplies needed to implement the planned activities (inputs), what actually is being or was done with the available resources to produce the intended outputs (activities), products and services that need to be delivered to achieve

the expected outcomes (outputs), effect or behaviour changes resulting from a strategic programme (outcomes) and long-term improvement within and outside the institution (impacts) (Jinabhai, 2007). Only effective implementation of the foregoing through concerted effort and more will determine the impact of the library on its immediate and extended clientele and environment as a whole. The quality of a library's resources, services and operations will define its impact as well as improve the prestige of the institution. An institution's reputation is evident in the quality of its faculty recruitment, institutional ranking, attention-getting special collections, and institutional community engagement (ACRL, 2010). According to Fister (2010), libraries that include renowned special collections and quality operations will bring significant prestige to their institutions. This can influence research grants and funding that the institution attracts, learning outcomes and all-embracing institutional quality returns on investment. The foregoing has its foundation in the Bible as shown in several instances where there were returns on investments. This will be expatiated later.

RATIONALE FOR THE STUDY

There are high expectations on academic libraries from the immediate learning community and beyond. In essence, the society as a whole expects optimal service delivery in the provision of information resources from the libraries. Academics expect the libraries to support and promote leading-edge learning, teaching and research. Parents and students expect enhancement of students' collegiate experience, as well as preparation for their career placement through sound knowledge and skills acquisition. Apart from the above, stakeholders count on academic libraries to achieve these and other goals of the institution. The cost of running and sustaining an academic library is very high so there is need for justification on investment through returns on investment which can only be determined by the relevance and value of the library. Thus libraries are required to demonstrate evidence that they can and are achieving set goals. In view of these, libraries generally are constantly being required in recent times to show evidence of their value by the returns on investments on them. The questions are: Does this phenomenon have any basis in the Bible? What is the biblical viewpoint on returns on investment? This paper will explore literature and compare returns on investment in academic libraries and its biblical perspective. Consequently, this paper shall be using terms such as sowing, giving, sacrifice and serving to represent investment as have been used in the Bible, to refer to the concept.

THE OBJECTIVES OF THE STUDY

The main objective of this study is to discuss return on investment in academic libraries and the biblical perspective. To properly address this issue, the specific objectives are to consider:

1. The concept of Investment and its place in the Bible
2. The Concept of Return on Investment (ROI)
3. Biblical Perspective of Return on Investment
4. Bible Examples of Return on Investment

TOTAL QUALITY MANAGEMENT THEORY (TQM)

Total Quality Management theory will be used as the conceptual framework for this study. The theoretical framework of this study is underpinned on the fact that Quality is a competitive priority for any organization/library that must make impact and add value to users. Total Quality Management (TQM) is a theory that explains that quality in organizations' operations and services will result in value-added services to the customers or users.

Psychogios and Priporas (2007) citing Morgan and Murgatroyd (1997) defined TQM as the mutual co-operation of everyone in an organization and associated business processes to produce products and services, which meet and, hopefully, exceed the needs and expectations of customers. TQM is both a philosophy and a set of management guiding principles for managing an organisation. TQM theory postulates that the best way to improve organizational output is to continually enhance performance. Quality improvement is not a task that has an end, as it is not static. The emphasis is on seeking improvement opportunities, not just maintaining the status quo. The focus is on planning, prevention, and anticipation (Psychogios and Priporas, 2007 citing Dale, 1996; Goetsch and Davis, 1994; Ho and Fung 1994).

Relevance of this Theory to the Study

Quality is the bedrock of impact and ROI which culminate in the value that accrue services that are provided to users. Any academic library that must remain relevant and be above its competitors must ensure that their personnel, operations and services to users are of utmost quality. TQM theory addresses these pertinent issues, it states that quality processes in organization or library will produce products and services, which meet and

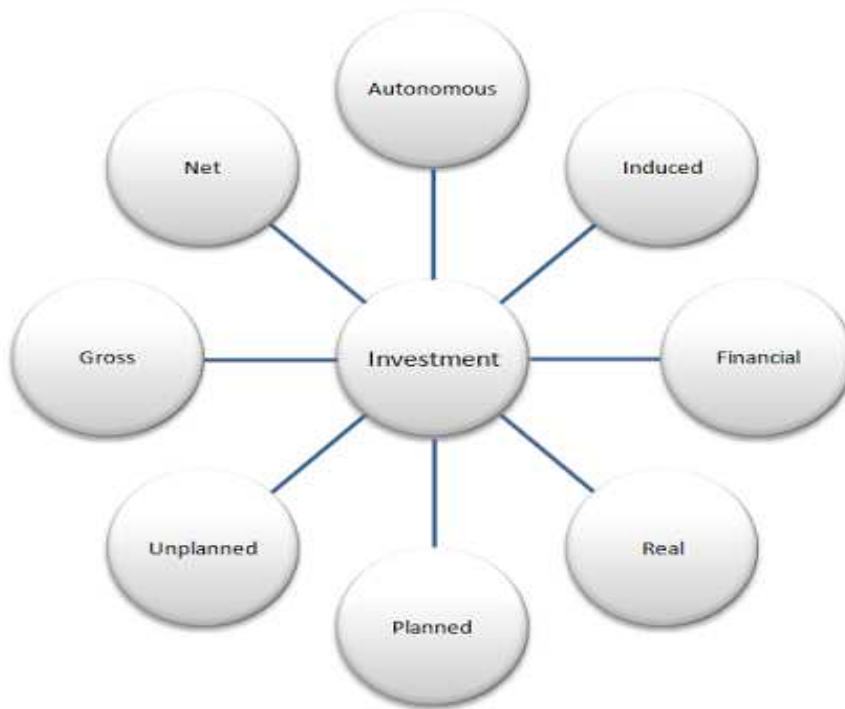
exceed the needs and expectations of customers not precluding other stakeholders. This actually is the concept of value, impact and ROI in library and information centres.

THE CONCEPT OF INVESTMENT

There are several definitions of investment. Investment is the act of devoting finances on specific ventures with hope of getting value and/or profit (return) in the future. According to Gaurav (2011), investment is a conscious act of an individual or any entity that involves deployment of money (cash) in securities or assets issued by any financial institution with a view to obtain the target returns over a specified period of time. Investment is the commitment of money or capital to purchase financial instrument or other assets in order to gain profitable returns in the form of interest, income, or appreciation of the value of the instrument. Generally, investment is the application of money or other assets in the hope that in the future it would appreciate or generate more income. Economics sees investment as the utilization of resources in order to increase income or production output in the future. An amount deposited into a bank and machinery that is purchased in anticipation of earning income in the long run are examples of investments (World Finance, 2016).

There are various types of investments: Autonomous Investment (Investment which does not change with the changes in income level; it is also called Government Investment); Induced Investment (Investment which changes with the changes in the income level); Financial Investment (Investment made in buying financial instruments such as new shares, bonds, securities etc); Real Investment refers to investment made in new plant and equipment, construction of public utilities like schools, roads and railways etc; Planned or intended investment is investment made with a plan in several sectors of the economy with specific objectives; while Unplanned or Unintended Investment is investment done without any planning. Gross Investment means the total amount of money spent for creation of new capital assets like Plant and Machinery, Factory Building, etc in a period. Net Investment is Gross Investment less (minus) Capital Consumption (Depreciation) during a period of time, usually a year.

Types of Investment in Diagram



Different Types or Kinds of Investment. Adapted from Gaurav (2011).

Irrespective of the angle from which investment is viewed, whether in terms of definition or type the underlining factor is that investment is done with the expectation of it resulting in some forms of profitable returns. This is the viewpoint of the concept in the Bible when it referred to the principle with different terms such as sowing, giving, sacrifice and service.

BIBLICAL PERSPECTIVE OF RETURN ON INVESTMENT (ROI)

The Bible uses different terms to define investment. Some examples will be highlighted and explained as they apply to Christians or as the Christians interpreted them.

Investment as Giving in the Bible

Giving is one major way the Bible referred to and encouraged investment. Luke 6:38 says “give and it shall be given unto you good measures pressed down and running over”. Giving to God’s work and humans is an investment with earthly and eternal rewards for

both the giver and the beneficiaries of the gift. In regard to the giver, Jesus said: “For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what he has done” (Matthew 16:27). There are also eternal benefits for the recipients of the gift. For example, when you give money to an evangelical organization (including your church), and through that organization someone accepts Jesus Christ as personal saviour, then that individual will be in heaven for eternity. In the same vein, a gift to a fellow human being will bless the recipient by meeting some of his/her needs while the giver will gain more. God instructs us to give Him “the first fruits.” Proverbs 3:9 states, “Honor the LORD with your wealth, with the first fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine.” When we make giving to God’s work a priority, God has promised that He will bless us financially (Malachi 3:10-11). More so, by giving, the giver is storing up real treasure for him/her-self in heaven. It is a vital investment for eternity and a fruitful Christian life here on earth (1 Timothy 6:18-19).

God is the author of giving. John 3: 16 tells us that God gave us His only begotten Son that He might gain human creation back to Himself (2 Corinthians 5: 18). Through the giving of Jesus Christ, God has many children today who are called Christians as the return on His investment.

The university gives a percentage of its financial allocation to the library for acquisition of learning resources. Individuals and corporate bodies also make donations of learning materials and endowment to the library. These gifts are translated into learning resources, which are well organized and given to clientele for use. The library benefits from the money given to it, by being stocked with relevant materials that meet users’ needs. While the users utilize the materials to enhance their knowledge, eliminate existing ignorance thereby being able to pass examinations, write and publish articles and books as well as perform other required intellectual assignments. The library that receives and is well stocked, encourages and promotes accomplishment of at least one of its institutional goals, i.e. the library’s effect on the community and individual successes will culminate in maximum impact and defined outcomes as well as institutional relevance that can be measured by the degree of attainments of the institution. For examples, institution’s reputation, research grants, student enrolment, student retention and graduation rates, student success, student achievement, student learning, student engagement, faculty research productivity, faculty teaching, are achieved.

Investment as Sowing and Reaping in the Bible

Sowing or planting means to put a seed, bulb, or plant in the ground so that it can grow and be harvested in the future (Genesis 8:32 Mark 4:26-29). The parable of the sower in

Luke 8:11; Mathew 13 18-23; Psalm 107:37 illustrated that when seeds are sown, the return appreciates in quantity and value. 2 Corinthians 9:6, John 12:24 corroborate this fact by saying that “except a corn of wheat falls to ground and die, it abideth alone: but if it die it bringeth forth much fruit” the Bible therefore enjoined bountiful sowing for bumper harvest. Different types of seeds can be sown as shown in the Bible such as agricultural seeds, the word of God, money, virtues etc (Luk 8:8-11; 1 Corinthian 3:6; Proverb 11:18; Genesis 26:14).

In the library context, investment as sowing and reaping can be based on Ranganathan’s fifth law of librarianship which says that the library is a growing organism (Ranganathan, 1988). Every seed that is sown grows to appreciate in quantity and quality. The same way every acquisition, gift or endowment (seeds sown) to the library is an addition to the quantity (volume) of the collection while recency, calibre of authors, and treatment of subject etcetera add to the quality of the library. Library of Congress is regarded as the largest and the best library worldwide because of accumulation of resources that have been sown on it over the years. The harvest in this sense, has no end and is not limited to the ‘sower’ as whomever, gets a permit goes there to reap his/her portion.

Investment as Service in the Bible

Service is an act of helping or doing work for others. Service could be to God or to fellow human beings. Serving God means doing His work by seeking the interest of the kingdom through various ways that include ministry, missions, working in church, and living according to His word. These services attract a great deal of returns. Exodus 23:25-26 reads, “And ye shall serve the LORD your God and He shall bless thy bread and thy water: and I will take sickness away from the midst of thee. There shall nothing cast their young nor be barren, in thy land: the number of thy days I will fulfill”. Also in Mathew 6:33 everything and anything is promised if we seek God’s interest. In 2 Chronicles 15: 14-15 the people of Israel served the Lord and He gave them rest roundabout. The Bible also showed that there is profit in serving our fellow humans (Genesis 29:15; 39: 4).

The Library is mainly a service organisation and excellent service delivery is the hallmark of a world class academic library. It is the quality of a library’s service delivery that determines access and utilisation of its resources and invariably, the returns. Thus, the services of the library include: reference services, inter-library loan services, circulation services (responding to queries, charging and discharging, registration/deregistration), orientation, exhibition, current awareness/sensitization, selective dissemination of information, information repackaging/interpretation,

information brokerage, creating content diversity, reprographic services, indexing and abstracting services, etc. By rendering these services, the libraries attract and retain their patrons as well as enhance individual, institutional and community successes while remaining relevant.

Investment as Sacrifice in the Bible

Sacrifice is the act of giving up a thing for something we believe is worth more. When this is done, the reward of sacrifice attends to us (Athur, 2016). It is surrendering things that are of value to us as a means of gaining something more desirable. It could also be seen as denying ourselves of certain pleasure and comfort for the success of a goal or an assignment (Matthew 16:24). Jesus in the Bible promised that if we sacrifice now, the return on our investment (as a result of giving to God's work) will be a hundredfold in eternity! "And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life." (Matthew 19: 29). Remember, there is absolutely no earthly good investment that provides a hundredfold return and this is guaranteed by God!

In order for librarians to adequately render some of their services, they sacrifice time, effort and other resources. Selective dissemination of information, for instance, involves narrowing down searches to sub-topics that could be referred to as literature review and creation of annotated bibliography for users. Also, some aspects of awareness/advocacy programmes require a great deal of information repackaging and interpretation for the locals to understand. Nkiko and Iroaganachi (2015) were of this view when they opined that information accessibility and utilization presuppose removal of all barriers in format, content, cost, distance, time and language for effective dissemination to the targeted audience thus, achieving librarians conceptualization of information brokerage and repackaging as composite frameworks for outreach and extension interventions to information disadvantaged groups and communities. It must be noted that engaging in these activities amount to serious sacrifices in librarianship. Other areas where librarians make sacrifices in the course of their job include; referral services, outreach programmes, mobile book services, current awareness programmes and library services to children, etc.

THE CONCEPT OF RETURN ON INVESTMENT (ROI)

Return on Investment (ROI) is an instrument used by librarians to show their library's value. This is basically the total benefits derived from the investment on a library compared with the cost of running and maintaining it. Kelly, Hamasu and Jones (2012)

opined that ROI is the total value returned by a product or service as compared with the total cost to produce that product or provide the service. In business parlance, ROI is expressed as a percentage similar to the annual percentage paid on a bank savings account. According to Tenopir (2010), ROI is significant not only for measuring the values of the library to the institution but help librarians to guide change and priorities in the future. Another study in this regard summarised the issue by saying:

The library is faced with difficult economic times and university budget cuts as well as the value of the library, to the wider goals of the university is increasingly questioned. Therefore, ROI measures are a concrete means of demonstrating to institution administrators and public audiences the vital role academic libraries hold within both their respective communities and on a global scale. Whereas libraries have traditionally been rather modest about broadcasting their own worth, today they must learn to make clear the often unrecognized ways in which they contribute to institutional success (Tenopir & Kaufman, 2010: 14).

Reports discussing ROI include statistics, such as cost per use of resources, expressions of support and appreciation from library users which eventually become part of a total plan for communication of value. ROI is a powerful tool to use when establishing credibility, accountability, and evidence for showing the library's value (Kelly et al, 2012).

EXAMPLES OF ROI IN THE BIBLE

The parable of the talent in Mathew 25:14-30 is a good example of ROI. In biblical times, a talent was a very large measure of money. So when the story talks about people being entrusted with a talent, it means that they were being entrusted with a very large amount of wealth. This story is about investing the life God gave us in eternity and in living for Him, as well as talking about money. The story went on to show how the servant with five talents of money and the servant with three both invested their portion and generated a return for the master.

Genesis 26 has the story of Isaac who sowed in that land in Gera and reaped in the same year a hundredfold. The Lord blessed him, and the man became rich, and gained more and more until he became very wealthy and the Philistines envied him.

King Solomon offered a thousand burnt offerings upon the alter as sacrifice to God, and in return God gave him wisdom so that he became wiser than all the men in his days, richer than all of them as well as having honour (1 Kings 3:4-5;13).

In Philippians 3:7-8, apostle Paul sacrificed the things he cherished to win Christ. Here we find a principle that showed us that to make the greatest gains (returns) spiritually, we must be willing to sacrifice things that may include our time, possessions, convenience, money, relationships, comforts, so as to take the high place that God holds in our lives.

The seed sown by the sower in the parable of the sower, brought forth thirty, sixty and hundred fold return depending on the value placed on them. This is a parable of Jesus, in which some seeds fell on the path way side, on rocky ground and among thorns, and there was no return, but when it fell on good earth it grew and yielded thirty, sixty, and a hundredfold depending on the nourishment the seeds got from the soil. The seed sown (investment) was the word of God and the good soil was a prepared heart of the one who heard the word, understood it and brought forth fruit and yields in attitudes, one case hundred times as much as was sown, in another sixty, and another thirty.

Joseph served Potiphar and he was put in charge of everything except his master's wife and the throne. In Genesis 41 is the story of how Joseph invested service, godliness, extraordinary administrative abilities in Potiphar's house and he reigned and gained being in control of administration in Egypt thus becoming the saviour for Israel and his brethren in time of famine.

Jacob invested time and selfless service in keeping Laban's flock and married two of his daughters and two members of his household prospered, including returns of flock and children. The Bible recorded that Jacob entreated Laban to let him depart; but Laban could not bear the thought of losing him, knowing of the divine blessing that rested on everything Jacob touched. Therefore, he promised him part of his flocks as reward for his services, so that Jacob could make his own fortune. Jacob stayed on for an additional six years. However, Laban tried all kinds of tricks to cheat Jacob out of the payment due him by their agreement. But God blessed Jacob, and his flocks multiplied rapidly, until he became a rich man. In fact, Jacob's flocks thrived so well that he became the object of much admiration all over the country, and sheep breeders from far and wide came to have deal with Jacob. Thus his wealth was increased many times, and his household was augmented with many servants and slaves (Genesis 30: 25- 31:16).

CONCLUSION

Every investment has two dimensions to what the return on it could be, either good yield or loss. From this study, the Bible teaches from its foundation the principle of ROI that, when we invest, it should be done carefully in order to get good and expected returns.

Mathew 13 corroborated this fact by showing that only the seeds that fell on good soil brought forth fruits. Also we are told that the measure, with which we give (invest), is what determines what we get in return (Luke 6: 38, Gal 6: 7). Even in our walk with God, we need to invest in righteousness to gain eternity. From the Bible point of view, measuring ROI will help Christians to make quality investment consistently and abundantly knowing that without investment of self and resources, and a good one at that, there will be no returns especially that of eternity with God (Revelations 22:12). Similarly, only correct and adequate investment in the library that is void of misappropriation of funds and acquisition of quality and relevant resources coupled with excellent service delivery will culminate in great value and returns as established by the Bible.

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CHAPTER 13

CATALOGUING AND CLASSIFICATION: A BIBLICAL PERSPECTIVE

By

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INTRODUCTION

In library and information science studies, cataloguing and classification is the most important and technical aspect that requires competency and skills. Cataloguing is a process that includes bibliographic description, subject analysis and classification. Cataloguing has a rich history of practice which can provide valuable lessons for many of today's information workers. Classification provides access to the books on the shelves which makes location and retrieval of materials easy in a library. The books on the same subject are automatically grouped on the shelves by their classification numbers. The purpose of classification is to bring and group related items together in a helpful sequence. This study is an attempt to trace the origin of cataloguing and classification in library science to the classification of books in the Bible. The Bible is not a single book, it contains several books divided and classified into two main classes; Old Testament and New Testament. This paper discusses extensively how the books of the Bible are classified for easy retrieval and how Bible is regarded as a library.

I cannot imagine how this world would have been without God separating things from each other. The whole world could have been in a mess without God putting things in order. God is the chief separator and organizer (i.e chief cataloguer and classifier). The Bible says in Gen 1:2 that the earth was without form, void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. So God put form on the formless world!

Likewise, in collection development for libraries, the whole collection could have been muddled together and scattered and no access to information would have been possible without cataloguers and classifiers. Librarians organize library resources by getting things in order, grouping materials and separating materials from each other so as to make resources easily accessible and retrievable. Information resources are useless

when access is not provided. This fundamental function is within the concept of cataloguing and classification. Thus, classification is an essential process that provides access to all acquired information resources of the library for it allows people to find information needed for their personal and professional growth and development. It also provides access points to information resources in a way that users will be able to find the needed information or resources.

This paper will take a look at cataloguing and classification in the library and in the Bible but in different dimension and different perspective. Different scholars like Unegbu and Onuoha (2013) in their paper showed how God separated light from darkness according to the book of Genesis, but in another view, this paper will discuss the classification of the books of the Bible by category which is the rudiment of classification in librarianship.

CONCEPT OF CATALOGUING AND CLASSIFICATION

Cataloguing and classification is simply a way of organizing library materials in such a way that the retrieval will not be difficult for library users/patrons. Therefore, there is a need to organize library collections for easy access by users because if the collections are not organized they will be scattered and hard to find needed information. The acceptable way of organizing collections into various subjects is what librarians describe as cataloguing and classification. Classification provides a means of bringing all information resources on the same subject together in a place. In a nutshell, cataloguing and classification are simply ways of organizing library materials to ensure that the retrieval will not be difficult for library users. Omekwu (2008) refers to cataloguing and classification as the central nervous system of librarianship, noting that they are not ends in themselves but are essentially the bedrock for providing information to the clientele. Librarians who perform these activities are called cataloguers and are vital to their library. Therefore, cataloguing and classification can be described as the index to all library collections. Cataloguing and Classification make retrieval of library materials very easy and accessible for users. According to *Encyclopedia Britannica* (2012), library classification is systems of arrangement by a library to enable users find its materials quickly and easily, while cataloguing provides information on the physical and topical nature of the book.

According to Adedibu, Akinboro and Abdussalam (2009), the purpose of organizing library materials are:

- to save time and space

- to facilitate easy accessibility to the materials
- to enhance effective utilization of the materials
- to make the library attractive to its users
- to make location of library materials easy
- to assist in the choice of a book

In the past, cataloguing and classification were done manually using subject heading and schedules as tools which made the work very difficult, boring and time consuming. Recently, most university libraries in Nigeria have joined their counterparts in advanced countries in the use of computers for processing library collections. The use of computerized cataloguing and classification has made processing of library collections more accurate, interesting and faster. Cataloguing and classification involves three major stages which are: physical description of a document which is sometimes called descriptive cataloguing, allocating subject headings to the document, and assigning classification numbers to the document.

The first stage in cataloguing is descriptive which is done by allocating access points to the document. This includes the description of the essential parts of the publication such as the person or body responsible for the work i.e. author, title, pagination, publisher, place of publication, edition and series note as well as year of publication. Several codes or rules have emerged using some parameters to denote a document in the catalogue. The most popular code which is used all over the world is the Anglo-American Cataloguing Rules 2nd edition (AACR2) (2005). The code describes rules for each of the activities involved in cataloguing (sequence, punctuation, indentation, capitalization, corporate body, choice of access points etc).

The second stage in cataloguing and classification is assigning subject headings to the document (i.e. the subject content treated in a book). To do this, one must first decide what the document is about (intellectual or subject content). The document must be examined carefully to get the required information from the title, sub-title, covers, jacket description, contents page, references and existing catalogue cards. Concepts which best describe the subject matter and which a user is most likely to search with should be identified. Then tools called Subject Headings and Schedules should be consulted to find suitable and appropriate uniform headings which use alphabetical, structured controlled language and cross-referencing of related terms. *The Library of Congress Subject Headings*, Schedules, Cutter Table and *Sears List of Subject Headings* have been the most influential and popular tools used by libraries in assigning subject headings and author numbers to a document.

The third stage is assigning classification numbers to a document which follows the process of allocating subject headings to a document. In *Library of Congress Subject Heading* (LCSH), a class mark is assigned to various subjects from where the librarian, who is classifying the books, will tentatively assign the particular number to the document and confirm the number from the Schedule. The classification numbers consist of notation mark (either from LC or DDC), class number and cutter number (i.e. number from author's surname) and year of publication.

The Bible as a Library

The Bible consists of sixty-six books, not one book as it appears at first glance. It is a series of books bound together between two covers. If we know what it means, the word 'Bible' tells us that this book is really a library of smaller books, it contains books of book. The word *Bible* comes from a Greek word, *biblia* which is a plural word that means "little books" or "booklets." As we discovered in our various studies of the Bible, these books recount the story of God's covenant with people whom we claim as our faith ancestors.

Since the Bible is a compilation of "little books", it is a library and not a single book as we think. As we classify library books into various subjects, so the Bible books need to be classified i.e. grouping of Bible books. Turn also to your own Bible - to the beginning where the Books in the Old Testament have been listed. Locate these various Old Testament books on the Bible Library shelves as indicated in Figure 1 of this chapter. The thirty-nine Old Testament books have been grouped into four subdivisions according to classifications over the centuries by biblical scholars: Book of Law (5), History (12), Poetry (5), and Prophecy (17). There are twenty-seven books that make up the New Testament. Although biblical scholars differ on the exact classification of books of both the Old and New Testaments, there are three subdivisions for the Books of the New Testament: historical and biographical (5), letters (21), and revelation (1). In Dan 9:2, the Bible speaks of itself as "Scriptures" which is also "The Book" while in Matt 3, 15, 21 and 42, it denoted it as "The Writings" and is equivalent to a specific collection of books or a library.

The Bible is a library by nature as well as by name in that it is an organized collection of books rather than a single work. Originally the Bible is a whole book, like the Old Testament was a collection of concrete separate books at a certain spot in space and time. These books themselves, in some instances (Psalms, Proverbs), were in turn made a unit by their arrangement and naming as a whole. At this point, where it was a collection of real Books, the Bible was still a library, although when copied as a whole it

became Books, which, like other similar collections, though in a derived sense could be called a library (Library of American Literature, 1990).

Title: Classification of Books of the Bible in a shelf

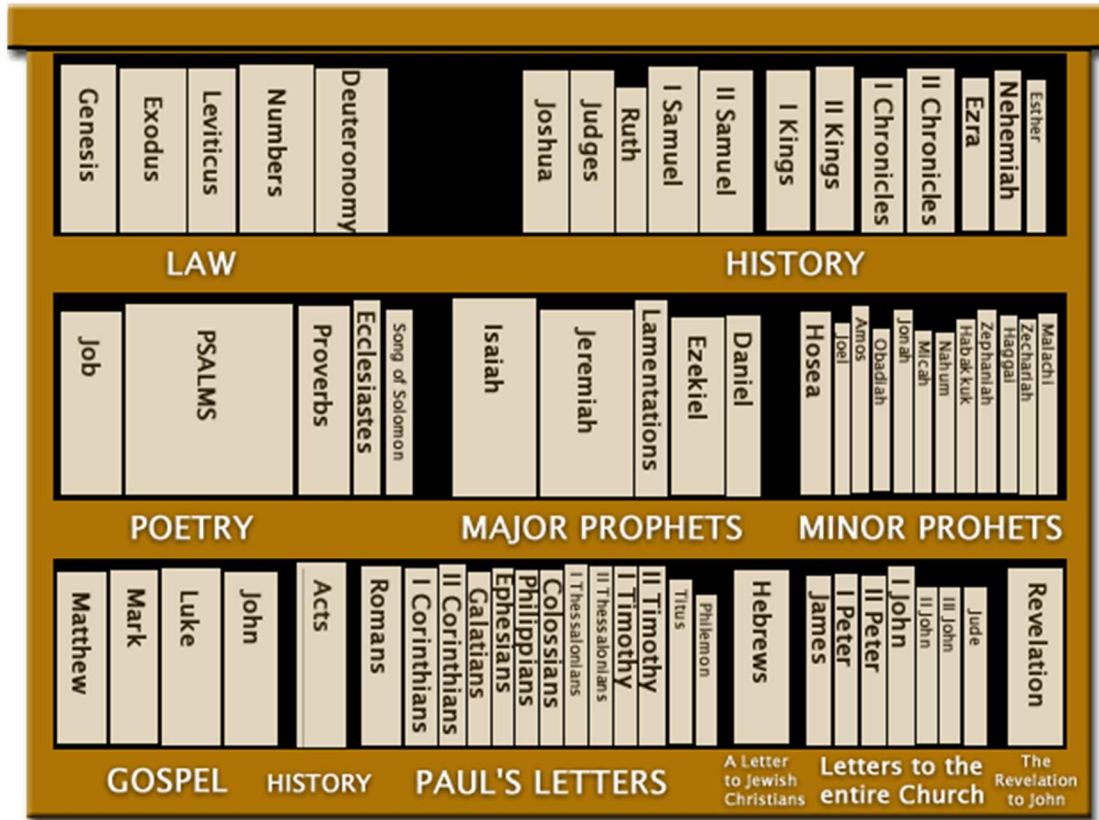


Figure 1: Classification of Books of the Bible

Source: www.somersworthfirstparish.org/library.htm

Figure 1 above looks like a shelf in the library, it can be inferred that if we are to arrange Bible on the shelf, it will not be put as a single book, but as many Books as classified by the Biblical scholars.

The Bible in the Library of Congress Classification System

These are some of the general classification ranges for materials relating to the Bible from the 200th edition of the Library of Congress Classification. All classifications most specifically about the versions of Bible begin with the letters BS.

Some modern English versions and translations start from BS135 - BS198; these include

King James, Authorized Version	(1611) BS185
New Revised Standard Version	(1990) BS191.5
New English Bible	BS192.A1
Jerusalem Bible	BS195.J4
New Jerusalem Bible	BS195.N375
Living Bible	BS195.L58
New American Standard Bible	BS195.N35
New International version	BS195.N37
Today's English Bible (Good News Bible)	BS195.T63

There is Bible library of congress for classifying Bible of different versions and also in the library, there are different classification systems being used to classify library materials into different subjects. The classification systems are hereby discussed.

LIBRARY CLASSIFICATION SCHEMES

The term 'Classification' is a derivation from the Latin word "Classis" which connotes 'Grouping' (Kumar, 2008). Classification is a procedure of grouping similar items and objects and is essential in formulating groups that is known as classifying which results in Classification. This process helps the user to arrange, organize and make a logical sense of articles which assists the user to locate them in an easy manner. Classification is the ability to distinguish objects through their similarities and dissimilarities which are distinct in their identities for human beings. A major objective of libraries is to ensure that optimum use is made of their collections by leading each user as directly as possible to the material he or she requires. As an aide to the achievement towards this objective, almost all libraries find it helpful and necessary to impose upon their books and other materials one or more forms of subject control. One such forms of subject control is classification. The classification of library materials involves placing together, in classes, the objects which contain common characteristics and to separate from them the objects that do not have same characteristics. Classification also forms the basis of an order in handling literature and its records. It reveals the strengths and weaknesses of library collections and it is therefore essential for a systematic, comprehensive and representative

book selection, through revision and withdrawal of unwanted stock. It also analyses the contents of books for readers through the medium of catalogue and is extremely helpful in the compilation of bibliographies. It facilitates book display and can also be used for recording books issued out to the readers returned by them, which helps in easy return of books to the shelves and to their right places (Sharma, 1978).

Library classification is related to the arrangement of documents in the library in a manner that the readers are served in the best possible way. Therefore, it requires a detailed scheme of classification in which knowledge is divided into a broader perspective, which is again subdivided into subjects or main classes. Each subject and its divisions, along with their specific aspects, are represented by a system of numbers called notation. It is the notation that helps in the arrangement of documents on the shelf.

According to Reitz (2004), a classification scheme is defined as “a list of classes arranged according to a set of pre-defined principles for the purpose of organizing items in a collection or entries in an index, bibliography or catalogue into groups based on their similarities and differences to facilitate access and retrieval”. Library classification schemes are tools that allow us to allocate a class mark – an artificial notation comprising alphanumeric characters and punctuation marks to every item based on its subject content so that the library staff can preserve all the related items together on the library’s shelves. They are the logical arrangements of subjects plus a system of symbols representing those subjects. Classification schemes aid a classifier to represent the subject content of every document by assigning appropriate notations. It also shows how to classify materials in the library.

There are various types of classification schemes used in libraries; they are UDC, DDC, LC, etc, but for the purpose of this paper, only DDC and LC will be looked at. They are divided into main classes and sub-classes as the books of the Bible are also divided into main and sub-divisions.

Library of Congress Classification Scheme (LCCS)

The library of congress classification, according to The Library of Congress (2014), is a classification system that was first developed in the late nineteenth centuries to organise and arrange the book collections of the Library of Congress. It is currently one of the most widely used library classification systems in the world. The system divides all knowledge into twenty one main classes, each identified by a single letter of the alphabet.

Listed here are the letters and titles of the main classes which are further divided into more specific sub-classes.

- A -- GENERAL WORKS
- B -- PHILOSOPHY. PSYCHOLOGY. RELIGION
- C -- AUXILIARY SCIENCES OF HISTORY
- D -- WORLD HISTORY AND HISTORY OF EUROPE, ASIA, AFRICA, AUSTRALIA, NEW ZEALAND, ETC.
- E -- HISTORY OF THE AMERICAS
- F -- HISTORY OF THE AMERICAS
- G -- GEOGRAPHY. ANTHROPOLOGY. RECREATION
- H -- SOCIAL SCIENCES
- J -- POLITICAL SCIENCE
- K -- LAW
- L -- EDUCATION
- M -- MUSIC AND BOOKS ON MUSIC
- N -- FINE ARTS
- P -- LANGUAGE AND LITERATURE
- Q -- SCIENCE
- R -- MEDICINE
- S -- AGRICULTURE
- T -- TECHNOLOGY
- U -- MILITARY SCIENCE
- V -- NAVAL SCIENCE
- Z -- BIBLIOGRAPHY. LIBRARY SCIENCE. INFORMATION RESOURCES (GENERAL)

(Source: <https://en.wikipedia.org/wiki/library-of-congress-classification>)

Dewey Decimal Classification Scheme (DDCS)

The list of Dewey Decimal classes is structured around ten main classes covering the entire world of knowledge; each main class is further structured into ten hierarchical divisions. As a system of library classification, the DDC is arranged by discipline not subject.

The list below presents the ten main classes.

1. Class 000-099 – Computer science, information & general works
2. Class 100-199 – Philosophy & psychology
3. Class 200-299 – Religion
4. Class 300-399 – Social sciences
5. Class 400-499 – Language

6. Class 500-599 – Science
7. Class 600-699 – Technology
8. Class 700-799 – Arts & recreation
9. Class 800-899 – Literature
10. Class 900-999 – History & geography

Source: <https://en.wikipedia.org/wiki/Dewey-Decimal-Classification>

DIVISION AND CLASSIFICATION OF BIBLE BOOKS

Divisions of the Bible: The Bible is divided into two major classes known as the Testaments, viz: The Old and the New Testaments.

In the Old Testament (OT), the New is CONCEALED while in the New Testament (NT), the Old is REVEALED (<https://biblewithann.wordpress.com/>). Out of the 66 books that make up the Bible, the Old Testament consists of 39 books while the New Testament consists of 27 books. (<https://biblewithann.wordpress.com/>)

Classification of Books of the Bible

Here is a simple classification of Bible Books.

THE OLD TESTAMENT (OT)

1. Books of Israel's Beginning: These are the Books of the **Law**, also known as The Pentateuch. They are the first five books of the Bible and of the Old Testament popularly referred to as the Books of Moses. They are:

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

2. Historical Books: These are the books containing a detailed **History** of Israel and they are the next twelve Old Testament books, they are:

1. Joshua
2. Judges
3. Ruth
4. 1 Samuel
5. 2 Samuel
6. 1 Kings
7. 2 Kings

8. 1 chronicles
9. 2 Chronicles
10. Ezra
11. Nehemiah
12. Esther

3. Poetry Books: These are also known as the Books of Everyday Wisdom or The Writings. They are the next five books of Old Testament (OT), namely:

1. Job
2. Psalms
3. Proverbs
4. Ecclesiastes
5. Songs of Solomon

4. Books of the Prophets: These are sub divided into two sets of prophets; five Major Prophets and 12 Minor Prophets, which end the Old Testament: they are:

(a) Major Prophet

1. Isaiah
2. Jeremiah
3. Lamentations
4. Ezekiel
5. Daniel

(b). Minor Prophet

1. Hosea
2. Joel
3. Amos
4. Obadiah
5. Jonah
6. Micah
7. Nahum
8. Habakkuk
9. Zephaniah
10. Haggai
11. Zachariah
12. Malachi

THE NEW TESTAMENT (NT)

The New Testament is divided into five sections.

1. The Gospels Consisting of four books, named after the writers who had been with Jesus, namely:

1. Matthew
2. Mark
3. Luke
4. John

2. History of the Christian churches also known as the Acts of the Holy Spirit in the book of New Testament, namely:

1. Acts of the Apostles

3. The Epistles: These are Letters which are divided into two, namely: Paul's Letters and a letter to Jewish Christians (General Epistle).

(a). Pauline Epistles: Letters written by Paul the Apostle to specified Churches, also known as Paul's letters; they are:

1. Romans
2. 1 Corinthians
3. 2 Corinthians
4. Galatians
5. Ephesians
6. Philippians
7. Colossians
8. 1 Thessalonians
9. 2 Thessalonians
10. 1 Timothy
11. 2 Timothy
12. Titus
13. Philemon

(b). **A letter to Jewish Christians:** One written to the Jewish Christians in general, believed to be written by the Apostle Paul, namely:

- (1) Hebrews

4. Letter to the entire church: These are seven Letters written to Christians generally, named after the writers. They are:

1. James
2. 1 Peter
3. 2 Peter
4. 1 John
5. 2 John
6. 3 John
7. Jude

(5). Revelation to John (Book of the End): This is the last book of the Bible, and of the New Testament, known as

1. The book of Revelations

CONCLUSION

The Holy Bible is indeed a complete book of life, it contains books of book, and therefore, the Bible can be regarded as a library that provides information for readers as libraries also provides information for users. There is nothing on this earth that cannot be seen in the Bible. God is the first classifier and cataloguer of all creatures and this is the principle that librarians are using in cataloguing and organizing different materials in the library. From this work, Bible is a clear document that was first classified by Christian scholars. The Bible was divided into Old and New Testaments. The book of Genesis opens the first classification of Heavens and Earth by saying that the earth was without forms and not in order. In the midst of darkness, God said 'Let there be light and there was light' this is another classification.

In this paper, we had seen how books of the Bible was classified and divided into various classes and how the books in the library were being classified using library classification schemes.

In the New Testament, the Bible is comprised of 27 books and was classified into three, Gospels, Letters and Revelation which is also sub-divided into several divisions. The New Testament is largely an account of the birth, ministry, life, death and resurrection of Jesus Christ. Sequel to Jesus' death is found in the Book of Acts with the formation of the Christian church and in the epistles which describe the outworking of faith in the communities that were founded by the apostles.

It can be concluded that the Bible is the genesis of cataloguing and classification which is being practiced in librarianship today and if we are to arrange the Books of the Bible on the shelf; it is going to make a complete library.

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CHAPTER 14

THE BIBLICAL PERSPECTIVE OF THE CHARACTER OF INFORMATION

By

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INTRODUCTION

The indescribable character of information has made it difficult to define. Information is used to describe multiple concepts with varying meaning regardless of the field of discipline. The character of information from a biblical angle is significant in that it helps an individual to make a correct business or personal decision. This paper x-rays the character of Information and showcases its biblical perspective. The paper discredits the assumptions of some scholars within the pivot of information science with the view that information is existentially dependent upon the physical characteristics of various objects, also discrediting the validity of the fact that, for a phenomenon to be called information it is dependent on an interpreter who converts that construct to meaning. The paper finally examines and lays claim to the fact that from a Christian biblical perspective, God is the source of all information, and that information has its origin in the word of God, and its character has a divine interpretation that is relevant to people today.

The character of information has been a thing of controversy especially in the contemporary world view of the concept. Information professionals have argued extensively on the exact meaning of information. Christian information professionals have also looked at the variations on the character of information and sum to conclude that the information conveyed in the word of God and the authenticity of the instrument or object for which the information is conveyed belongs to God as the Creator of all things. The Concept "Information" has been difficult to define by scholars as common as it is in this contemporary time amid information explosion, yet, there is no consensus on what exactly "information" is. Meyer (2006) in his book "Signature in the Cell" affirms that information has no consensus definition. The character of information, regardless of the domain, has made it difficult to define, especially when used to describe multiple ideas; but the Bible provides a system of support to some of the characteristics of information, situated in some biblical stories even as it applies in our daily lives. The

characteristics of information are as follows: valid, reliable, timely, fit-for-purpose, accessible, cost-effective, sufficiently accurate, relevant, having the right level of detail, from a source in which the user has confidence, understandable by the user. Some of these characteristics of information with their biblical perspective are hereby discussed.

INFORMATION TIMELINESS AND THE BIBLE

Timeliness of information means having things ready quickly. Information must be received on time for the purpose for which it is required. Information received too late will be obliterated or irrelevant. Every decision making process in an organization depends on the timing of the information. Organizations in the financial sector or medical institutions require timely information to solve immediate problems and getting that information later might be too late to be of use. Timeliness of Information as one of the characteristics of information is very important and key to the decision making process of any institution.

There are historical, present, and future classifications of the timeliness of information. The historical angle to information deals with the information on past events which is used for decision making. Present information is dealing with information derived from current activities of an organization. It is used to make decision on daily organizational or individual activities. Simply put, it is information that is used on daily basis. While future information is used to predict coming events derived from activities on the past or current activities of an organization.

The Bible, on the other hand, lays solid emphasis on the importance of the use of time in our daily activities either as a corporate entity or in an individual level as it patterns to our activity here on earth and our spirituality. The English standard version of the holy Bible (ESV) in Ephesians 5:15-17, says “Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is”. David also confirmed the importance of time by stating thus: “Teach us to number our days that we may get a heart of wisdom” (Psalm 90:12 ESV). Paul concludes this discus of the biblical importance of time in his letter to the Colossians. He says, “Walk in wisdom toward outsiders, making the best use of the time” (Colossians 4:5 ESV). Therefore time factor is important; be it in an organizational or in an individual level. Making a correct decision in any situation or phenomenon requires appropriate application of time. Therefore, timely information is information that is available as and when needed. So the

time character of information must be factored in when critical decision is to be made either in personal or in an organizational level.

RELIABILITY OF INFORMATION AND THE BIBLE

Reliability of information deals with the truth of information or the objectivity with which it is presented. A reliable information is that information which is correct and can be used for the purpose for which it is needed (computernote.com, 2016). An example is that an individual can trust such information supplied to him or her by a governing body. For information to be used for decision making purposes it must be reliable and objective enough to solve that problem for which it is intended to solve. An individual or organization can only use information confidently if its reliability is ascertained and verified. Using the library as an example, for one to consult and study he must be confident that the materials the library has purchased are reliable and objective enough for a decision to be made with them. The bibliographic details of the materials are clearly written for verification and authentication and the user can refer and cite the authority from which his information is derived. Furthermore, taking a quick look at the information provided on the Internet on daily basis where anybody can write unedited and unverified content and publish it on the web, if the authority of the person who has authored such a content or the organization backing such a research is not determined then it is difficult to ascertain if the information is reliable.

The Bible speaks of the reliability of information in Numbers 13:1-3. The story of the spies sent to survey Canaan by Moses speaks volume on the reliability of information. Moses sent them to spy out the land of Canaan, he said to them, “Go up this way into the South, and go up to the mountains, and see what the land is like: whether the people who dwell in it are strong or weak, whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds; whether the land is rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land”.

The spies returned from spying out the land after forty days and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh. Numbers 13:33 says “they brought up an evil report of the land which they had searched unto the children of Israel, saying, the land through which we have gone to search is a land that eateth up the inhabitants thereof; and all the people that we saw are men of great stature”. Even when Caleb quieted the people before Moses, and said, “Let us go up at once and take possession, for we are well able to overcome it”, the

spies who presented that bad report insisted that they were like grasshoppers in their own eyes. That unreliable report caused trouble and devastation in the camp of the children of Israel which made God very angry. This shows how bad unreliable information can be.

Information must be checked for its reliability to be used for decision making or be acted upon. In Psalm 1:1-6 David says, “Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous”. Also in John 19:35 (English Standard Version), “He who saw it has borne witness his testimony is true, and he knows that he is telling the truth that you also may believe”. In other words, David and John in the above quoted passages are saying giving unreliable information is a mischief and sinful. Any recorded content should be true and reliable so that people can believe it. Matthew confirms it by saying, “Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil” (Matthew 5:37). A look into the biblical account of the story of Ananias and Sapphira in Acts of the Apostles chapter 5 verse 3 lays credence on the importance of providing reliable information, no matter the circumstance. Peter asked, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?” Ananias and his wife Sapphira provided wrong information by selling a land and keeping part of the proceed which eventually led to their death. Reliable information is that information which an individual can adjudge to be correct. Therefore such information will be from a valid and trusted source (accalecture.blogspot.com, 2016).

RELEVANCE/APPROPRIATENESS OF INFORMATION AND THE BIBLE

Relevant information is powerful because it is directly related to an individual or an organization’s business need. Information should be relevant to the purpose for which it is required. It should be very suitable to solve a problem. The relevance of information varies, in the sense that what is relevant to one lecturer may not be relevant to another lecturer. When information becomes irrelevant to solve the task at hand the user becomes frustrated. The information gotten would not be relevant to the purpose. There are instances where the holy Bible speaks on the relevance of information and frowns at providing irrelevant information filled with lies. In Romans 1:25, Paul says we should be

careful of those who change the truth and converts it into lies because they exchange the truth about God for a lie and worship and serve the creature rather than the Creator, who is blessed forever.

The Bible provides relevant information about the end time on which individuals can base their decision on their state of preparedness. In Matthew 24:6 – 38, Jesus provided what we will call one of the most relevant information about the end of the earth and the coming of our Lord Jesus. Matthew says “and ye shall hear of wars and rumours of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet”. In 2 Timothy 3:1-5, “this know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away”. With this an individual can make a valid decision about his or her life in preparation for Christ’s second coming. Finally, Joseph in Egypt provided relevant information that was instrumental to the decision taken by Potiphar before the famine that was to sweep the land of Egypt. Information is said to be relevant if it answers what, why, where, when, who and why questions. It should be communicated to the right person, someone who has some control over decisions expected to come out from obtaining the information.

DETAILED INFORMATION AND THE BIBLE

Information should be in a form that is short enough to allow for its examination and use. Financial data are mostly presented in the form of figures, using a chart or graph. The Bible in Exodus presents biblical truth in a tablet of stone. The Ten Commandment handed to Moses at Mount Sinai was a detailed account written on a tablet of stone. Also the law written by Moses in Leviticus 11 was written in a tablet of stone telling the children of Israel how to conduct themselves, what to eat, and what not to eat. The Ten Commandments as earlier mentioned is a concise commandment of God.

Exodus 20:2-17 (ESV) “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who

hate me, but showing steadfast love to thousands of those who love me and keep my commandments. Thou shalt not take the name of the lord in vain; for the lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day to keep it holy. Six days shall thou labour and do all their work. But the seventh day is the Sabbath of the lord thy God; In it you shall not do any work, thou nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gate; for in six days the lord made the heaven and the earth, the sea and all that is within them: wherefore the lord blessed the Sabbath day and hallowed it". This detailed information written on a tablet of stone was used to make quality decisions by Moses on the wellbeing of the children of Israel.



Source: Copiosa.org. (2017)

OTHER BIBLICAL CONTEXT ON THE CHARACTER OF INFORMATION AND INFORMATION OBJECT

Cornelius Van Til (2008) states that God, not man, is the final "interpreter" of all things. Christians' view on the concept and character of information is defined by God's nature and plan. God determines what is possible and impossible. From a Christian point of view, information is adjudged not according to man, but God. Information exists

regardless of the knowledge or even the very existence of the knower. In the context of information object, the character of information is seen as that which is made manifest as a result of the presence of an interpreter. Meaning that an information object ceases to contain or carry information without an interpreter of that information. From a biblical stand point, the assumption is fallacy. If nobody in the world knows how to read an Igbo language dictionary, that dictionary would still contain information. Information in a Christian biblical perspective must transcend time, location, cultural context and conventional human interpretation.

Proverbs 8:23-30 says:

I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, before he had made the earth with its fields, or the first of the dust of the world. When he established the heavens, I was there; when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always.

From the forgoing, God is the original source and interpreter of all information regardless of the object and the character of such information. All wisdom, knowledge, whether in IRM, Management or Science, comes from God. We have nothing that is ours, all we have we have received from God (I Chronicles 29:14, Acts 17:25 and 1 Corinthians 4:7) where we live, the air we breathe, the food we eat belongs to God therefore we live because He wants us to live. Our faith as Christians must be focused on God as the omniscient and the omnipresent in whom all knowledge and power belongs. Christians must believe in the two levels of knowledge, the level of God's knowledge, which is absolutely comprehensive and self-contained, and the level of man's knowledge, which is not comprehensive but is derivative and interpretive (Jamin, 2014).

Bahnsen (2014) says, the Christian God is totally self-sufficient, and in Him there is unequal ultimacy of unity and diversity. Everything outside of Him derives its existence, character, meaning, and purpose in light of Him and His sovereign counsel. In the same vein the psalmist says, "The heavens declare the glory of God and the firmament sheweth his handiwork" (Psalm 1:1). Also Roman 1:1 says, "Paul, a servant of Jesus Christ, separated unto the gospel of God" reaffirming the supremacy of God. Paul affirmed that the knowledge of the gospel of Jesus Christ that he has is not his but

Christ's. Therefore, God is the one who brings ultimate meaning out of what typically appears (to human subjects) to be meaningless events. Because information is not dependent upon a human interpreter and rather a divine interpreter who knows all things, regardless of how the character of information is viewed. Our line of thought should be channelled to the originator of all created things - God. With reference to the Bible as the authenticity of the written word of God, if one does not make human information wholly dependent upon the original consequent revelation of God to man, then man will have to seek information within himself as the final reference point which is the ideology and the principle depicted by most scholars on the character of information and information objects. Finally, information will be meaningless without God as the final reference point. As the Scriptures say, "the fear of the Lord is the beginning of knowledge" (Proverbs 1:7), and "the fear of the Lord is the beginning of wisdom" (Proverbs 9:10)

CONCLUSION

Information has been defined by many scholars from different perspectives, with different meanings, having divers' characteristics and imbibing assumptions attributed to the Character of information and information object. These assumptions are based on individual's knowledge capacities and understanding of the meaning of the construct by limiting the full meaning of information and forgetting to acknowledge that information has a divine origin. Also, the characteristics of information have a biblical perspective as not every construct should be looked at from a universal world view but from a biblical Christian perspective. For information to be information it must be traced to the originator. From the biblical angle, information remains information regardless of the unavailability or limitation of the human interpreter as a mortal being. Information is meaning and purpose projected into creation having a physical carrier, the omniscient Creator of the universe who has decided to reveal purpose, order, and direction in His creation. Information from God, indeed, is wisdom and knowledge with a physical means of transportation, reproduction, and duplication. All information, whether original or reproduced, is ruled by God (Acts 17:28). Only in His light "do we see light" (Ps 36:9).

When using information for business purposes, storing information and disseminating information, it is of vital importance that an individual understands the character of that information so as to make correct business decision. Knowing what the characteristics of good information are is an essential skill to make the correct business decisions.

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CHAPTER 15

RECORDS: A WAY TO PRESERVE BIBLICAL PROPHCIES OF THE PAST, PRESENT AND FUTURE KINGDOMS

By

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INTRODUCTION

Records creation and its management are old phenomenon and are vital to all human societies. It is one activity that requires constant and consistent planning, organising, controlling and maintenance for posterity. Records management is the field of management responsible for the efficient and systematic control of the creation, receipt, maintenance, use and disposition of records including processing for capturing and maintaining evidence of information about activities (ISO 9000, 1994). Records management goes beyond just the documentation of the activities of individuals; it serves as a life saver in various forms (Toyosi, 2016). In essence, poor or improper handling and preservation of records at any stage may bring lost and doom, this is because the management of records covers its entire life circles - from creation to disposition - and ensures the proper handling of records created or received.

Records are created in the cause of human activities which show proof of incidents, transactions, events and/or pronouncements, hence, the lost of it can be catastrophic because it indicates validation of evidence and makes references easy. Atulomah (2011) postulates that the records of an organisation constitutes her corporate memory which supplements human memory and serves as guide for effective planning and decision making. Records create room for accountability and enhance easy coordination of past and present activities. It forms the bedrock of interrelated and interdependent human interactions with one another, with the environment, and with nature. It provides information needed for decision making, effective administration and rationale for achieving set goals.

The Dictionary for Library and Information Science by Reitz (2004) stated that record is an account of something, put down in writing, usually as a means of

documenting facts for legal or historical purposes. He maintained that this definition overlap with records as facts and stand for an account of "something". The documenting facts may be historical account of a person, group, events, or people at any given period. In this paper, records is defined as documented information about people, activities or events that are created or received and preserved as evidences and facts for references. Biblical records offer highly consistent dates and accounts that can be utilized to rectify many of the ambiguities of histories of ancient kingdoms. In other words, biblical historical records and the concept of Information Resources Management significantly complement each other as a source for gathering, storing, preserving, organising and disseminating information to the users.

The Bible was written over a period of some 1,600 years by different inspired authors in different locations at different times and in different languages (www.jw.org). The source of information to the authors includes, according to Ringer (2007), autographs, manuscripts, translations, as well as witness accounts. The information were written with various writing materials available at the period including stone, clay table, papyrus, animal skin (leather), copper scroll, potsherds (ostraca), silver amulets, parchment and pictorial writing. These materials with their information provide a source to Biblical history and prophecy that are linked to then seven world powers: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and Anglo-America. It is therefore the intent of this paper to ascertain the role records played in the preservation of biblical prophecies of the past, present and future kingdoms recorded sequentially in the Bible.

BIBLICAL RECORDS IN RELATION TO INFORMATION RESOURCES MANAGEMENT

Information Resources Management (IRM) is a field of knowledge that studies, gathers, stores, organises, preserves and disseminates information and makes it available to users in different fields of life. On the other hand, biblical records are assemblage of information about creation, law, philosophy, events, people, group, and spirituality made available to users. Biblical record gives accounts of world great empires and characters from Bible days and evidence of the rise and fall of the empires. The biblical prophetic records provide information about the pasts, the current world power as well as the one that is to come afterward. In light of this, biblical records management is seen as a systematic management practices that are consistently harmonised to provide information, fact and references especially as it pertains to the biblical prophecies and kingdoms. In addition, it is a systematic control, management and preservation of

biblical records, that has stood the test of time in order to meet the needs, statutes and peoples' expectation.

Colossian 2:3 states that the treasure of wisdom and knowledge are hidden in the Godhead. Out of God is created beings, man possesses the unique ability to search for knowledge and the need to preserve same led to the discovery of hieroglyphic, slabs, papyrus, velum, parchment, rag paper, chemical paper, books, electronic books, digital information, and storage devices. In order to create and preserve information records for permanence, oral forms were transmitted to written readable format (Kalejaye, 2016). At every stage in human development, man has strove to preserve his records through creativity for posterity and each era preserves its records with available techniques. As a way of overcoming hazard the material creation and preservation may impose. Records preservation makes retrieval and reference easy and simple. The Bible, as a Divine inspiration with infallible teaching and doctrine, deserve to be preserved in order to retain the original content.

METHODS OF PRESERVING BIBLICAL RECORDS

Various methods have been used to preserve biblical records through generations and these include:

- ***Oral tradition and mnemonic device:*** The ancient tradition of records preservation entails transmitting information from generation to generation through songs, dance, and story-telling by the custodians.
- ***Scrolls in the Temple:*** Certain part of the temple was dedicated for keeping important documents especially the pronouncement of the prophets, priests, kings and events that have happened. For instance, Alexander the Great in his quest for conquest came to Jerusalem and the Jews took him and showed him the scroll (records) of prophecy that named his empire kept in the temple and it so pleased him that he spared Jerusalem from destruction (Berg, 1998).
- ***Preservation by Book:*** While the ancient inscriptions were made on parchment, papyrus, tortoise shell, tree-bark, cone, clay and stones, empires developed various writing and preservation materials used. The invention of printing press in the 15th century by Guttenberg, a German scientist, further provided most reliable and enduring avenue for preservation and easy reference of biblical records. Machines were used to print the Bible in large quantity thereby enhancing preservation of the Word.

- **Digital preservation by electronics devices:** Recently most materials are ‘born digital’ while others are formatted from analogue to digital. In essence, the rise of ICT has brought means where electronics devices are now used to preserve information including the biblical records (Kalejaye, 2016).

THE ROLES OF BIBLICAL RECORDS IN RELATION TO PROPHECIES

Records play significant roles in the prophetic message communicated to the people by God through the prophets, namely:

1. **References:** The use of biblical information in order to ascertain message; it points towards referring to biblical records and provides a platform for learning and establishing the facts. For instance, all prophecies can be found in different books of the prophets in the Bible. Example Isaiah 44:28. ‘That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid’
2. **Dissemination of Information:** The prophetic records in the Bible provide an opportunity where Devine message/information are propagated to all and sundry. Mathew 28: 7 ‘and go quickly, and tell his disciples that he is risen’, the angel instructed Mary Magdalene to disseminate the news about Christ’s resurrection.
3. **Retrieval:** The Bible provides a way to recover and/or pick up information from the source about Devine purpose and message to the people. Record keeping made it possible for Nehemiah to order the priests to retrieve the scroll containing the law from the ‘shelve’ and read to the people.
4. **Preservation/Custodian:** Preservation brings longevity and makes future references possible; hence, the biblical records are seen as a guardian to all the prophecies communicated by God through the prophets to the people. For example, Joshua 1:8 ‘this book of law shall not depart out of thy mouth; thou shall meditate day and night, that thou mayest observe to do according to all that is written therein; for then thou shall make thy way prosperous, and then thou shalt have good success’.
5. **Safeguard Vital Information:** All the information contained in the Bible is fundamental and important to all generations, therefore the biblical records act as a protection to information. The Book of Exodus chapter 20 provides the vital information concerning the law given God through Moses.

6. **Warning:** The blessings and calamities to come are foretold in the Bible by the prophets, in effect, ways of averting calamities and attracting Divine blessings are spelt out. Example Deuteronomy 25: 15 “You must have accurate and honest weights and measures, so that you may live long in the land the God is giving you”.
7. **Decision Making:** The biblical records give room for decision making by way of providing the necessary information that will act as a guide both to kings and the commoners. For instance, Jonah 3:2 “Arise go unto Nineveh, that great city, and preach unto it the preaching that I bade thee”. Jonah went to Nineveh with a warning from God; they got the message, took a decision to repent and averted the fury of God.

PROPHECY AND RECORDS PRESERVATION

Prophecy is not limited to time and culture, it has been a common practice from the ancient time. It has been seen as a medium through which spirits and Divine power communicate with people at any given time. In essence, it involves the practice in which messages are purportedly communicated to the people by God through the prophet in a way of revelation and interpretation of events to come. According to *English dictionary* (2000), a prophecy is a prediction especially one made by prophet under Divine inspiration. It is also an inspired utterance of a prophet, viewed as a revelation of Divine will and such inspired message or prediction can be transmitted by writing or orally (records keeping) to the people.

Prophecies are carried by the prophets/prophetesses who are individuals who received a call from God to be God’s spokesperson. They are often connected with events that are to occur. They interpret ambiguous, unclear and uncertain situations and occurrences. They warn as well as bless people. In essence, prophetic messages are recorded and preserved at any point in time by the society with available writing materials, and this will make for future references. The Bible provides a well detailed, sound and articulate record of the Divine prophecies of the earthly kingdoms. Among the prophets recorded in the Bible, some of whom are noted for revealing about empires/kingdoms include Samuel, Nahum, Jonah, Isaiah, Zephaniah, Jeremiah, Daniel, Ezra, Nehemiah, Ezekiel, and Zachariah. While some prophets were born into the house of the prophets some are chosen directly by God to deliver specific message such as prophet Amos, who was told to ‘go prophecy to my people’ (Amos 7:15). In addition, the

biblical prophetic records represent the sum of the past, present and the future revelation of God's messages to the people. Also, the prophecies are set down in writing in permanent form for later references.

SOME BIBLICAL PROPHETIC RECORDS AND THE KINGDOM

The Bible record gives account of powerful empires and kings that dominated the world at certain periods of world history. The dominant empires are:

Egypt

The ancient Egypt invented a type of paper called papyrus which was made from river plant of the same name Papyrus. The Egyptians used this material in writing, documentation and preservation of deeds, words and activities in the empire. In the light of this, Archaeologists and Egyptologists have shown recorded evidence, facts and references made from the Pharaoh's court where these documented information are preserved. Egypt, the first recorded world power in the Bible history was very renowned for its pyramids and the Nile River used for irrigation in agriculture which still stands till date. Egyptians were famous in agriculture, warfare, architecture, commerce, arts, preservative technology, and road construction (Mark, 2011)

Anderson (2007) maintained that the Egyptian evidence consists of numerous inscriptions, texts, papyrus documents, and artefact. Hence, the Bible provides account of Egypt as an Empire with well established socio-political, cultural, economic, religious and government structure. Abraham travelled to Egypt to escape a severe famine in the land of Canaan (Genesis 12:10). Abraham's visit did not go unnoticed as Pharaoh's officials reported to their king that Abraham's wife, Sarah, was extremely beautiful. In Gen.39:1 the Bible recorded how Joseph was sold as a slave to the Medianite, who resold him to the Egyptian noble - Potiphar. After series of trials, temptations and dream interpretations he rose to become Pharaoh's lieutenant while in Egypt. "He (Pharaoh) had him ride in the second chariot which he had; and they cried out before him, 'Bow the knee': and he made him ruler over all the land of Egypt." However it was under the shadow of Egypt that the nation of Israel was formed (Gen 46:1-7).

The Israelites grew in population and numbers and enjoyed the riches of Egypt until a Pharaoh who did not know Joseph arose and subjected the Israelites into slavery (Exodus 1:8-14) and (Exodus 1:14; 5:6-18). The Bible record also shows that Moses, the leader of the Israelites who led them out of Egypt, was born, nurtured and educated in Egypt's royal court (Exodus 2:1-15). During Israelite migration, according to the Bible, Pharaoh pursued the fleeing Israelites with his army as they miraculously crossed the Red

Sea. But what happened to the mighty Egyptian army? Anderson (2007) maintained that the Egyptian army ended up at the bottom of the Red Sea (Exodus 14:28). It is no coincidence that the mummy of Neferhotep I has never been found. As a result, the Amalek (Hyksos) attacked and defeated Egypt with no resistance fulfilling biblical prophecy of Numbers 24:20, 'Amalek was the first of the nations, and why an Egyptian would be 'servant to an Amalekite' (1 Samuel 30:13). According to Berg (1998), Egypt, the first great world Empire came to the end of its glory about 1500 B.C.

Assyria

The ancient Assyrians used Cuneiform script usually written on a tablet and Nimrud as a system of writing was developed between 3500-3000 BCE by ancient Sumerians of Mesopotamia who formed the great Assyrian empire (ancient.eu.com). The materials could be written on variety of media beside clay. With it, Assyrians were able to document and preserve the events and deeds of the empire. The writing materials were used to document and preserve records that have lasted for years. The kingdom of Assyria became an imperial power and the most powerful state in the region at one time. The kingdom flourished in strength and wealth and became the greatest empire the world had yet seen. The kingdom produced powerful kings after king and subjected many kingdoms including Egypt under its influence.

The Bible recorded in Jonah 1:1, 2 "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me." Perhaps it might be due to the act of cruelty and malice that made Prophet Jonah to decline going to Nineveh. Afterwards, and miraculously he went and preached in the city and they repented temporarily. The brief repentance brings the Bible prophecy foretold over hundreds of years earlier about the fall of Assyria to fulfilment. Isaiah 10:12b foretold, 'I will punish the fruit of the stout heart of the king of Assyria and the glory of his high look'. Also, God's prophet Nahum foretold that Nineveh would be plundered, its gates would be opened to its enemies, and its guards would flee (Nahum 2:8, 9; 3:7, 13, 17, 19).

The Bible prophet Zephaniah wrote that the city would become "a desolate waste." (Zephaniah 2:13-15). "And it shall come to pass that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste, who will bemoan her? Whence shall I seek comforters for thee? Ethiopia and Egypt were her strength, and it was infinite... Thy shepherds slumber, O King of Assyria: Thy people is scattered upon the mountains, and no man gathereth them" (Nahum 3:7, 18). Nineveh was totally destroyed and the Assyrian Empire fell to the Babylonians. The City was laid to waste and its inhabitants scattered and it never rose again and soon disappeared completely.

Babylon

At the peak of its reign, Babylonian king invaded Jerusalem and took captives of royals, nobles, and artisans to Babylon and destroyed the temple. This record concurred with the prophecy of Jeremiah, "Why will ye die, O Jerusalem!" Judah was going to fall to the Babylonians for her sins, but Jeremiah went everywhere telling the people that God would temper the judgment and not make it so severe if they would follow His instructions. The prophecy foretold that the Israelites would have to endure this bitter treatment for 70 years because of their ungodly and wicked deeds (Jeremiah 25:11; 29:10). Then God would deliver them and let them return to their homeland. Prophet Daniel emerged during this period in exile. He was able to reveal and interpret the king's evolving dream in Daniel Chapter 2 which Mark (1998) described as probably the briefest most concise overall picture of the history and future of the world in the entire Bible. This prophetic dream describes five of the great empires of man from ancient Babylon to the final world empire. The dream does not include the first two world governments (Egypt and Assyria), because they had already passed on at the time of this dream. Ninevah had been destroyed some twenty years before.

Some 200 years earlier, 732 B.C.E., Prophet Isaiah prophesied the fall of the mighty Babylonian Empire; He wrote: "Babylon, the decoration of kingdoms, the beauty of the Chaldees Excellency, must become as when God overthrew Sodom and Gomorrah. She will never be inhabited, nor will she reside for generation after generation." (Isaiah 13:19, 20). Also, Jeremiah added to the prophecy, "And Babylon shall become heaps, a dwelling place for dragons, astonishment, and a hissing, without inhabitant. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. ... The nations shall not flow together any more unto him: yea, the wall of Babylon shall fall." (Jeremiah 51:39, 44).

Daniel 5:26-29 marked the fulfilment of the prophecy. The night that Babylon fell, the ruler, Belshazzar, was having a great feast when a finger wrote on the wall, "Mene, Mene, Tekel, Upharsin". The king called Daniel to interpret the message: "This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Thus concurred with Prophet Isaiah 'Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him, and I will lose the lions of kings, to open before him the two leaved gate; and the gate will not be shut' (Isaiah 45:1). Indeed, Cyrus diverted the Euphrates River, his armies entered the city through open gates along the river, encountered little resistance and in one night marked the end of mighty Babylon.

Medo-Persia

The dual empire is characterized by visions, prophecies and its fulfilment. Firstly, Prophet Daniel interpreted strange hand writing on the wall and specifically mentioned the Medo and Persia as the next power. Secondly, in fulfilment of the prophecy about the return of the exiled in the Book of Jeremiah, Chapter 25:11, that Israel would be in bondage as the slaves of Babylon for 70 years. The books of Ezra, Nehemiah and Esther tell the history of how the Jews returned from Babylon to rebuild the temple at Jerusalem, and restore their home land, but most specifically Prophet Isaiah mentioned king Cyrus by name over 200 years before his birth. Isaiah 44:28, 'That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shall be built; and to the temple, Thy foundation shall be laid'. Between 586 B.C. (the fall of Jerusalem) to 516 B.C. when Cyrus issued his proclamation to free the Jews was exactly 70 years, this is exactly the length of time that the Lord prophesied (www.jw.org).

Greece

The kingdom of Greece was foretold years before it came to be. 'And I saw in a vision before the river a ram which had two horns one was higher than the other, and the higher came up last. I saw the ram pushing westward and northward, and southward and he goat came from the west and the he goat smote the ram and break his two horns and there was no power on the ram to stand before him, but he cast him down to the ground and stamped upon, and there was none to deliver the ram out of his hand" (Daniel 8:2-8)."The ram which thou sawest having two horns are the kings of Media and Persia." (Daniel 8:19-20). Daniel in the year 539 B.C. predicted that there would be war between two world empires, and prophesied its outcome — (a Greek victory!). It was precisely fulfilled just as he predicted over 200 years later in 333 B.C. This remarkable vision of Daniel 8 begins with this prophecy regarding the conflict between Medo-Persia and Alexander the Great. The Persians assembled the highest record of military personnel in history numbering 5 million soldiers against 500,000 soldiers of the Greece, despite that, Alexander the Great (Greece) overthrew and conquered the dual kingdom of Medo-Persia.

Ezekiel and Zechariah foretold the destruction of the city of Tyre (Ezekiel 26:3-5, 12; 27:32-36; Zechariah 9:3). Ezekiel wrote that her stones and dust would be placed "in the very midst of the water'. In the end, Alexander's troops, during their siege of Tyre scraped up the ruins of the earlier mainland city of Tyre and cast the debris into the sea to build a causeway to the island city of Tyre. Alexander the Great died at the young age of only 33 years and his empire disintegrated and shared by his four lieutenants thereby fulfilling the vision of Daniel 7 about the winged leopard.

Roman

The vision cum prophecy about Rome and yet another empire came to John during his imprisonment in the island of Patmos “There are seven kings, five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while” (Revelation 17:10). The one that is then; was the Roman Empire. Christ also foretold about the calamity that will befall Jerusalem as a result of revolt of the Jew against Roman imperialism, Jesus warned about the catastrophe that will befall Jerusalem in Luke 19:41-44. In 70 AD, Roman regiment numbering 60,000 soldiers struck and fulfilled the prophecy and destroyed the temple, took captives and they left no stone upon a stone, those that escaped were Christians that followed the prophecy of Christ. The Roman is significant in the Bible records in the sense that it witnessed the birth, ministry and death of Christ, through which Christianity came to be.

Next Kingdom or Future Kingdom

There has not been a dominant world empire since ‘Rome Empire’. Rome fell and was broken up into a lot of little nations and countries, some strong and some weak, some partly broken, some dictatorships and some democracies depicting the iron and clay mingled together as Daniel the Prophet revealed in Daniel 2, way back in 538 B.C. Prophet Daniel and The Book of Revelation also prophesy about the seventh world power, or world kingdom, a world dictatorship, a world Empire, yet to fulfil prophecy (Rev.17.10). Thereafter, a kingdom that will be established by God, a kingdom that will not end (eternity), devoid of evil, dictatorship, nepotism, where Christ will rule shall come.

CONCLUSION

The role of records keeping from Bible days to the present cannot be over emphasised. Various methods and materials were used in different ways and at every period of history to create, organise and preserve information. At different era in the Bible, there were prophecies in form of messages, information, warning, foretelling, prediction and divination about events, people and expected kingdoms. The field of records management as well as Information Resources Management entail the harnessing and preservation and dissemination of information/records for references and confirmation purposes. Hence the biblical records of prophecies and the accomplishing different world Kingdoms have been preserved and made known to the people due to reliable records keeping of the Bible. The Bible is the most accurate record keeping book the world has ever produced and seen.

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CHAPTER 16

INNOVATION FROM A BIBLICAL PERSPECTIVE AND ITS IMPORTANCE TO LIBRARIES

By

Basahuwa, Comfort Baliyat

INTRODUCTION

Innovation is the creation of a specific product, service or idea with the purpose of obtaining value through its commercialization by satisfying the customers. Beyond the struggle for relevance, engaging in the act of innovation allows libraries to experience unique patronage of users. Innovation however has a unique biblical perspective in its source and creativity. This chapter examines innovation from the biblical perspective and its significance in various library services.

The creation process as recorded in Gen.1:1-4 “in the beginning God created the heaven and the earth... And there was evening and there was morning, the first day” can be regarded as first innovation to have ever taken place. Creation is thus the moment of ‘givenness’, which provides a “commonly held system” upon which human innovation is founded and dependent. Innovation is an important aspect of human endeavour and the library has benefitted immensely from the concept. For example, there has been an ongoing evolution from acquiring books, journals and serials in print to providing access electronically, thus moving towards virtual library and changing the scope of the library. Few organizations can remain static in this information age which is characterized by rapid change in social, economic and political influences as a result of innovation. Innovation has brought fast change to information environment where media and ICTs are spreading innovation in developed and developing countries alike, spurring new business models and unleashing new opportunities. Libraries have to anticipate and adapt the change to preserve their central role in providing access to information and knowledge. Libraries have opportunity to seize the information society revolution to strengthen their role in society and be recognized as agents for development and

inclusion in developing and developed countries alike through innovation. As testified by Carr (2009) “Innovation and transformation are important concepts in today’s libraries especially in light of libraries ongoing transition from acquiring serials in print to providing access electronically, thus moving towards the virtual library”. In order for libraries to remain relevant to their users, they must follow the fundamental rule of business, that is to supply what is demanded by their users i.e. adequate and relevant information resources and services, all have to shift from book-centric to user-centric. The objectives of this chapter are to examine innovation, the different types and the drivers of innovation, importance of innovation in libraries and trace the Biblical perspective of innovation.

INNOVATION, BIBLE AND THE LIBRARY

Various definitions of innovation have been provided. Innovation has been defined as “the introduction into the organization of a new product, a new service, a new technology, or a new administrative practice, or a significant improvement to an existing product, services, technology, or administrative practice” (Daft, 1978). *The Oxford English Dictionary* (2014) defines innovation as “introducing new things”. *Merriam Webster’s learner Dictionary* (2015) defines innovation as “a new idea, device or method or the act or process of introducing new ideas, device or method”. It is obvious that innovation is something new and it is everyday language used in this broad meaning. Grudin (1990: 15) notes that “the generation of ideas involves factors that are not exclusively cerebral, factors that include the physiology, the emotions and the outer world. We do not create, nor even learn by conscious concentration alone...original thought is the product not of the brain, but of the full self”. Gary (1990) argued that faith would accordingly be included in that self. Innovation may serve as a means of redeeming mankind. Experience of Christians and the scripture reveals God uses innovation for humans to know more of him, to communicate with Him and to ultimately accomplish His earthly will for mankind. It is worthy of note that while man can make things different or better, it is only God who makes something entirely new. Only God can make something out of nothing, hence He is the only one who deserves the title of Creator. God’s creative power can be seen in His power of Salvation.

All innovation begins and ends with the needs of end-users. Librarians have clients with a special relationship of deep concern ordained by God and specifically outlined in the Bible as, “A new commandment will I give to you, that you love one another” (John 13:34). If the librarians are innovative in creating, writing, cataloguing,

organizing information materials, and in the use of retrieval tools, it can open up such space in time through which God may speak to their users.

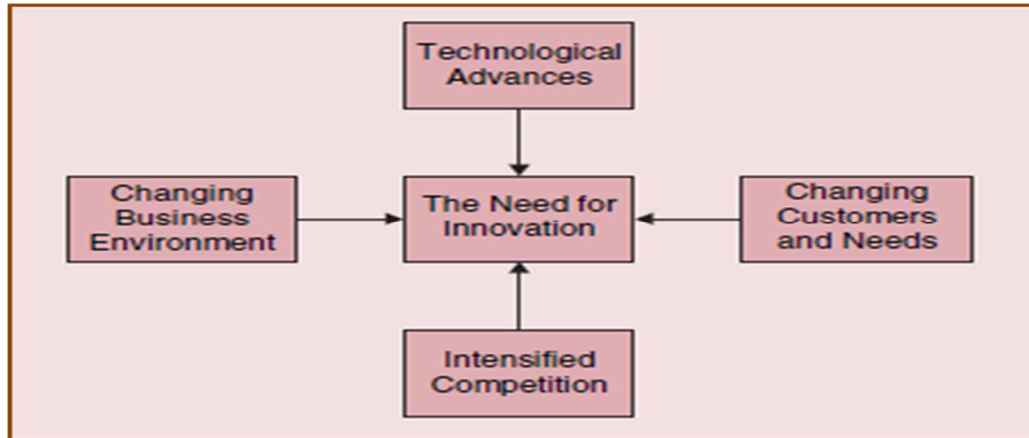
TYPES OF INNOVATION AND THEIR EQUIVALENTS IN THE BIBLE

There are different types of innovation. Innovation is relevant in the library and can be applied to a number of instances in the Bible.

- (a) Product/Service Innovation:** Introduction of goods or services which are new or substantially improved. This could include improvements in functional use, convenience or technical capabilities. An example of new thing coming up is in Genesis 1:1-31, the creation story “In the beginning God created the heaven and the earth...”
- (b) Process Innovation:** Implementing a new or significantly improved production or delivery methods.
- (c) Business Model Innovation:** A change about the way business is done, for example, outsourcing services. A biblical example of this can be found in Psalms 119:105 - Thy word [is] a lamp unto my feet, and a light unto my path. Leaving our ways of doing it to apply God’s instructed way.
- (d) Organizational Innovation:** Creating or changing business structures, practices and models. Example of this can be found in Mark 2:21-22 – “No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.”
- (e) Marketing Innovation:** Developing alternative marketing techniques to deliver improvements in price, position, packaging, product design or promotion. Example of this can be found in Galatians 1:8 – “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”
- (f) Supply Chain Innovation:** Improving the way that materials are sourced from suppliers or improving methods of product delivery to customers. Example of this can be found in 1 John 2:24 – “Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father”.
- (g) Financial Innovation Brings Together Basic Financial Concepts:** This might include credit, risk-sharing, ownership or liquidity to produce new financial services, products, or ways of managing business operations.

INNOVATION DRIVERS

There are many technologies and ideologies that are elevating and driving innovation. Here, some of those creativities will be highlighted and treated. This diagram is a summary of such drivers, and each of them will be commented on.



Technological Advances: New educational models are being implemented which adopt changing models of teaching and learning and whereby students are offered more freedom in choosing the time, location and manner of their learning. Digital technologies and especially the World Wide Web (WWW), have made it possible for students to access library and information resources at anytime of the day or night from their homes, work-place and community libraries (providing adequate communications and computing infrastructure). One can get a glimpse, in the Bible, of some tools and technologies developed that shaped the conditions of mankind. In Genesis 6:14, Noah builds an ark out of gopher wood, requiring tools to fell the wood and construct a boat of that size and there are several biblical references to refining silver (Proverbs 25:4, Zechariah 13:9, Isaiah 48:10). Refinement of precious metals also included some learned technological processes.

Changing Customers and Needs: This is changing characteristics and requirements of customers. For users' need to be met, new form of users' instruction and support are necessary. This is as a result of change in task of libraries. Classic tasks like collective building, cataloguing and indexing have changed and gotten new methods of performing them. Libraries are changing somewhere on the continuum between the "paper library" to the "virtual library" to fulfill the new mission of libraries successfully. It is necessary that emphasis is given to new functions and skills to meet developments of new products, services and marketing of information products.

Instructive and communicative skills and other ways of domains knowledge are important factors in this development. It is important that new developments in ICT skills are adapted and integrated in the relevant levels of the library. Libraries are in a process of continuous and rapid development, requiring an ongoing professionalization of the staff. Therefore, the need and demand for additional learning is expected. Genesis 37 records that Joseph wore a coat of many colors. The fabric was derived from animal hair and woven in some process, and then dyed in another process. There are many references to sandals, belts and other clothing items that had some unique process governing their manufacture in order to make the users happy.

Intensifying Competition: Open and competitive markets, both within and between nations, foster innovation and efficiency and provide opportunities for all to improve their living condition. Users' involvement in innovation in new services and product development will intensify competition in libraries, for example, Alam and Perry (2002) have developed a stage model of new service development. This framework takes into account the care elements of user's involvements in new service development, highlighting objectives and purposes of involvement. They find involvement of customers in ideas' generation and screening as the most important input to service and innovation. Nanbisan (2002) has likewise identified a number of stages of new product development. He has come up with three roles: customer as a resource, customer as co-creator and customer as users. James 3:4 mentions rudders that were used to steer boats. John 21:11 tells us that Simon Peter caught many fish using netting. Rudders and netting are just two of many "tools" used in the ancient world to be productive. Deuteronomy 27:15 says that 'Cursed is the man who makes an idol or a molten image, an abomination to the LORD, the work of the hands of the craftsman, and sets it up in secret ' And all the people shall answer and say, 'Amen.' These are examples of business men competing for superiority among themselves. Library profession is currently facing competition with other information disciplines like ICT. It needs to create/innovate new methods of doing things in order not to be left behind in the scheme of things.

Changing Business Environment: Traditionally the core roles of library staff lay in acquiring, processing and lending library materials and in responding to the user information queries. Today, combination of outsourcing and self-help mechanism have replaced these previously "core" roles. Libraries are typically involved in three educational activities of teaching, research and community service. The role of librarians in libraries must be integrated into all these activities if they are to ensure their continued relevance in the information age. The library must turn from ownership mechanism to

access mechanism and from re-active to pro-active involvement to enable them meet the user needs. Isaiah 40:19-20 reads “As for the idol, a craftsman casts it, a goldsmith plates it with gold, and a silversmith fashions chains of silver. He who is too impoverished for such an offering selects a tree that does not rot; He seeks out for himself a skillful craftsman, to prepare an idol that will not totter. These are Bible verses emphasizing changing business environment where hardwork is more important to stay on top.

CONCEPT OF LIBRARY

A library has been defined by Aina (2011) “as a store house of knowledge for reading and study. It is also a collection of information sources, resources and services and the structure in which it is housed”. A library is an organization with a mission which transcends the barriers of space and time and its existence is not dependent on the physical form of documents. Its mission is to provide a link between the past and the present and shape the future of society by preserving the records of human culture, as well as enhance access to global transformation by integrating the emerging information processing, storage and communication technologies which have revolutionised the role of libraries in disseminating information to their users. Libraries can be categorized into four major types. This is based on their collections and the groups of people they serve. These can further be subdivided into groups. These include:

Public Libraries: This is a library which is accessible to the public and is generally funded from public sources. They can be at any level from local to national/central government level.

Academic Libraries: According to Hoare (1997), an academic library is a library that is attached to academic institutions above the secondary level, serving the teaching and research needs of students and staff. These libraries serve two complementary purposes: to support the school’s curriculum, and to support the research of the university’s faculty and students. Thus, the library plays a key role in building nation’s education system.

School Libraries: These are libraries that are established in primary or secondary. The goal of this library is to acquire current and relevant materials that will support the school develop reading culture in them.

Special Libraries: These are libraries essentially meant for research on a particular field or study, and are patronized by specialists and researchers. They are organized along subject lines or disciplines because they are limited in scope and are inclined to a single subjects that comprises a field of activity or study. The interest of the parent organizations or institutions of special libraries usually determine their scope. These types of libraries are established to meet the highly specialized requirements of

professional or business groups. A library can also be referred to as special library if it collects specialized collections such as films, museum objects or maps. A library can be special if it is established to serve a particular group of users such as lawyers, doctors, or nurses (Aina, 2004).

The role of library cannot be over emphasized; they are key actors in providing information. They encourage social inclusion by striving to serve all those in their user communities regardless of age, gender, economic or employment status, literacy or technical skills, cultural or ethnic origin, religion a political belief, sexual orientation, and physical or mental ability. The community they serve may be geographically based or increasingly linked by technology and shared interest (IFLA, 2013).

BIBLICAL PERSPECTIVES OF INNOVATION AND ITS IMPORTANCE TO LIBRARIES

The Bible did not specifically mention innovation in the context of introducing something new as it exists today, it however discussed how God the Father, Son and Holy Spirit (Trinity), prophets, and some disciples and apostles of Jesus use new ideas to change and add value to many people's lives. In Mark 5: 25-34 (NKJ), there was a story of "a certain woman, which had an issue of blood twelve years.... And he said unto her; Daughter, thy faith hath made thee whole, go in peace". This is a woman that suffered for twelve years with the issue of blood, went to physicians, spent all she had but could not get better but when she saw Jesus and believed He could heal her, immediately she touched His garment the blood dried up. Libraries are established for the systematic collection, organization, preservation and dissemination of knowledge and information. It is essential for libraries to preserve and maintained the valuable knowledge and information contained in books and documents in order to make them available to the right user, at the right time and in the right format. The woman with the issue of blood came to Jesus and her need was met. Apostle Paul was a first Century innovator who travelled throughout Asia Minor telling people how they could be transformed by faith in Jesus Christ. To the Christians in Rome Paul wrote "And be not conformed by this world, but be ye transformed by the renewing of your mind, that ye may prove what is good, and acceptable, and perfect, will of God"(Romans 12:2 NKJ). The world at large has been undergoing innovation from the beginning till date, as such, libraries need innovation as pointed out by Layten (1997) that "innovation is no longer an option but a necessity for libraries".

Biblical Perspective of Innovation: Technological Advances in Libraries

The world as a whole sees digitalization as the solution to a wide range of problems emanating from the new technology. Isaiah 11:9 says, “for the earth shall be full of the knowledge of the lord, as the water cover the sea.” This means that many people will acquire new things which will come up and change the former ways in which people were living and doing things. The advent of ICT has expanded the scope of library and information services. ICT, according to Abubakar (2011), has been introduced and included in all aspects of library services. E-library and e-resources are becoming the order of the day in library and information practices. The WWW, search engines and other platforms such as Whatsapp and Instagram are media that help to achieve many exploits - keeping in touch with friends and family by e-mail, find new friends, seeking information, doing research, listening to news, playing online games, and marketing of products and goods. In a Biblical perspective, the web is similar to how individuals are connected to God through prayers. That is to say that the whole world is connected to God just like the spider web which hangs on a tree is connected to several branches of the tree. ICT has enhanced the use of library, because in the case of academic library many students come to the library to access the internet.

Biblical Perspective of Innovation: Changing Customers and Needs of Users: It has always been said that change is constant and it affects many aspects of human life. The information age is characterized by ICT use. Libraries are obliged to moving with the current trend in order to meet the needs of its users. It is all about considering local circumstances and the users’ community needs. This involves conducting extensive process of seeking solution to adoption. Chesbrough (2003: 2006) has argued that “the process of innovation has shifted from one close system, informal to the organization, to a new mode of open systems involving a range of external players” which means collaboration between library resources and users can lead to a mutual understanding of the customers’ needs and wishes as well as understanding of the technological opportunity. In Mathew 4:23 (NKJ) the Bible says “And Jesus went about Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and diseases among the people”. This implied Jesus travelled on sea, cross broader, beyond Jordan, Galilee to reach out to those who were in need. Being the all-knowing God he knew when, where and the time to go to a particular place to meet people’s needs. Just like Jesus’ work was associated with many innovations in His relationship with peoples, it is necessary for libraries to emphasis on new functions and skills like redefining user needs and developing new products and services.

Biblical Perspective of Innovation and Competition in Libraries: Open and competition market, both within and between nations of the world fosters innovation and efficiency and provides opportunities for all library and information centres to improve their services. Alam and Perry (2002) have developed a stage model of new service development. They find involvement of customers in ideas' generation and idea screening as the most important input to service innovation. In Jesus' time, many people were running after Him for their needs to be met, this brought competition even within His disciples as stated in Mathew 18:1 "At the same time came the disciples into Jesus, saying, who is the greatest in the kingdom of heaven?" Also in Mark 10:35 (NKJ) "And James and John, the son of Zebedee, come unto him, saying, Master, we would that thou should do for us whatever we shall desire. Zebedee's children came to Jesus wanting Him to meet their desire which was to let one of them sit at God's right hand and the other at the left in His glory. The above verses enumerate competition in service rendering. Jesus gave them an innovative answer by letting them know that whoever wants to be the greatest must be a servant to others. This He demonstrated by washing the feet of His disciples during the Feast of Passover. That is to say also that Jesus offered services that were needed and that drew many people to him. Libraries should in the same vein offer variety of services and activities that will make them have an edge to their competitors in the information society and be innovative too.

Biblical Perspective of Innovation: Changing Business Environment: New forms of cooperation among governments, societies and organizations are required to achieve this goal of innovation. Library's staff traditional core role lies in acquiring, processing, and lending materials and responding to user generated information queries. The combination of outsourcing and self-help mechanisms of today have replaced previously "core" roles of library. The concept of flexible delivery has captured much attention in many countries, therefore libraries must imbibe innovation concept and turn from ownership mechanism to access mechanism and from re-active to pro-active involvement of activities around their community. Libraries should no longer afford to sit in the library building, waiting for users to seek them out. Jesus reached out to many villages and people to change their present environment. In Mathew 4: 19 (NKJ), Jesus says "follow me and I will make you fishers of men". The brother of Mary and Martha who was Jesus' friend died in Bethany while Jesus was in Jerusalem, His attention was called while mourning was in progress. When Jesus arrived at the deceased house it was four days after the demise of His friend but He brought back life to Lazarus his friend. Jesus went to their house and not Mary and Martha going to Jesus' house.

CONCLUSION

Libraries, both in public and corporate organizations, have been strategically shifting away from “doing for” users to enabling users to use the available content and resources to do what they can and what they want to do by themselves. In John 3: 16 (NKJ), the Bible says “For God so loved the world, that He gave His only begotten Son, that whoever believeth in Him should not perish, but have everlasting life. God loves us and has made a perfect innovation for us by giving us His Son, who reconciled us back to Him by dying on the cross, buried and rose the third day. He has given us the Holy Spirit to guide us in all our ways and a continuum innovation forever. If we believe, libraries can keep to the strategies of innovation as a continuum process to maintain their status and be key players in the development of the nation.

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CHAPTER 11

KNOWLEDGE MANAGEMENT PRACTICES: THE BIBLICAL PERSPECTIVE

By

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INTRODUCTION

This work explores the foundation of knowledge management practices using the Bible. The paper explains knowledge management practices by adopting the integrated knowledge cycle of Dalkir (2008) which explains knowledge management practices through knowledge capture, knowledge creation, knowledge sharing, knowledge acquisition, and knowledge application. The paper gave an overview of knowledge management practices, the Bible perspective using the integrated knowledge cycle. The paper concluded with a quote from Prov. 2:1-4 which is summarized thus: if we could utilize God's word and store them in us and apply them, we will find treasures. The book of Prov. 2:6 tells us that the Lord giveth wisdom and out of His mouth cometh knowledge and understanding. When we commune with God we capture knowledge and a new knowledge is created; and when we apply the knowledge, hidden treasures will be made known to us, we will in turn have that which others do not have. The world is yet to recover from the blessings and testimonies embedded in God's word - the Bible - as we apply them.

Knowledge is a very important element in the survival of any organization irrespective of the location of operation. Information and knowledge have impacted all organizations including the church. This has made knowledge management very important to the conventional function of the church. The chief purposes of the church are:

1. Teaching biblical doctrines
2. Providing a place of fellowship for believers
3. Observing the Lords Super
4. Prayer

It is all captured in, Act 2:42, “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers”.

This paper gives an overview of Knowledge Management, Knowledge Management practices, the Church as an organization and the Biblical perspective of Knowledge Management Practice through the integrated knowledge cycle of Dalkir (2008) who sees Knowledge Management Practice from Knowledge Capture, Knowledge Creation, Knowledge Sharing, Knowledge Acquisition and Knowledge Application. This explained tacit knowledge and explicit knowledge in relation to the Bible. The SECI model by Nonaka and Takuchu (1995) is used to explain knowledge conversion from tacit to explicit knowledge and the biblical perspective is explained along this line by looking at what transpired in the garden of Eden, the Moses experience in Mount Sinai, Mordecai, Paul and Silas, the ministry of Jesus, the letters of Paul to the churches, and Noah’s Ark. It noted that knowledge management practice has impacted on the church and the gospel till this day.

ORGANIZATIONS

Organizations have structure that is composed of different levels and specialties. Their structures reveal a clear cut division of labour. Authority and responsibility in a business firm is organized as a hierarchy of rising authority and responsibilities. The upper levels of the hierarchy consist of management, professional and technical employees, whereas the lower levels consist of operational personnel.

The Church is an organization as it is a group of people with particular purpose. It is a divine institution organized by the apostles under the direction of the Holy Spirit, with the divine purpose of spreading the gospel of salvation. As stated in Acts 20: 28”Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood”. The church is God’s means of saving the world. The church is not a building but, a group of born-again people as it is the temple of God, as stated in 1Cor. 12:18, Eph. 2: 19-22. The church, like every organization, is made up of people who determine the activities of the organization daily, and this determines the existence and survival of the organization. The management of the church members on how to carry out their activities in furthering the gospel and in preserving the gospel is very important, hence, knowledge management.

KNOWLEDGE MANAGEMENT

Knowledge forms the basis for sustained competitive advantage. According to Oz, Appollonic, Mauisu and Ozerem (2014) Knowledge is one of the main resources of organizations and effective management is of major concern to organizations as knowledge is the starting point for them to attain competitive advantage. It is important to note that knowledge plays a deterministic role by helping the organization see possible opportunities and threats from external and internal environment and in sustaining this advantage for a long time. Thus, knowledge management is a discipline that helps an organization to achieve its goals in a better way by creating, sharing and applying knowledge systematically and collectively across the organization to improve performance. Knowledge Management is a process where knowledge is identified, captured, classified, stored, disseminated (shared, transferred), and implemented (adapted, transferred, synthesized) (Saresh, 2008). Resula Vilksic and Stemberger (2012) viewed Knowledge Management as a process that transforms individual knowledge into organizational knowledge. Knowledge Management is a process of creating, accumulating, organizing and utilizing knowledge as it helps achieve objectives and enhances organizational performance.

Paul's letters to the church has moved from individual knowledge to organizational knowledge as they form the Bible, which is used to teach the church doctrines. Paul's knowledge is converted from tacit knowledge to explicit knowledge which is the goal of knowledge management practices, as he held a vast unwritten storehouse of knowledge in him, which is, tacit knowledge, personal knowledge held by an individual gotten through experience and observation, which he formalized in form of letters he wrote to the churches (explicit knowledge). Paul's letters are available to the people and have given the church the added advantage in spreading the gospel. The letters are source of knowledge from an individual to the people, thus, Knowledge Management is about people, as without people there will be no organization and knowledge to manage so is the church to bring the people closer to God, through the knowledge of God. Without people there will be no church for it is the duty of the people to teach the gospel to their families and the society at large as to spread, preserve the gospel and bring the people to God.

According to Rasolinzhad (2011), knowledge management helps in the management of information, knowledge and expertise through the knowledge management process and using the knowledge management systems to apply to the process.

KNOWLEDGE MANAGEMENT PRACTICE

Knowledge Management Practice is the process of figuring out what information and knowledge an organization has that can better its advantage and making that information and knowledge available to its people. Knowledge management practice stores, creates and applies the available knowledge in an organization. The goal of knowledge management practices is to transfer tacit knowledge to explicit knowledge and convey explicit knowledge through the people in the organization.

Organizations use knowledge management practices mostly for, not only creating new knowledge, but also enabling new and existing knowledge to be applied in all knowledge processes. Knowledge management practices are used in four main organizational processes which include capturing, creating, sharing and applying knowledge. The purpose of knowledge management practices in organizations is to ensure growth and continuity of performance by protecting critical knowledge at all levels, applying existing knowledge in all pertinent circumstances, acquiring relevant knowledge continuously and developing new knowledge through continuous learning that builds internal experiences and external knowledge.

The growth, continuity and protection of the gospel are critical to the survival of the church thus, the need for knowledge management practices.

Knowledge management practice is the result of knowledge application and consists of knowledge management systems, local abilities, and know-how that have been implemented in an organization's specific way so as to enable performance. Knowledge management practice deals primarily with issues of implementation and day-to-day operations (Alegre, Sengupt and Lapiiedra, 2011). Knowledge management practices mean the process of acquiring, storing, understanding, sharing, and implementing knowledge. Knowledge management means efforts to explore the tacit and explicit knowledge - knowledge of individuals, groups and organization and to carry out this treasure into organizational assets so that individuals and managers can use it in various levels of decision making. According to Patrick and Chio (2009) knowledge management practices are observable organizational activities that are related to knowledge management. The observable management activities which include: knowledge acquisition, knowledge creation, knowledge storage, knowledge distribution, knowledge use, and knowledge monitoring. Sheikh (2008) asserts that formal knowledge management practices include creating repositories of information about the best practices, establishing both formal and informal networks among employees, and

establishing financial processes and procedures to ensure the lesson learned are passed along to others.

THE BIBLE PERSPECTIVE

Having understood that the church is an organization, the purpose of the church and what knowledge management practices is, we now look at the biblical perspective.

Knowledge management practices and the biblical perspective will be explained adopting Dalkir (2003) Integrated Knowledge Cycle.

- Knowledge Capture
- Knowledge Creation
- Knowledge Sharing
- Knowledge Acquisition
- Knowledge Application

Organizations all over the world are realizing the need and importance to place people at the centre of their knowledge management initiatives as the people own the knowledge and the need to share knowledge as to preserve it.

Knowledge Capture

Knowledge capture is a process of identifying critical knowledge that might have value and usefulness by results of scanning and evaluating resources. Knowledge is generated by collecting or creating new knowledge. The aging population and workforce have necessitated the need for knowledge to be captured so that the population and workforce will not walk away with the knowledge valuables that have been built up over the years. The knowledge they have is critical to organizations' ability to operate effectively and deliver high quality services. Tacit knowledge is converted to explicit knowledge that is, the knowledge resident in the mind of the individual is converted to explicit representation to the organization and experts' thoughts and experiences are captured and made available formally to the organization.

Apostle Paul's tacit knowledge was captured and converted to explicit knowledge to the church in the form of letters, Paul wrote thirteen letters which are included in the New Testament of the Bible, which include: Romans; 1 and 2 Corinthians; Galatians; Colossians; 1 and 2 Thessalonians; 1 and 2 Timothy; Titus and Philemon.

Knowledge was also captured where tacit knowledge was converted to explicit knowledge first recorded in the Bible at Mount Sinai, as stated in Exodus 24:4 "And Moses wrote all the words of the Lord, and rose up early in the morning, and build an alter under the hill, and twelve pillars, according to the twelve tribes of Israel". The

knowledge of God is externalized by Moses; tacit knowledge is converted to explicit knowledge as Moses wrote out the knowledge of God for the people. Moses went to God as the Lord had called him to the mountain, according to Exodus 19:3 “And Moses went up unto God and the Lord called unto him out of the mountain, saying, thus shall thou say to the house of Jacob, and tell the children of Israel”, socialization occurred between God and Moses as there was tacit-to-tacit interaction between God and Moses and the Lord sent Moses to the people, this is captured in Exodus 19:7 “And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him”. And there was yet another tacit-to-tacit interaction between Moses and the people as stated in Exodus 19:8 “And all the people answered together, and said all that the Lord hath spoken we will do”. “And Moses returned the words of the people unto the Lord”. According to Exodus 19:19 “And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice”. There was always social interaction, transfer, sharing of tacit knowledge, meetings between God and Moses, and spending time together. God wrote the 10 Commandments and gave to Moses to the people; tacit knowledge was converted to explicit knowledge. God’s knowledge was captured and converted from tacit to explicit knowledge in the form of the Ten Commandments. According to Exodus 24:12 “And the Lord said unto Moses, come up to me unto the mount, and be there: and I will give the tables of stone, and a law and commandments which I have written, that thou mayest teach them”. The four modes of knowledge conversion according to Nonaka and Takeuchi (1995) were achieved which include: socialization (tacit to tacit), combination (explicit to explicit), externalization (tacit to explicit), and internalisation (explicit to tacit). Explicit was converted to tacit, as is recorded in Exodus 24:7 “And he took the book of the covenant, and read in the audience of the people; and they said, all that the Lord hath said will we do, and be obedient”.

God wrote on the wall *Mene, Mene, Tekel. Parsin*, warning king Belshazzar as he made a great feast and used the golden and silver vessels which his father Nabuchadnezzar had taken out of the temple which was in Jerusalem to drink wine and praised the gods of gold, silver, brass, iron, wood, and stone. Daniel interpreted the writing to mean: *Mene*, God hath numbered thy kingdom, and finished it, *Tekel*, thou art weighed in the balances, and art found wanting, *Peres*, thy kingdom is divided, and given to the Medes and Persians. It is captured in Daniel 5:26-28, Here God’s knowledge in the form of warning was converted from tacit to explicit knowledge for the Church to learn from. Knowledge is created when the thought and experiences of experts are captured,

turning the knowledge that is resident in the mind of the individual into an explicit representation available for the organization. It is all captured in Dan. 5:1-2, 13, 25-28.

According to Dan. 7:1 “In the first year of Belshazzar king of Babylon Daniel had a dream and visions of hid head upon his bed: then he wrote the dream and told the sum of the matter”. The Bible verse is about a dream and the dream was made public, thus, tacit knowledge is converted to explicit knowledge.

KNOWLEDGE CREATION

Knowledge creation involves the utilization of internal and external resources of an organization to generate new knowledge for achieving the organizational goals. It is based on the interaction between individuals, groups and organizations. According to Bedman (1999), face-to-face communication is the ideal way to accomplish a successful transfer of authentic knowledge.

Knowledge is created as a result of formation of new ideas which is achieved through interactions between explicit and tacit knowledge and tacit to tacit knowledge. Tacit knowledge is resident in individual human mind, so knowledge is continually created in any group or organization. Every interaction among people generates knowledge, and knowledge management captures the knowledge that is produced during the interactions.

The first place where knowledge was first created is in the Bible in the Garden of Eden. God created man in His image and likeness (Genesis 1:26 KJV). God having created man in His image and likeness, in the cool of the day interacts with man. This is the first experience world over of tacit-to-tacit interaction. God expressed His thoughts, knowledge to man (Adam and Eve) through a command not to eat of the tree of knowledge of good and evil (Gen. 2:17) in the midst of the Garden but man should rather eat of every tree of the Garden except that of knowledge of good and evil (Genesis 2: 9, 16, 17). And God went further to state that “of the tree of the knowledge of good and evil, thou should not eat of it: for in the day thou eatest thereof thou shall surely die”. This was an interaction between God and His creature – man.

Adam and Eve captured a new knowledge to eat from every tree freely in the Garden but not the tree of knowledge of good and evil, on the day they do they will die. Having acquired or extracted this knowledge from God another being came with his own knowledge too.

According to Genesis 3: 1, “now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, ye

shall not eat of every tree of the garden?” There was yet another tacit – to - tacit interaction between Eve and the Serpent and knowledge created; a new knowledge was created in the interaction between Eve and the Serpent. The Serpent instructed Eve to eat the fruit, according to Genesis 3: 2 – 5, “And the woman said unto the serpent, we may eat of the fruit of the Garden: But of the fruit of the tree which is in the midst of the Garden, God said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil”. Eve having extracted this knowledge from the serpent ate the fruit from the tree of knowledge of good and evil, even shared the knowledge and the fruit with her husband Adam, and both eyes were opened and they knew they were naked after exploring the knowledge by eating the fruit, they went further to apply the knowledge by making the first cloths on earth and they sewed fig leaves together for aprons (Genesis 3: 7).

Joseph and Pharaoh’s baker were in prison, the baker had a dream and shared it with Joseph and Joseph gave the interpretation of the dream. When the baker and butler were released from the prison (Genesis 40:1-12), Pharaoh had a dream and no one could explain or interpret the dream, then the butler shared Joseph’s knowledge of interpretation of dreams, his encounter with him in prison and Joseph was brought to interpret the dream. Joseph was later made a Prime Minister as Pharaoh had made a promise to that effect to anyone who could interpret the dream (Genesis 41:1-40). Joseph by interpreting the dream had converted tacit knowledge to explicit knowledge and knowledge created which is the meaning of the dream. The applications of knowledge averted the land from famine and also led to the reunion of Joseph and his family. There was an interaction of tacit to tacit knowledge in the form of narrating the dream and the knowledge created is the interpretation of the dream.

Haman wanted the Jews killed which Esther the queen is also a Jew. Her uncle Mordecai impress upon her to take up the matter with the king as Haman had already made gallows for Mordecai to be hanged. On that same night the king could not sleep, the King could not sleep and requested for the book of records of the Chronicles and it was read. It was found written, that Mordecai had told of Bigthana and Teresh, two of the King’s chamberlains, who sought to lay hand on the King. Mordecai was later honoured by the King (Esther 6: 1 – 3). In this episode, tacit knowledge was converted to explicit knowledge and later explicit to tacit knowledge again. Mordecai shared his observation and experience which is written in books of the Chronicles, tacit knowledge to explicit knowledge and explicit to tacit. The King internalized the knowledge and the product was the honour given to Mordecai.

KNOWLEDGE ACQUISITION

Knowledge acquisition is the process of acquiring and learning appropriate knowledge from various internal and external resources such as experience, experts, relevant documents, plans, interviewing, addressing, observing, educating and training. Knowledge acquisition is the process of extracting and organizing knowledge from one source, usually human experts, so it can be used. An expert is one who has acquired experience, skill and knowledge in a particular field or area

Paul and Silas were thrown into prison having delivered a woman from a strange spirit in the name of Jesus. Having gathered experience and learnt from Jesus, they had acquired the knowledge of Jesus. In prison, the jailer was asked to keep them safe, and because of the charge, the jailer kept them in the inner prison and ensured that their feet fest in the stocks. Rather than complain at midnight, Paul and Silas, having captured knowledge from the teachings of Jesus, created a new knowledge, applied it and they prayed and sang praises unto God. Suddenly there was a great earthquake such that the foundation of the prison was shaken and immediately all the doors of the prison were opened and every one's hands were loosed. The keeper of the prison woke up and seeing that the prison doors where open, thought that the prisoners had escaped as he wanted to take his life. Paul cried from inside that he should not do any harm to himself for they were all there. Later the jailer brought light to them and asked what he needed to do to be saved. He was asked to believe in the Lord Jesus Christ, and they spoke to him the word of the Lord. Thus, the expansion of the gospel (Acts 16:16-40).

Paul did exploit, going around teaching the word of the Lord. He also introduced distance learning, in the sense that, the places he could not go to minister he wrote letters. He converted tacit knowledge to explicit knowledge, and the church grew. Until this day, we are still reading Paul's letters and as we apply them, miracles happen and the church is still acquiring knowledge from Paul's letters.

KNOWLEDGE SHARING

Knowledge sharing is the exchange of information, expertise among people, friends, families' and communities. Knowledge Sharing is a process through which personal and organizational knowledge is exchanged. Knowledge is conveyed from one person to another, from persons to groups, and from one organization to other organizations.

Abraham was always sharing knowledge with his household. This is captured in Genesis 18:19, "For I know him, that he will command his children and his household

after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him”.

Esau lost his birthright to Jacob. There was tacit to tacit interaction between Jacob and Esau and Rebecca captured the knowledge and shared it with Jacob and when Jacob applied the knowledge he received Esau’s blessing (Gen. 25:19-34). Isaiah 1: 18 says “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool”. God always wants His people to come together and share the gospel.

The Bible has been preserved through knowledge sharing. God has always reminded His children what He had done for their fathers through revelations to the prophets. The ministry of Jesus Christ is based on teaching and knowledge sharing as He is always with His disciples teaching and sharing knowledge. He made the synagogues His home and office. The application of this knowledge produced miracle (Luke 5: 1). The people pressed upon Jesus to hear the word of God, Jesus standing by Lake of Gennesaret and saw two empty ships as the fisherman were gone out of them and had closed for the day as they were washing the nets. Jesus entered into one of the ships which was Simeon’s and asked him to thrust the ship out a little from the land and he did and Jesus sat down and taught the people from the ship. When Jesus was done with speaking to the crowd, He turned to Simon and asked him to launch out into the deep and let down the net for a draught. Simon hesitated initially because they had tried all night without a catch, but he eventually obeyed and caught a great multitude of fishes and their net was near to brake and they had to call on other ships for help and both ships were filled. Knowledge in this regard was captured, and applied and resulted to serious harvest of fishes (Luke 5: 1-11). Jesus was always teaching and sharing the word of God, this has helped to preserve the gospel for eternity.

KNOWLEDGE APPLICATION

Knowledge application is when available knowledge is used to make decision and perform task through direction and routine. Knowledge implementation and application is the use of existing knowledge for decision making, to improving performance and achieving goals through experiences, events, with an expectation to gain more insights and understanding about something.

A bible character that understood knowledge application was Noah. Genesis 6: 8 made us to understand that Noah found grace in the sight of the Lord. Noah had an interaction with God. According to Genesis 6: 22 “Thus did Noah; according to all that

God commanded him, so did he.” Noah from the tacit to tacit interaction with God built an ark and the application of knowledge resulted to first House Boat in the world, the Noah’s ark.

Through God’s word we gain understanding that God is the one who gives the gift of knowledge. That is an understanding, an awareness of something. The Lord grants knowledge to those who have a genuine relationship with Him. The collection of Bible verses give insights to the value of knowledge.

Acts 16:5 made us to understand that the church established in the faith and increased in number daily, this is as a result of knowledge management practices.

CONCLUSION

Prov. 2: 1- 4 says if we could utilize God’s word and store them in us and apply them, that we will find hidden treasures. Prov. 2: 6 tells us that the “Lord giveth wisdom and out of His mouth cometh knowledge and understanding”. It then means that when we have a face – to – face interaction with God we capture knowledge and knowledge will be created and once we apply this knowledge hidden treasures will be made known to us. Thus, we will have that which others don’t have. Tacit and explicit knowledge can be converted through socialization, externalization, combination and internalization, as stated by the SECI model, the spiral of knowledge creation. Conversion from the individual knowledge is tacit and to organization knowledge is explicit. This is when tacit knowledge is formalized.

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CHAPTER 18

BIBLE PERSPECTIVE OF INFECTION CONTROL PRINCIPLES AND ITS BENEFITS TO PERSONAL HEALTH

By

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INTRODUCTION

This chapter dwells on the biblical foundations of infection control principles and how it can be replicated in our modern society for disease prevention and control. It will take the pattern of comparative analysis of the infection control principles as applied in the Bible and how it is done in our contemporary society. A brief historical background of infection control practices in the healthcare environment and the germ theory will be discussed. The paper focuses on the concept of the germ theory, the epidemiological triangle and the relationship between them. Further deliberation will be based on the following terms and concepts: infection prevention and control, contamination, mode of transmission of infection, hand hygiene, infectious diseases, personal protective equipment, communicable and notifiable diseases. The discussion will be advanced by looking at the overview of the Biblical foundation of infection prevention and control practices which comprises of standard precaution and specific standard precaution practices required for specific infectious conditions.

THE HISTORICAL BACKGROUND OF INFECTION PREVENTION AND CONTROL PRACTICES

Infection has been a source of anxiety to patients and healthcare workers in the hospitals since the beginning of healthcare delivery. People consider infection as a big problem in the hospitals and because of that, people suspected of having infection have customarily been separated from the general community. Infection control is considered as an important healthcare practice with the goal of keeping patients safe and free from

infectious diseases (Squibb & Yardley, 1999). Healthcare professionals would do whatever they can to ensure that infection does not hinder a patient's recovery from surgery or other chronic disorders. Many precautions are taken in order to avoid infection. However, the fight to keep infection at bay is sometimes very challenging and some hospitals find it troubling as they cannot always win the infection prevention and control war (Gebresillassie, Kumel, & Yemane, 2014).

Selwyn (1991) and Gould (2009) argue that chronologic account of infection control and prevention in the healthcare is traced to the end of the nineteenth century. Gould opines that during the early use of infection prevention practices, Florence Nightingale was not in the forefront of promoting infection control, although she was aware of the purpose and use of infection control in avoiding certain diseases.

The management of infection control involves several approaches that work in various ways to halt the transmission of microorganisms and stop the infection from occurring. Developing infection prevention programme requires a well-thought-out plan which needs to be followed consistently and conscientiously if it has to be successful (Gebresillassie, Kumel, & Yemane, 2014). In order to arrest the spread of infection, a very high priority must be placed on the understanding of the complexities of infection and its involvement in causing illness and death, including the sources of the infection, the transmission from one person to another, and its growth and multiplication in the new reservoir agent, what helps to transmit it, what hinders its transmission and the benefits of prevention of infection to individuals (Squibb & Yardley, 1999; Amoran & Onwube, 2013).

The knowledge of infection and infection control will enhance understanding in the ongoing discussion. The Springhouse Corporation (2001) refer to infection as the invasion of the body by microorganisms, their multiplication in the body tissues, and the production of disease with signs and symptoms, and body's immune reaction. When microorganisms enter the body of a susceptible host, they multiply and produce toxins which cause damage to the tissues of the body by competing with the host's metabolism. It is at the point of overpowering the body's natural defences and damaging the tissues of the body that an infection has occurred. Infection control is any technique that is applied to halt the transmission of infective agents from one person to another, and from objects, environments to people and vice versa (Federal Ministry of Health, 2008), (Squibb & Yardley, 1999).

BIBLICAL FOUNDATIONS OF INFECTION PREVENTION AND CONTROL PRACTICES

Infection control originated from the Bible. Biblical history has it that during the journey of the Israelites from Egypt through the wilderness to the land of Canaan, God gave them certain laws to instruct them on ways of life. Some of these laws were physical and health laws intended to protect them from illness, in order to preserve their generation. God instructed Aaron and his sons, at their consecration, that when offering a sacrifice of burnt offering during the time of atonement, to cleanse the altar of burnt offering (Exodus 29: 36). This signifies that God is interested in their health and well-being. God emphasised the use of a clean environment for the slaughtering of animal that will be used for food. He also specified the use of fire for the burning of the animal skin and that this should be performed outside the camp; ‘the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned’ (Leviticus 4:12). This practice is still maintained today in such a way that a place called abattoir (slaughter house), a place dedicated for the slaughter of animals intended for human consumption is kept clean and routinely inspected to avoid any contamination and spread of diseases. However, this is not usually the case in some developing countries and especially in Nigeria where the abattoir is not kept in a hygienic condition as instructed in the Bible in the verses mentioned above. This has led to some people purchasing and eating infected meat which, in some cases, has resulted to food poisoning.

God gave further instructions and declared to the Israelites that no person should touch unclean things. These unclean things include the carcass (corpse) of unclean beasts, or carcass of livestock, or the carcass of creeping things. God specifically said whether the person is aware of it or ignorant of it that, that person shall be unclean if he/she touches the carcass. God also made similar declaration concerning touching human uncleanness which is consequential in making the person unclean and impure and guilty (Leviticus 5: 2-3). These verses signified that God is the chief advocate of infection prevention and control before the medical practice discovered it many years ago in the early 1900 AD. The common saying can be truly accepted here that, nothing is new under the sun; not even infection prevention and control practices since it originated with God. God also declared to His chosen people that the meat that touches unclean thing shall not be eaten, but shall be burned with fire (Leviticus 7: 19a). The infected meat should be destroyed by burning to completely kill the microorganisms and stop their transmission (Sheff, 2005).

Differentiation between clean and unclean things, and clean and unclean places were established by God when He led the Israelites through the wilderness as they left Egypt to Canaan. Leviticus 10:10, 14 says, “that you may distinguish between holy and unholy, and between unclean and clean, the breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you; for they are your due and your sons’ due, which are given from the sacrifices of peace offerings of the children of Israel”. And this was important then for the instructions to be obeyed as it is now for healthcare workers and significant individuals to obey and maintain infection prevention practices because of their implications for healthful living. John, the beloved disciple wrote in his book (3John 2) that God is interested in the wellbeing of His chosen people and that is why He gave the laws of hygiene to prevent people from acquiring and transmitting infection through the practice of personal and environmental hygiene. Literature shows that infection is a serious problem and causes illness and death among hospitalized patients and even healthcare workers through acquiring and transmission of the infection (Amoran & Onwube, 2013).

THE GERM THEORY AND THE PHILOSOPHY OF INFECTION CONTROL

Germ theory states that germs are small organisms that cause diseases (The Bank of English and The University of Birmingham, 2000). It was around the 1858 when Louis Pasteur proposed the germ theory which stipulates that a particular organism is capable of causing infectious disease (Kalisch & Kalisch, 2004). The germ theory has been instrumental in the reduction of deaths from infection as its application, with other theories of infection, has been frequently applied to prevent infection (McEwen, 2011; McEwen & Wills, 2011). This author has reported that examples of the practical applications of these theories include regular consistent hand washing, prophylactic administration of antibiotics before surgical operation and other invasive procedures, and decontamination of surfaces such as trolley before use for dressing of wound (McEwen, 2011). Application of these theories of infection empowers the initiation for the search for the causative organism of an infection and the mode of its transmission, in order to look for ways to develop the treatment and prevention of the infectious disease.

The practice of this process can be observed as illustrated by other researchers in the management of an outbreak of infectious disease such as acquired immunodeficiency syndrome (AIDS) identified first three decades ago in 1982 by the Centers for Disease Control and Prevention in USA. This account revealed that the AIDS causative organism, a retrovirus called human immunodeficiency virus (HIV) was identified a few months later when the mode of transmission had already been known (Gould, 2009; Ungvarski &

Flaskerud, 1999). Prior to identification of the causative agent of this disastrous infectious disease, the mode of transmission has been documented as through sexual contacts, via the placenta, and by blood products (McEwen, 2011). Infection control practice guidelines in hospitals and the community have their foundations in the germ theory.

It is important to recognise that the germ theory and other infection prevention and control practices have been borrowed from the Bible. Principles of infection prevention and control are clearly documented in Leviticus chapters 13, 14, and 15 as they were God's instructions to His people for avoiding the transmission of leprosy from one person to another during the period of the Israelites' journey from Egypt through the wilderness to Canaan. For example Leviticus 13: 1 -4 says:

And the LORD spoke to Moses and Aaron, saying: when a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body like a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests. The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears to be deeper than the skin of his body, it is a leprous sore. Then the priest shall examine him, and pronounce him unclean. But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not spread on the skin, then the priest shall isolate the one who has the sore seven days.

Although Gould (2009) argued that the practice had continued through the dark ages; the researcher maintains that since literature reported that the discovery of the germ theory was documented around the year 1858, it implies that there has been a break in the practice of infection control that God instructed His chosen people as reported in the Bible. The inconsistency in the practice of infection control principles as noted here reveals that humans have continued to disobey God's instruction by failing to follow through with God's recommendations on infection principles. An example is the Ten Commandments that many people have decided to do away with and to follow another instruction that did not come from God on the worship on the first day of the week instead of the seventh-day Sabbath as documented in Exodus 20: 8 – 11.

EPIDEMIOLOGIC TRIANGLE

A further dialogue on the germ theory takes us to the epidemiologic triangle which explains the relationship between the three vital components of infectious disease causation which include the host, agent, and environment (McEwen, 2011). A further consideration of these components, reveal that a change in any of them will cause an increase or a decrease in the risk for infection which can result in the disease process. This can be illustrated in a situation when a child (host) has not been immunized against whooping cough, and this child is exposed to other children with whooping cough at a kindergarten (environment), the child will acquire the bacteria (agent) at kindergarten (environment), and the child will likely get the whooping cough. This epidemiologic triangle shows that the prevention of the infectious disease is dependent on avoiding contact with the causative agent, improving the physical characteristics of the host (at risk person) to resist the infection, and reducing any environmental factors that may add to the progress of the disease.

In the Bible, God instructs the Priests to keep the Leprous persons away from the camp of the Israelites in order to interrupt the relationship that exists between these three factors by preventing contact between the infected person and the person at risk within the environment without the agent crossing into another host thereby breaking the chain of infection and averting a disease (Ontario Agency for Health Protection and Promotion, Provincial Infectious Diseases Advisory Committee, 2012).

THE CHAIN OF INFECTION

The concept of the chain of infection is vital in the planning and implementation of infection prevention strategies in any health care setting. The understanding of the chain reveals that before a microorganism can cause infection, it must gain entrance into the vulnerable host, once in the host, it has to move into the part of the body where it can grow, multiply and reproduce, and then discharge new pathogen ready to cause infection (The Springhouse Corporation, 2001). The Bible injunction to isolate a leprous person from the community is the establishment of this concept by God since He is all knowing. God knows the chain of infection and as the chief infection controller gave instructions for man to follow in order to avoid unnecessary contamination with impurities that will cause infection and disease.

The knowledge of the chain of infection is not enough, but being able to identify the specific organism that is responsible for causing a particular infection is the first step in planning appropriate infection control precaution programmes. This requires that

microorganisms be identified and diagnosed before appropriate safety measures can be put in place to prevent the transmission of the causative agent to other people. This may be the singular reason God in Leviticus, advised His chosen nation to observe surveillance of a suspected leprosy before finally isolating the person if confirmed (Leviticus, 13: 4 – 5). This is breaking the chain of infection.

Leprosy, being a major infectious disease, was first identified by God to be very contagious, leading to strong health laws and commandment about the management of a situation when any person is infected by it. A full description of the characteristics of leprosy lesions were provided by Moses in Leviticus 13: 2–59. In healthcare practice today, skin lesions are thoroughly examined and if there is a characteristic of infection, standard precautions are applied to prevent a transmission of such infection from the person having it to others in the household, community, or hospital (Federal Ministry of Health, 2008). Leprosy then was a notifiable disease as instructed by God in the Bible, Leviticus 13:1 – 4:

And the LORD spoke to Moses and Aaron, saying: when a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body like a leprosy sore, then he shall be brought to Aaron the priest or to one of his sons the priests. The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears to be deeper than the skin of his body, it is a leprosy sore. Then the priest shall examine him, and pronounce him unclean. But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not spread on the skin, then the priest shall isolate the one who has the sore seven days.

It is still a notifiable disease today if any new case is identified. Leprosy is associated with social isolation as well as physical isolation because of its consequential result of cutting of the victims limbs where it affected.

Looking at the book of Leviticus chapter thirteen, it could be observed that certain clinical features that are suspicious of infection warrants isolation. Isolation in the Bible was a defence mechanism that was employed to minimize the spread of infectious disease. Moses in the Bible alerts the Israelites of the origin of notifiable diseases, isolation and surveillance for contagious diseases. The individual suspected of having the infection is isolated from others and kept under surveillance for the period of time the infection is expected to be transmitted to other people in the attempt to prevent transfer of the infection to others (Gould D. , 2009; Ontario Agency for Health Protection and

Promotion, Provincial Infectious Diseases Advisory Committee, 2012). The person is also watched for the manifestation of clinical features of the disease and if this does not occur, it means that it is not the suspected infectious disease and an appropriate treatment can be started while the person is released from isolation.

STANDARD AND SPECIFIC PRECAUTIONS

In standard precaution, there is a wide range of precautions listed for each type of infection. Standard precaution is used for general infection prevention activities applied to all infectious diseases without paying particular attention to a particular infection. Standard precaution is commonly referred to as universal precautions which are usually taken when the risk of exposure to blood and body fluids, with the same set of rules used for every patient with any infection (Gould, 2009; McEwen, 2011). In today's health practice, while healthcare workers continue to implement standard precautions as they care for patients with infection, some practitioners are shifting from standard isolation precautions to customised care to meet individual patient needs. This is what Gould (2009) referred to as "targeted precautions" (p. 48). Wilson (2006) argued that isolation precautions against specific microorganism are favoured as evidence-based practice. Notwithstanding, standard precaution is still used as the gold standard when the nature of the infection has not been identified. This is patterned after the Bible infection control practice established by God, the chief infection controller, when leprosy has not been confirmed (Leviticus 13: 4 - 5).

Specific or extra measure of isolation precautions are specifically required when there is special infection risk, such as an outbreak. Examples were the outbreaks of Ebola, Bird flu, Zika virus, Laser fever to name but a few. In that Bible chapter, God also instructed the Priest to implement extra isolation measures of precaution when leprosy and plague are identified as noted here below:

The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears to be deeper than the skin of his body, it is a leprous sore. Then the priest shall examine him, and pronounce him unclean". "Then the priest shall examine it; and indeed if the swelling of the sore is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body, he is a leprous man. He is unclean. The priest shall surely pronounce him unclean; his sore is on his head. Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his moustache, and cry, 'Unclean! Unclean!' He

shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp (Leviticus 13: 3, 43 – 46).

Certain clinical features that are suspicious of infection warrant isolation precaution. This is the case with notifiable diseases that an individual suspected of having contagious infection is isolated and kept under surveillance for the period of time expected for it to manifest its clinical features (signs and symptoms). This is because, at that time, if the clinical features are not observed then it may not be the suspected infectious disease. During the period when the person is under surveillance, whatever type of disease would have manifested, and once it is determined that it is not an infection that requires special precaution, then the appropriate treatment will be administered and the person and the healthcare team are relieved of the anxiety and problems of managing the infectious disease. A second thought about this Biblical infection prevention and control practice reveals the caring character of God who does not want His beloved chosen people to suffer unnecessary hardship and suffering emanating from illness of infectious diseases (Squibb & Yardley, 1999).

ROUTINE INFECTION PRECAUTION PRACTICES AND ADDITIONAL PRECAUTIONS

Contact precaution has been demonstrated to stop outbreaks and limit the transmission when routine infection prevention practice alone has been unsuccessful to reduce the transmission of microorganisms that can be passed on by contact. Researches show that the use of gloves and gown have assisted in reducing the transmission of microorganisms capable of causing infectious illness among hospitalised patients (Ontario Agency for Health Protection and Promotion, Provincial Infectious Diseases Advisory Committee, 2012). The use of personal protective equipment continues to be used in our hospitals to protect the healthcare workers' clothing and skin from contamination by infectious agents. Hospitals and healthcare infection control authorities are consistently recommending and enforcing the use of personal protective equipment when entering a patient's room or bed space in an acute ward, and proper hand hygiene be performed after removing the gloves before leaving the room. Wearing of gown, gloves and other gears for protection against infection has to be appropriately worn for the goal to be achieved. Inappropriate wearing of these protective equipments will fail to meet their objectives. Therefore, it is important for healthcare workers to be trained in the proper use and

disposal of these items (Amaran & Onwube, 2013; Gebresillassie, Kumel, & Yemane, 2014).

Staff are to be encouraged to accept that wearing personal protective clothing in the hospital while caring for patients with the possibility of coming in direct contact with patient or environment is mandatory and is for their own advantage. Procedures that will require wearing of gloves and gown in acute setting include: room of patients experiencing urinary or faecal incontinence, patients who are unable to comply with cleanliness or mess their environment or self, bed spaces where it is likely to come in contact with filthy furnishings (Ontario Agency for Health Protection and Promotion, Provincial Infectious Diseases Advisory Committee, 2012). These practice standard precautions are quite important to be applied because of the nature of healthcare work delivery which requires close contact with the patient or infecting agent. In the Bible, this was not the case and was not recommended at that time.

In the matter of additional infection precaution standard, Gould (2009) argued that there are disadvantages associated with the care that is not personalised to meet the needs of the individual patient or to control a specific infection. The goal of isolation is to segregate the infectious organism from being transferred to any person. It is important to understand that isolating the microorganism is not the same as isolating the patient. As an alternative, examining the risk of transferring infection from one person to another and from people to the environment should be fundamental to each clinical setting and health care facility. In current practice, Gould (2009) reported that there is a shift from standard categories of isolation precautions in favour of care modified to meet the infection prevention needs of individual patients in the hospital setting. On the other hand, Wilson (2006) argues that the use of precise isolation precautions directed against definite microorganism is associated with the pursuit of evidence-based practice. Nevertheless, instances may exist when the nature of the infection is not known and comprehensive methods must be employed until such organisms are identified. Additionally, the same standard must be applied consistently with all patients to prevent the transmission of healthcare-associated infections (HCAIs) and blood-borne pathogens in health facilities (Amaran & Onwube, 2013; Gebresillassie, Kumel, & Yemane, 2014).

From history, infection has stirred anxiety in people from different backgrounds and cultures. People suspected of harbouring infection have always been separated from the general public. Currently, isolation safeguards practices are still used to prevent the spread of common contagious diseases, such as tuberculosis and meningococcal meningitis, and HIV/AIDs to mention but a few. Isolation precautions are also constantly required to avert the 'spread of HCAIs, especially those caused by antibiotic-resistant

strains of bacteria example methicillin-resistant *Staphylococcus aureus* (MRSA) and glycopeptide-resistant enterococci (GRE)' (Gould, 2009: 47).

RESPONSIBILITY OF THE PERSON WITH INFECTION

When a person is suspected of having an infection, it is important that the person is educated on what it means and what is expected of that person in relation to the management and control of the infection. The goal is to control its spread while the infection is yet to be confirmed. The individual or patient is required to take responsibility in the prevention of the transmission of the infection to other people. The Bible is clear about this when God gave the instruction in Leviticus 13: 44-46:

He is a leprous man. He is unclean. The priest shall surely pronounce him unclean; his sore is on his head. Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his moustache, and cry, 'Unclean! Unclean! He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp.

The person infected or suspected should remain isolated from others to avoid transfer of the causative agent to others and halt the infection. In the hospital, this practice involves nursing such patients in separate rooms where others will not be in direct contact with them. The rooms will have all facilities such as shower, toilet and sink. Patients are segregated until treatment has been completed and retesting has been done and if cleared of the infection, the isolation is discontinued. In the Bible, the person with confirmed leprosy is kept outside the Israelite camp and this will prevent contact with other people, thereby controlling the transmission of the infectious disease. In the community, such people suspected of infectious diseases are kept in quarantine until the time when the signs and symptoms of the disease are not observed within the stipulated period of incubation. The Bible also recommends the practice of surveillance in Leviticus 13: 4-6:

But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not spread on the skin, then the priest shall isolate the one who has the sore seven days. And the priest shall examine him on the seventh day; and indeed if the sores appear to be as it was, and the sore has not spread on the skin, then the priest shall isolate him

another seven days. Then the priest shall examine him again on the seventh day; and indeed if the sore has faded, and the sore has not spread on the skin, then the priest shall pronounce him clean; it is only a scab, and he shall wash his clothes and be clean.

BENEFITS OF INFECTION PREVENTION AND CONTROL PRACTICES TO PERSONAL HEALTH

Infection prevention is an important healthcare practice with the goal of keeping patients and healthcare workers safe from infection. Apart from preventing patients and healthcare workers from getting infected for the first time, infection control practices also prevent spread of infection from the healthcare workers to the patients in the course of discharging their responsibilities. Other benefits of infection prevention practices include preventing the contamination of the environment and the equipment used for patient care. Infection is a major cause of surgical wound complications and also complicates some chronic non communicable diseases leading to severe illness and longer hospital stay (Gould, 2009). The longer the hospital stay the increase in the hospital bill which causes more problem to the patient by losing days at work as well as spending more on hospital bill not to mention the emotional and psychological pain experienced during hospitalisation. Therefore, an infection prevented is money saved and health preserved. When we consider the opportunity cost of infection to the patient and the hospital, it is understandable that infection prevention is more economical, hence its popularity among hospital administrators, ward managers, and the entire hospital financial management and clinical teams.

Gould (2009) argued that there are five infection control principles comprising of hand washing (hand hygiene); isolation of patients and barrier precautions; decontamination of items and equipment; decontamination of environment, and prudent use of antibiotics. In another study, Gould, Chudleigh, Drey, and Moralejo (2007) described hand washing as being at the forefront of all infection prevention strategies. Gould further recommended use of personal protective equipment items such as single use gloves and aprons, when contamination of hands and clothing are suspected. Furthermore, this author referred to blood and body fluids and sharps as potential sources of infection and should be handled and disposed in consistent with appropriate guidelines and protocols. Understanding these infection principles are important and first step in averting the transmission of infections in the hospital as well as in the community settings. In maintaining an infection free environment and people, it is vital to consistently perform according to these guidelines. Hospitals have their own guidelines to

meet their mission and vision and these are required for their healthcare workers as well as non-health workers in the hospital for optimum achievement of infection prevention strategy.

DISPOSAL OF INFECTED MATERIALS

The disposal of infected waste was among the infection control principles found in the Bible. Clothes with leprosy plaque are required to be shown to the priest who examines it and isolates it for seven days and if any sign of spread of the infected material is observed, the clothes will be burnt. When the clothes are examined and there are no signs of infected materials, then the clothes will be washed and isolated for another seven days. Water is used to wash the clothes, and today, the same cleaning and disposal method is required of clothes infected (Federal Ministry of Health, 2008; Ontario Agency for Health Protection and Promotion, Provincial Infectious Diseases Advisory Committee, 2012). According to Gould (2009: 52) there are two sets of policies that relate to routine place management. They are “disposal of hospital waste, excreta, soiled linen, clinical equipment, crockery and cutlery; and policies intended for implementation of isolation precautions”. In disposing waste, all clinical waste from all patients are disposed into a yellow bag signifying that it contains infected material or suspected of such.

Bible is also clear regarding the cleaning method for the person recovering from infectious disease as of the case of leprosy documented in Leviticus 14: 2–9). This is similar to what is done by healthcare workers after a patient comes out of isolation for an infection following surveillance or isolation for actual infectious illness and treatment. The patient is showered using special antiseptic soap to enhance the cleaning out of the infection and render the person clean and limited population of infective agent (Gebresillassie, Kumel, & Yemane, 2014; Federal Ministry of Health, 2008; Ontario Agency for Health Protection and Promotion, Provincial Infectious Diseases Advisory Committee, 2012). The hair of the infected person is also to be shaved before bathing to wash away all the impurities or dry dirt remaining on the skin (Leviticus 14:2 -9).

CLEANING OF THE ENVIRONMENT AFTER INFECTION

In Leviticus 14: 33, 38, 41, the Priest will command that everything in the house be emptied for inspection. On the identification of plaque, the Priest has to shut the door of the house for seven days. A follow up examination will be performed again on the seventh day, and if any plaque is identified, the stones containing the plaque will be removed and disposed of into an unclean place outside the city. The wall will be scrapped

all round and the dust from the scrapings poured out in an unclean place outside the city. The stones from the house are replaced and house plastered. The house will be re-examined and if found that the plaque has spread, the entire house will be demolished and all materials from the building will be carried outside the city to an unclean place. These infection prevention principles are performed to prevent further spread of infection in the community and to preserve lives. In the present time, the house may also undergo this sort of cleaning but it may not be demolished, rather scrapings, plastering and painting could be done to cover the wall and protect the environment from further contamination. It is recommended that the environment be cleaned and waste disposed according to each hospital's policies and guidelines.

CONCLUSION

Infection control is essential to the minimization and eradication of diseases in our environment. However, this has not been the case in many human environments thus encouraging the spread of diseases. This study was undertaken to determine the similarities and differences in the infection control principles in the Bible and contemporary infection control practices in the hospitals and communities. The study uses local and international peer reviewed articles and government documents on infection control practices for its literature review. The results of the study show that there are more similarities between the Bible perspective of infection control practices than are differences. The most significant difference, especially in Nigeria, is the inconsistency in the adherent to the hygiene principles and laws of the environmental condition of abattoirs which are not as clean as the Biblical instruction. The current infection prevention and control practices were rooted in the Bible. This study showed that infection control and the principles of healthy living originated from the Bible. These principles, when adhered to, encourage healthy living and optimum health of persons in any given environment

This paper has demonstrated that God's original intention for His people is the best in terms of healthy living and clean environment. The efforts to counter the transmission of infection should be continued without relenting. Healthcare professionals and non-healthcare professionals who work in the hospitals and individuals who live in communities need to cooperate and collaborate in the fight against infectious diseases. Winning this war will make our environments and hospitals safe for our citizens and patients respectively. In conclusion, everyone should join our Heavenly Father, the Chief Infection Control and Prevention Officer to stop the bugs that are frequenting our environment and causing pain and death, from parading our environment and our bodies

so that everybody can enjoy wholeness and happiness as God intended us to. Let me end with the words of Apostle John, “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers” (3John 2).

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CHAPTER 19

INFORMATION SEEKING FROM THE BIBLE PERSPECTIVES

By

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INTRODUCTION

Information use and information seeking have come a long way. They are as old as humanity. According to the book of John 1:1 “In the beginning was the Word and the Word was with God and the Word was God”. God started communing with man by passing information through communication and God communicated to Moses verbally and also documented it on tablet. “These words the Lord spake unto all your assembly in the mount out of the midst of fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me”. God still communicates with the faithful through the Holy Spirit.

The Bible has also encouraged us in the act of seeking. The book of Matthew chapter 7:7 recorded that we should “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you”. The Bible also said in Psalm 119:2 that “Blessed are those who keep his statutes and seek him with all their heart”. The way to seek God is by reading His word which is the information documented about Him. The Bible contains the word of God and they are events and activities that have been documented to increase our faith in God. If those events and activities have not been documented there won't be information about God to read by the Christian faithful.

Information seeking behaviour is the purposive seeking of information as a consequence of need to satisfy some goals (Wilson, 2000)). The field involves understanding how people seek and make use of information, the channels they use to get information, and the factors that inhibit or encourage information use. Information is an essential resource for personal growth and survival. The provision of the right information at the appropriate time is essential for the growth of an individual and the society as a whole. Information is needed in decision making and it helps to reduce

uncertainty. Information is needed in all scopes of life to be up to date and to be well informed in necessary areas of human endeavour.

The common concepts used during research on information seeking are: information, information needs, and information seeking. However, there are many theories or models discussed these days about information seeking to bring more understanding to the topic.

INFORMATION

Buckland (1991) defined information as a “thing”, as “knowledge” and as a “process”. Information as a “thing” can be described as an object, such as documents (books, DVDs, CDs) and the Ten Commandment on tablet is an example in the Bible as they can be used to impart knowledge. Information as “knowledge” means what is perceived, while information as a “process” is information that is communicated. That is the act of informing, telling, or communicating knowledge like God communicating to Adam in the Garden of Eden.

CHARACTERISTICS OF INFORMATION

Kawatra highlighted some of the characteristics of information as what

1. Conveys meaning
2. Reduces uncertainty
3. Can be communicated
4. Depends on the need of the users.

Information is an essential resource for personal growth and survival. The provision of the right information at the appropriate time is essential for the growth of an individual and the society as a whole. Information is needed in decision making and it helps to reduce uncertainty. Information is needed in all scopes of life to be up to date and to be well informed in necessary areas of human endeavour. The book of Hosea 4:6 says “my people are destroyed for lack of knowledge”. Therefore information is needed to have knowledge and guide people to prevent them from perishing. It involves the communication of what is already known.

According to Ukachi (2011), information is as old as human existence and it is needed in all aspects of life. Its complexity is evident in its definition and its concept is difficult to understand and comprehend. In Genesis chapter 2:16 – 17 God provided information to the first man – Adam - through communication. He told Adam to eat from

all the trees in the Garden except the tree of knowledge of good and evil. It was God's custom to pass information to Adam and Eve through communication throughout their stay in the Garden of Eden.

Another account of information was given in Genesis chapter 6 where Noah obliged and saved the human race from destruction. However, God still passed information to other Patriarchs of faith like Abraham, Isaac, Elijah, Jacob, Job and Elisha through communication (Genesis 6:13, Exodus 33:1, Job 39:1-3, 1king 16:30-33, 1 king 18:13). The Bible also recorded the first documented information from God to His subjects through Moses. God documented the information on the stone tablet for them to meditate on day and night.

INFORMATION NEED

According to Crawford (2003), information need is a very difficult phenomenon to define and measure but it involves cognitive process which may operate at different levels of consciousness and hence may not be clear even to the inquirer. People need information to proffer solution to certain problems and to improve their lives. Therefore, information need arise whenever individuals are faced with situation that they desire to address (Nwobasi, Uwa, and Ossai-Onah, 2013). Information need is a real time situation in which there is an inseparable relationship between "information" and "need". People need information when they find themselves in a situation requiring knowledge to deal with the situation as they see it necessary. Lack of information needed to do something results in information need (Singh and Satija, 2006; Adeniji, 2007). Fiankor and Adams (2004) describe information need as the information an individual needs to have for their work, recreation and for many other satisfactions. This however implies that information is needed when there is inadequate knowledge to accomplish tasks. According to Reitz (2004) information need is the gap in a person's knowledge that, when experienced at the conscious level as a question, gives rise to a search for an answer. In a situation where the need is urgent, the search may be pursued with diligence until the person's desire is met. Therefore, information need is a gap needed to be filled in a person's knowledge, when experienced at the conscious level as a question, and gives rise to a search for a solution

Factors affecting information needs are age, educational level and linguistic ability of the user as well as other job related factors such as rank and length of experience, the nature of work, the stage that a project has reached, size of the immediate work team and the communication structure (Adelani, 2002). People, according to Safahriel (2007), essentially need information for five broad functions; the fact-finding

function, which provides answers to specific questions; the current awareness function, which keeps information up-to-date; the research function, which investigates a new field in-depth; the briefing function, which obtains a background understanding of an issue; and the stimulus function, which provides ideas to obtain stimulus.

Taylor (1968) describes someone with an information need as having a feeling of incompleteness in his picture of situation, and feeling inadequate in what might be described as his 'state of readiness' to interact with the world around him with a purpose in mind. Taylor came out with the four levels of information need:

1. The visceral need is an existing need, one that, either on a conscious or unconscious level is still unexpressed. It can manifest itself in the form of 'unease', which could potentially develop into action as more information becomes available.
2. The conscious need is an expressed need, albeit expressed rather vaguely, ambiguously and indecisively. By communicating the need, it is hoped that clarity can be achieved.
3. The formalised need is formally stated as a rational statement.
4. The compromised need represents the question as eventually posed to an information system.

Igwe (2012) also categorized the information needs into the following.

- (1) Educational and academics information needs.
- (2) Political information needs
- (3) Job opportunities and business information needs.
- (4) Economic information needs
- (5) Social and entertainment (arts) information needs.
- (6) Agricultural, geographical and environmental information needs.
- (7) Medical and health information needs.
- (8) Scientific and technological information needs
- (9) Religious and cultural information needs.

(10) Legal and human rights information needs.

(11) International and global information needs.

INFORMATION NEEDS IN THE BIBLE

The scripture recorded some accounts of information needs. According to the book of Matthew chapter 2, when Jesus was born the wise men traced Him from the east to Jerusalem and they told Herod that a King has been born. Herod was disturbed by the news and this created an information vacuum for him. Herod was in need to know where Jesus was born so as to kill him and prevent any form of rivalry. Also after Pharaoh's dream in Genesis chapter 41, he had an information vacuum and he needed information about his dream.

In 2 Samuel 9:1 "David said, is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" This need arose as a result of relationship that existed between David and Jonathan before Jonathan's death. David had covenant with Jonathan and he needed information to know if Jonathan has any family living. Therefore information need is the desire to seek for information. There are other examples of information need from the Bible. Information need exists in the Bible.

INFORMATION SEEKING AND SOURCES

Spink and Cole (2005:262) define information seeking as, "a sub-set of information behaviour that includes the purposive seeking of information in relation to a goal". Information cannot be sought in a vacuum therefore purposive information seeking is a consequence of a desire to satisfy certain needs. There is always a reason for all information seeking. The information seeker exists in an environment that gives room and supports the types of needs and inquiries that arise. The information seeker also has his or her thoughts and motivations. However, Sperber and Wilson (1995) said that people seek information out of the desire to be more informed and not only need information to solve problems.

Information seeking is done to meet ones information needs and for answering questions. In making decisions, some assumptions are made about the cost of seeking the information, the worth and the cost of not having it. Therefore, information seeking is an important step to problem solving. The process is initiated when the person feels he or she needs to update his or her knowledge to meet a certain level to deal with some issues (Hayden, 2011). This involves recognizing and interpreting the information problem,

establishing a plan of search, conducting the search, evaluating the findings and, if necessary, iterating through the process again (Hearst, 2009). If information is discovered and is used, then the information seeking was successful. However, if the information fails to satisfy the desired need, then information seeking is likely to continue. Spink and Cole (2007) have reiterated that information seeking behaviour is a unique attribute that differentiates people from animals.

According to Igwe (2012), information seeking behaviour is an individual way of gathering and looking for information needed for personal use, updating knowledge and for development. Therefore, there is need to consult certain sources to get meaningful information and it is only through such sources that relevant information that is needed for a meaningful decision-making leading to the desired result is obtained. In modern days, information can be searched for in sources such as books, journals, magazines and newspapers, annual reports, handbooks, etc. According to Wilson (2000), other sources of information include books, journals, internet, friends/relatives and professionals.

INFORMATION SEEKING AND SOURCES IN THE BIBLE

Akinola, Afolabi and Chinedu (2010) defined information sources as the materials, avenues, packs or means through which information can be found or received. Case (2006) divided information sources into informal sources and formal sources. Formal sources include textbooks, encyclopedias, and daily newspapers while Informal sources include friends, colleagues, and family.

Formal Sources of Information (Books, Journals, Encyclopaedia) from the Bible:

The Ten Commandments tablet is an example of formal source of information in the Bible. The Ten Commandments is a law given to the Israelites by God for them to follow. The Israelites will need to seek information from the slate from time to time so, they needed to memorise it and follow each of the laws daily. Also king Ahasuerus in Esther Chapter 6 requested for the book of records (chronicles) and they were read before him. This book of Chronicle is like an encyclopedia where the king accessed to seek for information. The book contains documentation about many happenings in the kingdom.

In the New Testament as recorded in Luke chapter 3 verse 4 “As it is written in the book of the words of E-sa-ias the Prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord. Make his path straight”. This was a documented prophecy about John the Baptist which was later referred to about him. This information was sought to know if such existed. Also the book of Isaiah 7:14 says “Therefore the Lord Himself will give you a sign; Behold, a virgin shall conceive, and

bear a son and shall call his name Im-man'u-el". This information has been documented before the birth of Jesus Christ as a reference to confirm the Divinity of Jesus. The book of Acts chapter 8:26-40 described the information seeking behaviour of a man from Ethiopia who was studying the documentation of Prophet Esaias about how Jesus was taken to the slaughter. The information was better explained to him by Philip.

In Matthew 19:4, Jesus approved information seeking when the Pharisees came to him to tempt him by asking him questions about a man putting off his wife for every cause and he answered them by saying "have ye not read that he which made them at the beginning made them male and female". The question "have you not read" can be interpreted as "have you not sought information". Therefore, information seeking from early documented books is encouraged for spiritual growth and the Bible is the source.

Also the Bible itself is a documented word of God that can be sought to find out information about God.

Informal Sources of Information (People, Friends, Professional) from the Bible: After the birth of Jesus Christ, the wise men saw His star and traced it to Herod to ask him where Jesus Christ was born. Herod became disturbed and worried because he does not want another king to exist beside him. In Matthew chapter 2:3 He (Herod) gathered all the chief priests and scribes to seek information about where Jesus Christ should be born and he got the right information that he would be born in Bethlehem of Judea because he consulted the right sources.

When Joshua was about leading the Israelites into Jericho, in Joshua chapter 2, he sent spies to go and view the land of Jericho. The spies lodged in Rahab's house and she divulged their weaknesses and fears to the spies. This action of Joshua is a form of information seeking to find out some information about the people and the land of Jericho.

In the New Testament, John Chapter 3 to be precise, a man called Nicodemus went to Jesus Christ to seek for information about what he could do to enter the kingdom of God. In the early verses he acknowledged the fact that Jesus is a Teacher from God and that qualified Him to give information about the topic.

PRAYER AS MEDIUM FOR SEEKING INFORMATION

The major medium of communicating with God is through prayer. Jesus thought us to pray to God in Matthew 6:9 as "our Father who art in heaven, Hallowed be thy Name. In verse eleven "Give us this day our daily bread". Our daily bread signifies our daily desires and we need information and God's guidance to meet these desires. In Matthew 7: 7-8 "Ask and it shall be given unto you; seek, and you shall find, knock, and it shall be

opened unto you. For every one that asks will receive and he that seeks will find and to him that knocks the door shall be opened”. “Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Philippians 4: 6). Prayer is an information seeking medium through which our request, information needs and desire from God can be met.

We pray to seek God’s face and we expect to receive something in return. We seek God’s face in prayer and we expect to get information from God through the directives of the Holy Spirit. He said “call on me and I will answer thee and shew thee great and mighty things which thou knowest not” (Jeremiah 33:3). Information is knowledge that is communicated (Aina, 2011). Therefore we can seek information about things we do not know by asking from God through prayer.

In Daniel chapter two Nebuchadnezzar had a dream and his mind was troubled and this created an information need. So he invited the sorcerers and astrologers to tell him the meaning of the dream but they could not. However when Daniel was invited to interpret the dream he asked for some time and he prayed to God and the information was revealed to him in a dream. He acknowledged God as the source of the information in Daniel 2: 21 “He giveth wisdom unto the wise and knowledge to them that know understanding”. God is the source of all information, knowledge and wisdom, seek Him through prayer.

INFORMATION SEEKING THROUGH THE WORD OF GOD - THE BIBLE

People’s need in the Holy Scripture vary according to their relationship with God. Their information seeking behaviours could therefore be affected by their difference. The Holy Scripture has shown that God loves human beings and has always been interested in their worship and in seeking His face. That is why He said in Proverb 8:17 that “I love those who love me, and those who seek me diligently find me”. Jeremiah 29:12-14 says “Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me, when you seek me with all your heart. I will be found by you, declares the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the Lord, and I will bring you back to the place from which I sent you into exile”.

We can get information about God in the Bible. He speaks to us through the Bible. The Book of Joshua 1: 8 says:

This book of the law shall not depart out of thy mouth; but thou shall meditate therein day and night that thou mayest observe to do according to all that is

written therein: for then thou shall make thy way prosperous and then thou shall have good success.

The Bible is our main source of information about God and His will for our lives. The Bible serves as an encyclopaedia about God and information about how He expects us to live our life. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17). He gave us information about the Ten Commandments to follow as a guide to our daily living in Exodus 20: 1-17. The Bible also gave us information about Jesus' message of love, "Love the Lord your God with all your heart and with all your soul and with all your mind" and "Love your neighbor as yourself" (Matthew 22:37-39), as principles to guide every decision we make. We can also seek information about Jesus from His *Sermon on the Mount* (Matthew 5-7) to apply the principles to our day to day living. We also have Jesus' messages on assurance of eternal life for those who are faithful and obedient to Him (Matthew 25: 31-46). All these information can be sought and found in the Bible which is the word of God to meet our daily spiritual needs.

REASONS TO TRUST THE BIBLE AS AN INFORMATION SOURCE

The Bible should be our primary source for seeking information because we can get revelation for all other information needs from it. According to MacAuthur (2016) "We cannot exist without laws in the moral and spiritual dimensions of life any more than we can do so in the physical dimension". The Bible in the book of Matthew chapter 6:32 says "For after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you. Therefore we need some basic knowledge of information seeking from the Bible to have answers for other daily information seeking. According to MacAuthur (2016) the Bible is a genuine source of information because of the following four reasons:

1. The Bible Is Infallible and Inerrant

There is no mistake in the Bible and it is flawless because it was inspired by God. Also, the Bible is infallible in general and also inerrant in its parts. The word of God is pure and tested and serves as a shield to those who have trust in it. Also do not make yourself a liar by adding to it (Proverb 30: 5-6). The Bible is different from other books because it is the truth and no mistake can be found in it

2. The Bible Is Complete

The Bible is a complete book and there is no need to add anything to it. The book of Revelation, warns that "If anyone adds to [the words of this book], God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book" (Rev.22: 18-19). Therefore the Bible is complete and all information, knowledge and wisdom can be found in it.

3. The Bible Is Authoritative

The Bible is the final Authority given by God since the Bible is perfect and complete. The book of Isaiah Chapter 1 verse 2 says, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken." Therefore when God speaks, we should listen, because He is the final authority and He is passing vital information to us. The Bible demands us to heed God's instruction. In Galatians 3:1 the Bible says, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." So we are endured to seek for information in the Bible to know more about God and keep all His commandments. One is guilty of the law if he fails to keep any one of the laws (James 2:10).

4. The Bible Is Sufficient

The Bible is considered essential and sufficient in many areas which include:

(a) **Salvation:** In Matthew 16:26 Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul". Matthew 6:33 enjoined us to seek first the kingdom of God and all the rest shall be added unto us. Therefore in meeting our life desires we need to first seek God and in doing that our other desires will be met. Act 4: 12 says there is no Salvation in any other person except in Jesus Christ.

(b) **Instruction:** "All Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2Timothy 3: 16). The Bible serves as an instruction manual to provide information about wrong doings and give guidelines on how to walk in that right path.

(c) **Hope:** "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Roman 15:4). The Bible is a source of information where we can learn from documented information that can be a source of hope for us now and forever.

(d) **Happiness:** "But whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed

in his deed” (James 1:25). The word of God provides information about blessings and happiness. Therefore all the laws and guidelines to follow can be sought and found in the Bible. Psalm 119:1 says “Blessed are the undefiled in the way, who walk in the law of the LORD”.

CONCLUSION

The origin of information seeking and information use is as old as the human race. The world was created by passing information, and God communicated with the first human pair by passing information. The Bible has also encouraged us in the act of seeking. The book of Matthew chapter 7:7 “Ask and it shall be given to you; seek and you shall find; knock and the door shall be opened to you” is an example. The Bible also said in Psalm 119:2 that “Blessed are those who keep his statutes and seek him with all their heart”.

Information need arises whenever individuals are faced with situations that they desire to address. Whenever there is a need there will be need for information to provide solution to meet the need. So, information needs can be described as the amount of information someone or group of users need to possess for their work, recreation and many other satisfactions of life. People need information when they find themselves in a situation requiring knowledge to deal with the situation as they see it necessary. Lack of information needed to make decisions results in information need.

The Bible discussed information needs of biblical heroes like Herod, Pharaoh and David and these led to information seeking to fill the gap in their knowledge. Information cannot be sought in a vacuum therefore purposive information seeking is a consequence of a desire to satisfy certain needs. There is always a reason for all information seeking. Information seeking is an important step to problem solving.

Information can be sought from different sources and Akinola et al (2010) defined information sources as the materials, avenues, packs or means through which information can be found or received. Case (2006) divided information sources into informal sources and formal sources and all these sources were used in the Bible. Prayer and studying the Bible remain as strong media for seeking information from God because God remains the primary source of all knowledge. According to the Bible, first seek the Kingdom of God and His righteousness and other things shall be added to you. Good information is passed through inspiration during prayer and studying the Bible, and the Bible remains the true source of knowledge.

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CHAPTER 20

APPLICATION OF JESUS CHRIST LEADERSHIP STYLE IN HEALTH INFORMATION MANAGEMENT CENTRES

By

Adepoju Kayode Olayiwola

INTRODUCTION

This chapter presents the practical application of Jesus Christ's leadership style to health information management centres. The paper argued that the choice of leadership style determines, in part, the quality of staff attracted to and retained by an institution. It further reiterated that good leadership styles facilitate organisational effectiveness and by extension workers' job effectiveness. The paper provides an overview of a health information management centre and justifies the significance of good leadership style such as that of Christ Jesus for effective service delivery. The paper explored the principles and practical applications of Christ Jesus' leadership style and how a manager of a health information management centre can benefit from Christ Jesus' loving leadership style that is based on self-sacrificing love. The paper concluded by isolating biblical quotations that exemplified the way Christ Jesus exercised His authority.

Organisations all over the world, regardless of size and location, depend on the quality of leadership style provided by its front-runners which are often propelled by the organizational culture. Leadership determines, in part, the quality of staff attracted to and retained by the institution. Good leadership styles facilitate organisational effectiveness and by extension workers' job effectiveness. A good leader should possess certain attributes and be able to adopt a leadership style that will make it possible for the resources to yield optimally and the job positively impacted. This is particularly true in librarianship and other information related ventures where each unit's head has major responsibilities and decision making roles to play.

According to Evans and Ward (2007), leadership is a joint activity that affords all members of an organization the opportunity of sharing the organizational vision through motivation of one another to meet the demands of a dynamic work environment.

Leadership depends on the joint efforts of both the leader and the led for its success. This might have influenced the definition of Cole (2011) who described organizational leadership as the ability of a person to effect, motivate and make it possible for others to have a part in the effectiveness and achievement of their organisation.

Jesus Christ is the only-begotten Son of God, the only Son produced by Jehovah alone. This Son is the firstborn of all creation. By means of Him all other things in heaven and on earth were created. He is the second-greatest personage in the universe. It is this Son whom Jehovah sent to the earth to give His life as a ransom for mankind, thus opening the way to eternal life to Adam's offspring who would exercise faith in Him. This same Son, restored to heavenly glory, now rules as King, with authority to destroy all the wicked and to carry out His Father's original purpose for the earth. The Hebrew form of the name *Jesus* means "Jehovah Is Salvation"; *Christ* is the equivalent of the Hebrew *Ma-shi'ach* (Messiah), meaning "Anointed One."

OVERVIEW OF LEADERSHIP STYLES

Leadership styles have to do with the way and manner leaders influence their followership in order to achieve organizational goals and objectives. Three leadership approaches, the trait approach, the behavioural approach and the contingency approach are widely recognised in the literature. The trait approach came up in early twentieth century and it assumes that leaders are born with certain traits which seem to be endless and sometimes controversial. On the other hand, the behavioural approach which came up in 1939 studied leadership styles from the angle of the behaviour of the leader at work rather than in-bred traits, while the contingency approach to leadership styles believes that various factors in the environment of an organization informs the choice of leadership style (Evans and Ward, 2007). The behavioural approach to leadership theory was encouraged by Lewin, Lippitt and White (1939) who conducted an experiment in which three popularly known leadership styles; the autocratic, democratic and laissez-faire were examined.

The Autocratic Leadership Style: The autocratic leader unilaterally takes decisions (IAAP, 2009). Such decisions which are from personal discretion and rigid are imposed on the staff, hence, there are suspicions on the sides of leadership and followership and communication gap is wide (Fanimihin and Popoola, 2013). According to Germano (2010), an organization with an autocratic leader witnesses no shared vision, little motivation, creativity and innovation, and a lot of force is exerted on workforce to obey the leadership. Similarly, IAAP (2009) posited that this type of leadership breeds a lot of discontent among organizational followership.

The autocratic leader believes in close supervision of employees as he or she believes they are lazy; he does not believe employees can work without being motivated or punished; believes employees feel insecure about their work and so should be directed; he is also the sole judge in His group and he is of the opinion that leaders must give orders and clarify procedures (Northouse, 2011).

The Democratic Leadership Style: Democratic leadership style was developed by Lewin, Lippitt and White in 1939. Where this type of leadership exists, the people, that is, the followership, are involved in decision making by consulting and discussing before taking decision. The democratic leader is not only interested in achieving organizational goals according to Fanimihin and Popoola (2003), he also actively supports staff in attaining their career goals. The democratic leader assumes that every member of an organization has equal stakes, therefore the group leads itself. According to Northouse (2011), the democratic leader involves employees in decision-making process; provides guidance without pressure; communicates frequently and supportively with group members; help employees accept responsibility for work completion; helps His followers to find their passion and believes that workers are ordinarily competent and ready to do good jobs. However, this type of leadership, although enjoyed by followership, has its negative sides as there is wide range of opinions to be considered before taking decisions which might not be equitable to all.

Laissez-faire Leadership Style: Another of Lewin et al leadership style is known as laissez-faire leadership style which minimizes the involvement of leadership in decision-making (IAAP, 2009). With this style of leadership, there is inaction in taking decision and nonchalant attitude to important matters like staff welfare; everything is done hands off (Fanimihin and Popoola, 2013). Northouse (2011) was of the opinion that the laissez-faire leader allows his group members to solve problems their own way in difficult situations; believes that employees can do their work without guidance from the leader; lets subordinates appraise themselves; gives complete freedom to the followers to operate the way they choose; feels that workers need minimal input from the leader and generally believes that it is best to leave his followers alone.

HEALTH INFORMATION MANAGEMENT CENTRE

The Health Information Centre (HIC) serves as the focal point for patients and the hospital staff to provide health education, outreach and case management. The staff of this centre make referrals and appointments, provide interpretation, assist with social service needs, and register clients who are having various injuries and infirmity. Some of

these ailments include serious health problems such as osteoporosis, diabetes, hypertension, heart disease, Hepatitis B and cancer. The Centre maintains a health records library. In addition, Health Information Management Centres coordinate the activities of health information management professionals. Such activities include the practice of acquiring, analyzing, and protecting digital and traditional medical information vital to providing quality patient care. It is a combination of business, science, and information technology.

Health Information Management (HIM) professionals are highly trained in the latest information management technology applications and understand the workflow in any healthcare provider organization from large hospital systems to the private physician practice. They are vital to the daily operations management of health information and electronic health records (EHRs). They ensure a patient's health information and records are complete, accurate, and protected.

Health information management (HIM) professionals work in a variety of settings and job titles. They often serve in bridge roles connecting clinical, operational, and administrative functions. These professionals affect the quality of patient information and patient care at every touch point in the healthcare delivery cycle. HIM professionals work on the classification of diseases and treatments to ensure they are standardized for clinical, financial, and legal uses in healthcare. Health information professionals care for patients by caring for their medical data. HIM professionals are responsible for the quality, integrity, and protection of patient's health information, which can include a history and physical exam, and lab results such as blood tests, urine tests, clinical information (nursing notes, physical therapy notes, and many others), X-rays and other radiology procedures. To be effective, the leadership of health information management centres need to acquire relevant skills and competencies required in effectively acquiring, analyzing, and protection of digital and traditional medical information vital to the provision of quality patient care.

JESUS CHRIST LEADERSHIP STYLE

Jesus Christ is regarded as the only-begotten Son of God, the only Son produced by the Almighty alone and the firstborn of all creation. According to the Bible, by means of Him all other things in heaven and on earth were created. According to the Bible, He is the second-greatest personage in the universe. It is this Son whom the Almighty God sent to the earth to give His life as a ransom for mankind, thus opening the way to eternal life for those of Adam's offspring who would exercise faith. This Son, restored to heavenly

glory, now rules as King, with authority to destroy all the wicked and to carry out His Father's original purpose for the earth. The Hebrew form of the name *Jesus* means "Almighty Is Salvation"; *Christ* is the equivalent of the Hebrew *Ma-shi'ach* (Messiah), meaning "Anointed One."

Unlike a human leader with certain level of authority, Jesus Christ demonstrated His leadership styles (authority) in various ways as reflected in His expression and the way He related with others while on earth. For example, shortly before His ascension to heaven, He said to His disciples: "*All authority* has been given me in heaven and on the earth" (Matthew 28:18).

The Bible record emphatically proved that Jesus Christ wields authority in the same way that His Father does. Though Jehovah God is rightfully the Almighty Universal Sovereign, He desires willing hearted service from His subjects, not mindless, fearful, or servile obedience (Matthew 22:37).

The Almighty never abuses His authority. In imitation of His Father, Jesus Christ always wielded His Authority in a way that perfectly harmonized with love, wisdom, and justice. His disciples found great refreshment serving under Jesus' Authority (Matthew 11:28-30). According to the Bible, if any one attribute characterizes both Almighty God and Jesus Christ, it is love, not power or authority (1 Corinthians 13:13; 1 John 4:8).

To check whether one is handling it properly (leading the right way), such needs to measure up against the following principles inspired by Almighty God and exemplified by Jesus Christ.

A slave of the Lord... needs to be gentle toward all, . . . keeping himself restrained under evil, instructing with mildness those not favorably disposed (2 Timothy 2:24, 25).

The rulers of the nations' lord it over them and the great men wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister (Matthew 20:25, 26).

In many health information management centres, some leaders lord it over their subordinates due to the fact that they are in the position of authority, and in some other centres, the leaders behave like Jesus Christ who is gentle, humble and approachable. What is common in most offices today is that leaders "lord it over" their subordinates by imposing their will on them and insisting that they do things in a certain way, threatening sanctions if they disobey. On the contrary, Jesus Christ emphasized serving others and not pressuring them (Matthew 20:27, 28). He always treated His disciples in a loving, caring manner. In the same way, when the leadership at the health information centres

follow Jesus' example, it is much easier for others to cooperate with them (Hebrews 13:7, 17). It makes it much easier for them to 'go the extra mile', if they can, and doing so willingly and not under some kind of compulsion (Matthew 5:41). Jesus said, "Shepherd the flock of God in your care, not lording it over those who are God's inheritance, but becoming examples to the flock (1 Peter 5:2, 3).

Leadership at the health information centres today need to realize that they are accountable for the welfare of all in their jurisdiction. They should take this responsibility seriously. In caring for the welfare of others, they are to strive to do so willingly, eagerly, and in a loving manner. Like the apostle Paul, they work hard to build up and strengthen the faith of those in their charge, not to act as masters of their faith (2 Corinthians 1:24).

When there is a need to offer appropriate counsel, leaders are to do so in a spirit of mildness to readjust an erring one or to help them to progress spiritually. They should bear in mind the Apostle Paul's counsel: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted (Galatians 6:1; Hebrews 6:1, 9-12).

APPLICATION OF JESUS LEADERSHIP STYLE IN HEALTH INFORMATION MANAGEMENT CENTRES

The biblical quotation below summarized the best way to apply Jesus Christ leadership style in health information management centres:

Continue putting up with one another and forgiving one another freely even if anyone has a cause for complaint against another. Just as Jehovah freely forgave you, you must also do the same. But besides all these things, clothe yourselves with love, for it is a perfect bond of union (*Colossians 3:13, 14*).

This principle demands that every worker in health information centres should make allowances for the imperfections of others, as Almighty and Jesus Christ do according to Isaiah 42:2-4:

He will not cry out or raise his voice, And he will not make his voice heard in the street. No crushed reed will he break, and no smoldering wick will he extinguish. In faithfulness he will bring justice. He will not grow dim or be crushed until he establishes justice in the earth; and the islands keep waiting for his law. Or should they insist on applying the letter of the law in every case? Also, Psalm 130:3 says, If errors were what you watch, O Jah, Then who, O Jehovah, could stand?

Hence, it is fitting to show gentleness where possible and firmness only when required. Acting with love will help to forge strong bonds of mutual confidence and trust between workers and those over whom they exercise authority.

If one is entrusted with any kind of authority, one should work hard to imitate Almighty God and Jesus Christ in the exercise of it. Recall the marvellous picture the psalmist painted in describing the way in which Almighty exercises His authority over His people. David sang: "Jehovah is my Shepherd. I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting-places He conducts me. My soul he refreshes. He leads me in the tracks of righteousness for His name's sake." Similarly, of Jesus, we read: "I am the fine shepherd, and I know my sheep and my sheep know me, just as the Father knows me and I know the Father; and I surrender my soul in behalf of the sheep." What better models can we possibly have of the loving exercise of authority than that of Jesus? (Psalm 23:1-3; John 10:14, 15).

CONCLUSION

This article has shown that Jesus Christ's leadership styles are entirely different from any other known human leadership styles. This is evidence in the way He related with others including His disciples while on earth and how the scriptures projected His personality and nature. The humility of Jesus is seen in His expression regarding leadership position. Interestingly, Jesus rebuked a man who addressed Him with the title "Good Teacher," because Jesus recognized not himself but his Father to be the standard of goodness (Mark 10:17, 18). However, to measure up to what people generally mean when they say that someone is good, Jesus surely must have been truthful. Indeed, even His enemies acknowledged that He was good (Mark 12:14). He Himself said that He had a pre-human existence, that He was the unique Son of God, that He was the Messiah, the one whose coming was foretold throughout the Hebrew Scriptures. Either He was what He said or He was a gross impostor, but neither option allows for the view that He was simply a good man (John 3:13; 10:36; 4:25, 26; Luke 24:44-48). A manager of a health information management centre should endeavour to embrace the leadership style of Jesus Christ to be successful. This includes being humble, approachable, generous and loving.

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CHAPTER 21

RANGANATHAN LAWS OF LIBRARIANSHIP: A BIBLICAL PERSPECTIVE

By

Fagbemirolu, Oluwaseun Oluropo

INTRODUCTION

This chapter describes, in detail, the five laws (principles) of Librarianship in relation to the Bible. The five laws provide scientific approach to the principles of library and information science. It constitutes the philosophical basis for work and services of all types of libraries. These laws are found in the scriptures because the Bible is the word of God and there is nothing that is on earth that does not originate from the Bible. The five laws of librarianship are: books are for use, every reader his or her book, every reader its book, save the time of the reader, and lastly, library is a growing organism. These five laws could be linked with Joshua 1:8 ‘This Book of the Law shall not depart out of your mouth, but you shall meditate on it day and night, that you may observe and do according to all that is written in it. For then you shall make your way prosperous and then you shall deal wisely and have good success. Here, it is stated that the book of the law shall not depart from our mouth, which shows that books are for use, observing to do all that is written therein (as Christians), this suggests that there are some specific books of interest to specific group of users, when patrons have easy access to the needed resources without wasting time, it could lead to success of information search and success in all ramifications.

Ranganathan is known as the father of library science. He proposed the five laws of librarianship in the early 1930s (Ranganathan, 1988). According to Ranganathan, the entire process of the library is made up of organizing, managing, disseminating and retrieving of information, which is directly or indirectly related to these five laws. He had recognized there will be a possibility of problems in information handling due to information explosion. The five laws are very useful and are guiding principles for library and information professionals. Most librarians worldwide accept them as the foundation

of the philosophy of their work and service in the library. These five laws have remained a centrepiece of professional values and as powerful inspirations for social change. It is important for us to know that there is no new thing on earth. Every laws, principles, concepts and theories emanated from the Bible. According to Luke 4:17-19 *'And there was handed to Him the roll of the book of the prophet Isaiah. He opened the book and found the place where it was written, The Spirit of the Lord is upon me, because He has anointed me to preach the good news (the Gospel) to the poor; He has sent me to announce release to the captives and recovery of sight to the blind, to send forth as delivered those who are oppressed, to proclaim the accepted and acceptable year of the Lord'*. The five laws of librarianship are centred on meeting the needs of the library patrons. The above scripture could be used to explain the importance and usefulness of books in the library. Inside each book or resources in the library are found instructions, word of wisdom, guides, teachings and explanations of concepts. Each of these serves different purposes depending on the need of the user. When a user has access to the right information material, he is able to use the book (source), select and use the area of interest, he has access to further studies following the guide in the book, the time of the user is saved because he has his information needs met already, the library continually grows both in resources, skills, services and staff. In 1 Timothy 4:13 *'Till I come, give attendance to reading, to exhortation and to doctrine'*. The word of God made us to understand the benefit of reading even till Jesus comes. Librarians should continually ensure that they carry out their services dutifully at all times especially meeting the needs of the library patrons. This paper explores the link between Ranganathan's laws of librarianship and the Bible.

CONCEPT OF LIBRARIANSHIP

Librarianship could be described as a process that is generally considered to be concerned with the principle and practice of selecting, acquiring, organizing, disseminating and providing access to information in accordance with the specific needs of groups of people or an individual. According to Cheong (2008), librarianship is the discipline and profession that is concerned with helping individuals obtain reliable information to increase their knowledge in all spheres of their lives from the cumulated information store of mankind. It is a bridge between two entities - people and information. Librarians are considered as the planners, architects, builders and marketers, and bridges for library patrons.

OVERVIEW OF THE FIVE RANGANATHAN LAWS OF LIBRARIANSHIP

- Books are for use
- Every reader his/her books
- Every book its reader
- Save the time of the user
- Library is a growing organism

Books are for use

This means that library materials and services should be accessible to users. This law might seem trivial in our day and age, but it harkens back to times when books were often chained to bookshelves and locked in rooms away from the patrons who wanted to use them. One way libraries are making their materials more accessible is by providing free online access to resources where and when the users need them. This means that more and more, our users can access materials when they want and from the location of their choice (Zabel, n.d). This first law gives definition both to the concept of an open stack library and to a library that is appointed with tools and furnishings that make the books it contains useful. For instance, proper and regular shelving of library materials facilitate the use of books. Logical and topical arrangement of materials also facilitates their use. Adequate care must be provided in organizing collections that invite and promote the use of information resources.

Every reader his/her books

This means that users have diverse interests and that there is a book out there to satisfy each individual's interest. The most important thing is to fight for the right of users for information of all kinds. The consistent battle against censorship and inequality of access that has governed civilization since its inception should be tackled. Librarians' duty is to help users find the information they require and ensure any blocks in the way are not blocks they have created. This law suggests that every member of the community should be able to obtain needed information resources. Librarians should take into consideration format issues so that the most appropriate form for the patrons using it is available (Leiter, 2003).

Every book its reader

This principle addresses the fundamental issue of access. There are many ways by which the librarian finds a reader for every book through; distribution of acquisitions lists, new book exhibits, providing research guides and bibliographies to patrons at an information counter, and newsletters. But there may be more traditional, practical ways to be

employed by all libraries that are not always recognized for the important function they serve in the science of libraries. This third law asserts that at least one community citizen will have an interest in every book in the library and that every book should be made available for use (Bhatt, 2011).

Save the time of the user

Libraries must have the objective of saving the time of the reader. The entire journey of librarianship is about devising, designing and developing methods, systems of organization and dissemination of information to provide the best service to their readers in the most efficient, accurate, and effective manner and thus saving the reader's time. Saving the time of the reader also relates to how we actually organise information. Librarians should make information more user-friendly and save the time of the reader because time is valuable (Leiter, 2003).

Library is a Growing Organism

Library takes in materials regularly and frequently, it assimilates what it needs and it discharges its waste. The technical services function of a library is charged with keeping a collection healthy. Even the presence of e-resources does not stop the acquisition of new print materials and the pace at which they grow has not changed. One can also see the library as a growing organism in terms of staff and skills. As the library grows in services, the skills necessary to deliver these new services will also grow. It could be said that both libraries and the profession of librarianship are growing organisms (Zabel, n.d).

RANGANATHAN LAWS OF LIBRARIANSHIP: A BIBLICAL PERSPECTIVE

Books are for use

This encompasses textbooks, eBooks, electronic sources, newspapers, periodicals, webpages, databases, and more. In other words, information is for use. It is imperative to ensure library patrons use the library collections. This is evident in the bible times when Apostle Paul was telling Timothy the purpose of the Holy Book in 2 Timothy 3:16-17 *'All scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the Man of God may be perfect, thoroughly furnished unto all good works'*. This shows that beyond doubts books are for use and in this case it is to equip people and library users to do good works in the society. Therefore, this quest for the use of books must be pursued as a divine mandate because it is ordained by God for the betterment of our society. Libraries are not just about storing books, they are about people having access to books (Ranganathan, 1988). His talks and writings emphasize the preservation of information and knowledge to be as important as access to information and knowledge. This first law gives definition both to

the concept of an open stack library and to a library that is appointed with tools and furnishings that make the books it contains useful. This law dictates the development of systems that accommodate the use of library materials. For instance, proper and regular shelving of library materials facilitates the use of books. Logical, topical arrangement of materials also facilitates their use. It focuses on the selective use of information, for proper use of information there should be proper storage and dissemination of information. Librarians and information professionals should always have it in mind that, they have to serve right information to right users at the right time (Satpaty & Soni, 2007).

However, medieval libraries, as an extreme example, were chained libraries. This could be linked to what King Solomon had in mind when he was speaking to his son and invariably to us in Proverbs 4:20-24 *‘My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth and perverse lips put far from thee’*. This shows the intention of King Solomon to ensure a system where by the books containing his words are kept in open view and easy to access for the use of everyone that would so desire to profit from its contents. The books (during medieval times) literally were attached to the shelves with brass chains and could only be used in a single location. King Solomon in the same passage told us ‘to pay attention to his words’, this means that the books are to be found and in a place where there would be undivided attention to the reading and use of them, hence the need for the library and the arrangement for easy location as we have in this modern times of which the medieval times were just a slowly evolving pattern of what the Bible actually intended for us to do. Obviously, this was done primarily for preservation of the books rather than to facilitate their use, because of their high cost and not because of any maliciousness upon the part of librarians. On the other hand, it might be argued that this method of controlling access helped prevent theft and thereby facilitated use. In conclusion, care must be taken to provide a facility and an organized collection that invites and promotes the use of information resources (Thaker & Rawal, 2007).

Every reader his/her books

This law suggests that every member of the community should be able to obtain needed information resources. Individuals from all social environments are entitled to library service and the basis of library use is education (Leiter, 2003). Librarians should have excellent first-hand knowledge of the people to be served, collections should meet the special interests of the community and libraries should promote and advertise their

services extensively to attract a wide range of users. This second law is user oriented because every citizen has the right to access information (Right to Information Act, 2004). According to 2 Timothy 4:13 *'When you come, bring the cloak that I left at Troas with Carpus, also the books, especially the parchments'*. At a point in the missionary journey of Apostle Paul, he was in dire need of his books and in his words he said, especially the parchments. This shows that as a reader there are needs for specific information that can only be found in a particular book and it is our responsibility to assist every reader locate needed book. This law guides the library and information professionals to take care of information users, so that they can access information without any obstacle. There could be a necessity of user survey, user study and user education. User orientation may help in acquiring the need and satisfying the purpose of individuals.

It is the duty of the librarian to actively help in the finding of information resources for users that need help. In the New Testament times, one of the foremost apostles of Christ said it this way, *'As new born babes desire the sincere milk of the word that you may grow thereby'* (1 Peter 2:2). Bringing this ancient word into our contemporary setting we can say that a young and aspiring researcher or reader usually desires and craves for certain information that would ultimately help him advance (grow in his career). Reference librarians are trained to bring readers to their books either through formal research instruction, informally in a one-on-one reference interview, or by the production of bibliographies, research guides, exhibits, etc. In a sense, patrons use the skill of the reference librarian to find the library materials they need (Satpaty & Soni, 2007). Similarly, policies should be formulated to ensure that the library has an access policy that is appropriate. Any library that limits access in any way must ensure that this restriction does not prevent adequate access to the collection by the people that the library was created to serve (Leiter, 2003). In the words of the ancient writers of the Bible, we see a pattern of this from which we have evolved. *'Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?'* (2 Kings 21:25, KJV). This shows readers where information about king Amon could be gotten, which is gaining access to the chronicles of the kings of Judah. It is the duty of the librarian to make this accessible having known the need of the reader and having done the needful of carefully preserving these materials. In conclusion, each patron has different information needs and it is a librarian's job to see that readers have free access to all forms of information, as well as conference rooms, internet, computers and other resources, regardless of his or her background.

Every book its reader

This principle addresses the fundamental issue of access. If a book is obtained by a library but is secretly processed and placed arbitrarily on a shelf, or systematically shelved but its acquisition otherwise kept secret, the book may not be readily discovered until the moment when the reader has reached a crisis in his or her research. At such a moment, a frustrated researcher may seek out a librarian or someone else with knowledge of the needed book's existence, or may simply stumble upon it. While the scenario may represent a happy ending for the researcher, it is not the preferred model of library service, the worst case, the book may remain hidden indefinitely (Bhatt, 2011). This could be linked with what Jesus said in Luke 8:16 *No man, when he has lighted a candle, covereth it with a vessel or putteth it under a bed; but setteth it on a candle stick, that they which enter in may see the light.* This means that we are to make sure that the book (candle) is of actual help to the person in need of it. Applying this saying of Jesus with books it means that books should not be hidden out of site but every book must find or reach its user.

In the Bible times, King Josiah, the second youngest King recorded in the Bible was in dire need of reformation of his nation. Of course, the moral decadences of the nation were appalling. He could not carry it through until Hilkiah, the priest, found the missing book of the law and brought it to the King in need of it and it has been lost for nearly 60 years. From history, we know that it was one of the greatest ever reformation to have happened in the Land of Israel (2 Chronicles 34:15-33). Information is made to serve the users and this has resulted in one of the greatest religious revival the world has ever known. This third law asserts that at least one person in the community will have an interest in every book in the library and that every book should be made available for that person. This principle is closely related to the second law but it focuses on the item itself, suggesting that each item in a library has an individual or individuals who would find that item useful. Ranganathan argued that the library could devise many methods to ensure that each item finds its appropriate reader (Bhatt, 2011). Thus information professionals have to organize the information in such a manner that maximum information is used by user correctly and properly.

Save the time of the user

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? (2 Chronicles 9:29, KJV). Time is important to every person and time management is a key to success in life. Libraries must have the objective of saving the time of the reader. The entire journey of librarianship is

about devising, designing and developing methods, systems of organization and dissemination of information to provide the best service to their readers in the most efficient, accurate and effective manner and thus saving the reader's time. Saving the time of the reader also relates to how we actually organise information. This law also explains how fast information can be delivered to its end users. One of the frustrations facing a reader using a large research library is waiting while a little used book is fetched from a remote store or mailed from another library on inter-library loan. A reader using a small local library also experiences such delays but is more accustomed to working around such delays, whereas using a large research library raises expectations of easier access; expectations which are not always fulfilled (Chew, 2013). The Bible also has an example for us to see that time is of essence and it saves lives. In Esther 6:1-14, we see that there was no delay, no difficulty or disappointment in locating where the book of the records of the King's reign was. This promoted and saved the life of Mordecai the Jew from the planned execution that Haman planned for him. As said earlier, saving time is related to how organized we are. In the Bible, it is evidently clear that premium was placed on organizing information, as seen in 2 Chronicles 9:29 KJV *'Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?* and 2 Kings 21:25, KJV *'Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?'* From these two accounts it is clear that there is adequate organization and classification of information concerning each king. So, the intending reader already knows where to go in search of needed information.

Policies must be formulated with the needs of the library users in mind. Hours of operation must be set so as to ensure the most appropriate and convenient access to the patrons who rely on the library for their research and reading needs. The collection must be arranged in an inviting, clear, and obvious way so as not to waste the time of patrons as they search for the materials they need. Attention also must be given to the variety of formats in which information is provided. Well planned and executed library handbooks, stack guides and library tours, or research instruction sessions serve the goal of saving the time of the reader. Saving the time of the reader means providing efficient, thorough access to materials in order to satisfy library users. This is the prime measure of a library's success; frustrated or disappointed users mean that the library has failed in its duty and its responsibility. In conclusion, librarians should make information more user-friendly and save the time of the reader because time is valuable (Sen, 2008).

Library is a Growing Organism

It is impossible for a single library to acquire all the information on a subject. Apostle John observed, as it is stated in John 21:25 when he talked about the works of Jesus, that *'And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world (library) itself could not contain the books that should be written'*. He was probably seeing the fact that the library will remain a growing organism to accommodate relevant information resources. Libraries will continue to grow; we can look at digital information and conclude that the growth is not as pressing from the point of view of physical space, although this remains something that libraries struggle with. Even the presence of e-resources does not stop the acquisition of new print materials and the pace at which they grow has not changed. One can also see the library as a growing organism in terms of staff and skills. As the library grows in services, the skills necessary to deliver these new services will also grow. Perhaps we could say that both libraries and the profession of librarianship are growing organisms (Bhatt, 2011).

Libraries need to continually grow in order to survive, constantly accumulate more information sources in their collection, they should continually adapt to changes in culture, interest and technology. It is expected that library organizations accommodate growth in staff, the physical collection, and patron use. This involved growth in the physical building, reading areas, shelving and space for the catalogue. Library as a growing organism tell about the vital and lasting characteristics of the library as an institution and enjoins the need for a constant adjustment of our outlook in dealing with it. Collections increase and change, technology changes and budgets change. Change comes along with growth, and in order to be healthy, that change and growth require flexibility in the management of the collections, in the use of space, in the recruitment, retention and deployment of staff. Libraries need room to grow so that they can anticipate user needs effectively and efficiently (Chew, 2013). This brings the words of Jesus to mind in Matthew 13:52 *'Every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old'*. We librarians can see ourselves in this picture as the house owner, we are to bring out of our store room (library) and bring treasures (information resources) both new and old. The only way this can be done is to fully perceive the library as a growing organism that can accommodate the new while still preserving the old.

CONCLUSION

Ranganathan's five laws (principles) of Librarianship was written over so many years back; regardless of having so many changes in library world, these Five Laws still fits well in today's context. These five laws have their roots in the Holy Bible, which confirms that everything is made by God. 2 Chronicle 9:29, *Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet and in the prophecy of Ahijah the Shilonite and in the visions of Iddo the seer against Jeroboam the son of Nebat?* Every reader locates and accesses his information needs from the library with the help of the librarian, catalogue and well-arranged book shelves. According to 2 Timothy 3: 15-17 *'And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works'*. This shows that beyond doubts books are for use and in this case it is to equip people and library users to do good works in the society. Therefore, this quest for the use of books and meeting the wide range of user's needs must be pursued as a divine mandate because it is ordained by God for the betterment of our society.

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CHAPTER 21

BIBLICAL PERSPECTIVES OF RECORDS MANAGEMENT FOR NATIONAL DEVELOPMENT

By
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INTRODUCTION

The Bible is a complete book that contains the records of what had been, what is, and what will ever be. It is therefore the only book written or will ever be written to which the foundation of all professions and careers can be traced. The paper explored the Biblical perspective of records management (an aspect of librarianship) for national preservation. Key concepts were defined; importance of records and records management was also highlighted. Instances where records played significant roles in the preservation of the nation of Israel as recorded in the Bible were examined and the role of records management for national preservation in the contemporary world was also discussed. It is evident that Records management, an aspect of librarianship is deeply rooted in the Bible like other disciplines highlighted in this paper. Therefore any profession that cannot find its root in the Bible may need to have a second thought about it.

There is a popular adage that says nothing is new under the sun. This saying holds true for professions also. Whatever profession one finds oneself in, has its foundation in the Bible. To dispute this is to uncover one's ignorance of the word of God. We shall be taking a quick look at a few professions and where they can be located in the Bible. For instance, Medicine can be found in Col 4:14, Engineering is found in the construction of the ark of Noah and the tower of Babel in Gen 6:14 and 11:4 respectively. Law in Titus 3:13, Nursing/Midwifery in Ex 1:15, Architecture in 1Chron 28:11-12, Teaching in Isaiah 2:3, Arts in Ex 31:3 and Music is in Psalms and Songs of Solomon. So, all professions have their roots from the Bible, the Word of God.

The purpose of this paper is to establish the place of library and information science (LIS) profession in the Bible. However, the focus of this paper is to explore the

Biblical perspective of records management (an aspect of LIS Profession) for national preservation. This paper begins by defining the concepts of record and records management, highlighting the importance as well as benefits of records management, and examining instances where records management was used for preservation of lives and by extension, nations and then draw a conclusion.

Records are a vital part of human existence. They are created and kept about virtually every activity a man engages in from day to day. Creating and storing records is far older than literacy, it is as old as man himself. It is a fundamental activity of public administration, without records there can neither be rule of law nor accountability. Public servants need information to enable them carry out their duties, and records represent a particular and crucial source of that information. They provide a reliable, legally verifiable source of evidence of decisions and actions. They document compliance or non-compliance with laws, rules, and procedures. Hence, loss of records has consequences for all citizens, especially for the masses who are least able to defend themselves. Relevant and accurate records are essential to preserving the rule of law and demonstrating fair, equal, and consistent treatment to citizens. Without access to records, the public does not have the evidence needed to hold officials accountable or to insist on the prosecution of corruption and fraud.

All aspects of public service, including health, education, pensions, land, and judicial rights, depend upon well-kept and well-managed records. Records are vital to virtually every aspect of the governance process. The effectiveness and efficiency of the public service across the range of government functions depend upon the availability of and access to information held in records.

WHAT ARE RECORDS?

Records can be defined as any recorded information or data in any physical format or media created or received by an organization during its course of official business and kept as evidence of policies, decisions, procedures, functions, activities and transactions.

The International Organisation for Standardization (ISO) defines records as “information created, received and maintained as evidence by an organization or person, in pursuance of legal obligations or in the transaction of business”. The International Records Management Trust (2000) defines records as all the documents that institutions create or receive in the course of administrative and executive transaction. Records are documents regardless of form or medium, created, received, maintained, and used by an organization (public or private) or an individual in pursuance of legal obligations or in the

transaction of business, of which it forms a part or provides evidence. As evidence, they are subsequently maintained by or on behalf of those responsible for the transactions.

The statutory definition of records as proffered by *44 United States Code 3301* is books, papers, maps, photographs, machine readable materials, or other documentary materials, regardless of physical form or characteristics, made or received by an agency of the United States Government under Federal law or in connection with the transaction of public business and preserved or appropriate for preservation by that agency or its legitimate successor as evidence of the organization's functions, policies, decisions, procedures, operations or other activities of the Government or because of the informational value of the data in them.

IMPORTANCE OF RECORDS

Records are important for the following reasons:

- demonstrate accountability
- provide evidence of actions and decisions
- assist with the smooth running of business
- help build organisational knowledge
- Help to refresh human memory

RECORDS MANAGEMENT

International Records Management Trust (IRMT) (2000) describes records management as the task of ensuring that recorded information, paper and electronic, is managed economically and efficiently. It is that aspect of general administrative management concerned with achieving economy and efficiency in the creation, maintenance, use, and disposal of the records of an organization throughout their entire life-cycle and in making the information they contain available in support of the business of that organization. The Professional Records and Information Services Management (PRISM) defines records management as the systematic application of management principles, chiefly control, to the recorded information needed and used in the normal course of an organization's business. Records management refers to the planning, budgeting, organizing, directing, training, and control involved in managing the life cycle of records in any medium. Diamond (1983) views records management as the control of records from their creation through both active and inactive periods to their destruction. The Records Management

Society of Great Britain refers to records management as the application of systematic analysis and control of records from their creation through processing, maintenance and protection, to final disposal.

Within the context of the public sector, records management may be said to include the planning, directing, organizing, controlling, reviewing, training and other managerial activities involved with respect to the creation, classification and indexing, distribution, handling, use, tracking, storage, retrieval, protection and disposal of records to achieve adequate and proper documentation of government policies, decisions and transactions as well as efficient and cost-effective operation of government bureau and departments. The National Archives of Scotland (NAS) defines records management as the systematic control of an organisation's records, throughout their life cycle, in order to meet operational business needs, statutory and fiscal requirements, and community expectations.

According to Murphy (2013), good records management makes good business sense. It enables informed and consistent decision making and provides evidence of key decisions and events. Effective records management ensures that information needed is retrievable, authentic and accurate.

Well managed records are veritable tools for:

- performance of day-to-day activities
- compliance with legislative and regulatory requirements
- risk management
- protection of all citizens' interest, and
- preservation of national identity and history, to mention a few.

Systematic management of records according to NAS offers the following benefits:

1. know what records they have, and locate them easily
2. increase efficiency and effectiveness
3. make savings in administration costs, both in staff time and storage
4. support decision making
5. be accountable
6. achieve business objectives and targets
7. provide continuity in government
8. meet legislative and regulatory requirements
9. protect the interests of all and sundry

Other benefits of records management put forth by the International Records Management Trust include:

- human rights
- governance and accountability
- anti-corruption
- payroll control
- financial Management
- management of Human Resources and
- private sector investment

RECORDS MANAGEMENT FOR NATIONAL PRESERVATION

Nations do not exist in vacuum. A nation is defined by its people, its heritage, its history and its identity. By national preservation therefore we are referring to the preservation of the people of that nation, their historical heritage, and identity. While the *Oxford Advanced Learners' Dictionary* defines preservation as “the act of making sure that something is kept”, the *Longman Dictionary of Contemporary English* defines it as the urge to save something from being harmed or destroyed. The information contained in records help to preserve the corporate image of the government or organisation that generates or receives them by ensuring that rules are followed and the nation or organisation is not thrown into unnecessary chaos.

The written and documentary heritage contained in records provide the raw material that allows us insight into the visible and invisible world, while granting us access to the past which enables us locate ourselves in the present and gives us the opportunity to inform the future (National Preservation Office, 2001).

BIBLICAL PERSPECTIVE OF RECORDS MANAGEMENT FOR NATIONAL PRESERVATION

The Bible is the highest record of all times which contains information about creation, the fall of man in the Garden of Eden, the birth, ministry, death and resurrection of the One who came to reconcile man back to his creator. The nation of Israel occupies a very special place in the heart of God the maker and creator of human race. To say that records have played a very significant role in the life of Israel as a nation is to say the least. No wonder, two complete books - 1st and 2nd Chronicles - of the entire sixty six books of the Bible are dedicated to records about the genealogy and national administrations of the Israelites.

This is why beginning from 1Chronicle 29:29 we see such phrases as: “now the rest of the acts of David the king, first and last, behold they are written in the book of

Samuel the seer”. “Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer”.

In some Bible books you see “now the rest of the acts of so and so are written in the book of the kings, and for some others in the book of prophet so and so”. For example, the acts of Amaziah, Jotham, Ahaz and Manasseh, to mention a few, are written in the book of the kings of Judah and Israel (2Chronicles 25:26, 27:7, 28:26, and 33:18). For Ahab no particular mention was made of where his acts were written, in the case of Uzzaiah, Isaiah the prophet wrote his acts (2Chronicles18:34, 26:22). We see a few others who reigned in the fear of the Lord like Hezekiah and Josiah, their acts were not only written in the book of the kings of Judah and Israel but Hezekiah had his equally written in the vision of Isaiah the prophet in addition to being in the book of the kings, Josiah had his written in the law of the Lord.

The books of Chronicles are simply books of records. They are not in the Bible to add to the number of books, nor to the volume of the Bible as a whole. They play a very significant role in recording the ways and deeds of each king and the consequences of such deeds so that others may learn from their mistakes as well as draw from the strengths of those who did well. The records of the civil administration of each of the kings of Judah and Israel are of significance to how God would be dealing with them (2Tim 3:16, 17). Earlier in 2Chronicles 7:14, the Lord had warned that if they would humble themselves before Him and pray and repent of their sins He would hear from heaven, forgive their sins and heal their land. Now, this 2Chron 7:14 is like a constitution which is the highest form of records kept by any nation because it guides the decisions and actions of the civil society. God has constituted that if Jews obey Him, He would defend and preserve their nation, but majority of the kings of Judah and Israel decided to go their own way and the Lord whose eyes are too holy to behold iniquity turned His back on them and their enemies plundered them. This led to their being scattered all over the place with Mordecai and his group in Shushan as we shall be discussing later in the book of Esther, which is our anchor scripture.

THE ROLE OF RECORDS MANAGEMENT IN NATIONAL PRESERVATION AS RECORDED IN THE BIBLE

This paper will take us on a journey through the scripture in order for us to gain sufficient understanding of the role of records management in national preservation in the Bible. Navigating through as many Bible passages as possible will, no doubt, give a robust

understanding of the role of records management in the Bible. Joshua 2:12-14 and 6: 22-23 told about the spies sent out by Joshua to Jericho who were confronted with death, but a woman (a harlot) hid them in her house and afterward let them out through the window and helped them to escape. But before they left, she made them swear an oath of compensation which would later translate into the preservation of all that pertained to her. The spies urged her to tie a line of scarlet thread on the window through which she let them down as a symbol of evidence. This is nothing other than record. Rahab was able to manage this instruction (record) effectively, hence, when in chapter 6 the Israelites came for the destruction of Jericho in order that they might take over as God had ordained, it was not difficult for the spies to abide by the terms of their oath.

A very key point here is that the lineage of our Lord Jesus Christ is traceable to this same Rahab (Matthew 1:5). What more can we say about the role of records management in national preservation. As a matter of fact, records management was applied here for the preservation of the whole world. Had Rahab been destroyed with the rest in Jericho for non compliance with the terms of the oath or for misplacement of the symbol (record) of the commitment, what would have become of the Christian race?

Another quick look at the story of David and Jonathan, the extent of the love they had for each other and how they went into a covenant, will show us again how records, covenant help to preserve the nation of Israel and by extension, the whole world. In 1Samuel 18:3 we see where the two made a covenant to love and protect each other. From chapter 19:1 to the end of chapter 20 we begin to see how Saul severally sought to slay David and how Jonathan, David's covenant friend consistently tried to protect him from his father's evil plot until he was able to help David escape death. A covenant is a form of record, and this helped to preserve not only the nation of Israel but the whole world because Jesus' lineage is also traceable to David. In fact the Bible hardly refers to Him as Jesus the son of Joseph, but the son of David (Matthew 1:1, 22:42, John 7:42, Acts 2:30, Romans 1:3). But for the covenant which the two young men signed, may be Jonathan would have succumbed to pressure from his father and gave his father his allegiance. The consequence could have been the death of David.

In Ezra 6:2-3 records management played out in the vindication of the men who championed the course of rebuilding the temple of the God of heaven. The content of the records made king Darius to grant the Jewish elders permission to rebuild the temple and to raise the walls of Jerusalem which is fundamental to the existence of the Jewish nation.

The book of Esther contained a very intriguing, life changing story about how record became instrumental to the preservation of a whole nation that was due to be exterminated in a couple of hours. It all started from chapter 1:10 when the king

Ahasuerus in his merry mood wanted to show off the beauty of his wife, Queen Vashti, to his cabinet, and the queen arrogantly refused to honour the king with her presence. The king therefore became furious and sought for the appropriate measure of punishment that should be meted out to her. He therefore sought for the law concerning such attitude, but it seems like up to that time the law of the province was silent about such insolence. So neither the king nor the princes who felt equally sighted could do anything. Therefore, they made the king to immediately write a decree (record), which gave legal backing to banning queen Vashti from ever appearing before the king again (Esther 1:10-22). It was this event that paved way for Esther, the slave girl, to come into the palace, not as a maid but as the queen.

Then the second and the more intriguing part of the story followed from chapters 2:21-8:8. It happened that two of the king's chamberlains, Bigthan and Teresh, keepers of the king's door sought to kill the king and Mordecai who always sat at the king's gate got wind of it and told his cousin the queen about it. The queen told the king and made the king know that Mordecai was the one who brought the information to her attention. Upon investigation, it was found that the information was authentic and the king ordered that those two doorkeepers be killed. Meanwhile this kind of serious matter cannot go without being recorded, so it was entered into the chronicle, in other words, the record that at such a time certain people planned to assassinate the king but someone somewhere helped the king to escape death. Courtesy demands that Mordecai should be rewarded for this, but somehow the king did not do anything for Mordecai in appreciation.

Haman whom the king had made next in command had perfected plans to kill not only Mordecai but the whole Jewish race for personal aggrandizement. When this came to Mordecai's knowledge, he sent word to Esther and requested her to use her power as the queen for the preservation of her people. At first Esther could not see the possibility of her doing what Mordecai was requesting her to do, knowing that no one barges into the king uninvited and lives. When Mordecai persisted and reminded her that she was probably in the palace to accomplish that singular purpose (chapter 4:13, 14) she gave up her argument and decided to do Mordecai's bidding even at her own peril (4:16). The queen approached the king uninvited but God gave her favour before the king who offered to grant her request even to half of his kingdom. Esther at this time was still playing with words while strategizing how to put forth her request, knowing how close Haman was to her husband and how powerful politically her husband had made him. But what does it matter anyway, after all she had made up her mind that if she had to die trying to protect her people she would gladly die.

While Esther was strategizing how to nail Haman, he on his own part was boasting of his popularity and favour with the queen, unknown to him that the queen was working out his way to the grave. Haman needed the king to just put his seal on the malicious letter he had written in respect of the extermination of the Jews and to have Mordecai hung on the gallows which he had prepared for that purpose. As all of these were going on God was working out something that would help all people in that province to know that He is God and there is none like Him. So it was that the night preceding the day Esther was to make her request which coincided with the day Haman also hoped to obtain permission from the king to carry out his evil plot against God's people that the king suddenly became so troubled he could not sleep. The only thing the king could think of doing at such an odd hour was to ask for the book of records of the chronicle to be read. When it was read it reminded the king that Mordecai had not received any compensation for leaking out the secret murder plot made by the king's doorkeepers.

The content of the book of records of the chronicle, made the table to turn against the over ambitious Haman whom God used to decide the extent of honour that should be done to Mordecai and who God also used to proclaim Mordecai's promotion. The Israelites were just a few hours away from their destruction when records suddenly showed up and their lives were preserved. Who knows, if the record of how Mordecai saved the king's life was not kept, Haman might have been able to get the king's permission and would have accomplished his mission before the time set for the banquet, so that before Esther makes her request the Jews would have been destroyed. Thanks to the timely intervention of records.

ROLE OF RECORDS MANAGEMENT IN NATIONAL PRESERVATION IN OUR CONTEMPORARY WORLD

Records management is still playing a crucial role in national preservation today as in the days of the Bible. The national immunization exercise is a good example. Records help with the information about which area is completely covered, which is partially covered and which is yet to be covered. Absolute coverage of the nation helps in the control of endemic diseases like polio which has the capacity to kill or render a whole generation physically handicapped. Records also play a crucial role in election processes and post election tribunals thereby fostering unity and forestalling disintegration. The record of how Nigeria, by the grace of God was able to nail Ebola disease helped us as a nation to render assistance to other African countries in fighting the menace.

Records also cause nations to either lose or recover lost geographical territories. The judgment of the International Court of Justice that ceded the Bakassi Peninsula to Cameroon was based on records that revealed the treaty of protection the Obong of Calabar signed with the British on Sept 10, 1884. The records of the treaty as well as other agreements signed between Britain and Germany in which Britain conceded Bakassi Peninsula to Germany in exchange for a navigable area that gives them access to Calabar (Omoigui, 2012), an area considered as a key trading post were all used to inform them of their decision. Nigeria is feeling like a loser, while Cameroon is feeling otherwise, but the truth remains that records decided the judgment which the court pronounced.

CONCLUSION

Records management is a powerful tool in preserving lives both at individual and national levels. Instances of this are found in Joshua 2:12-14 and 6: 22-23, 1Samuel 18:3, 19:1 to the end of chapter 20, Ezra 6:2-3, Esther1:10-22, and 6:1. In each of the Bible verses listed above, we see the role records management played in national preservation. One interesting point we must take note of is that, in the case of Vashti, there was no prior record that stipulated how such misconduct should be punished, but a record had to be immediately created to back up the action that was to be taken against her. Those things happened in order that Esther might find her way into the palace to save her people and by extension, her nation. Records management can make a nation to either recover or lose geographical territory as is the case of Bakassi Peninsula discussed. While Cameroon regained the territory, Nigeria lost it. All at the instance of records that speaks for the former against the later.

Records management, an aspect of librarianship, is deeply rooted in the Bible like other disciplines discussed in the body of this paper. If you are in a profession that cannot find its root in the Bible, you may have to have a rethink about such profession.

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CHAPTER 23

COMMUNITY OF PRACTICE AS AN ASPECT OF KNOWLEDGE

MANAGEMENT: THE BOOK OF DANIEL

By

Oyerinde, Oluwatosin Fisayo

INTRODUCTION

The Bible is simply the book of knowledge. The Bible from Genesis up to Revelation reveals knowledge in all its forms - the past, the present, and the future. Little wonder the Bible says my people perish because they lack knowledge. The Bible also looks at the different types of knowledge and how its practices affected kingdoms, nations and peoples.

Knowledge, in today's society, is described as the establishment of a system of relations which survives by being shared with more than one person, usually a significant number of humans (Abhary et al, 2009). This definition points out that true knowledge only exists when it is passed on or shared. The willingness to continually share knowledge is what is referred to as a community of practice. Community of practice is collaborative, interactive networks of individuals with a generally defined topic or knowledge. It entails a group of people coming together to share knowledge with the aim of fostering new approach.

All through the Bible, we witness various attempts of a community of practices such as the Levites who are keepers of God's knowledge for the people of Israel (Deuteronomy 33: 8-11), Priests who are also a community that share and keep the knowledge of God from generation to generation, and some other people. But for the purpose of this study, the book of Daniel is the major focus and the paper will be exploring the group of people that constituted the community of practices, how they upheld their principles and how willing they were at sharing and promoting their prior knowledge, even in a new community, draw lessons from their community practice that

can affect the way we practice it today, and finally understand that nothing exists outside the word of God which is the Bible.

THE CONCEPT OF KNOWLEDGE MANAGEMENT

The term knowledge is power is not new neither is it news. What is new and news is the fact that knowledge hoarding seems to be outdated. Organizations now preach knowledge sharing in order for it to grow. The true understanding of the term knowledge management is knowledge sharing (Uriarte, 2008).

Several researchers describe knowledge in various ways, Nonaka and Toyama (2006) defines knowledge as a dynamic human process of justifying personal belief towards the truth while Firestone (1998) describes it as a subset of information especially after it has been subjected to and passed a test of validation. Knowledge is mainly characterized by the tendency to create its own context says Uriarte (2008). In essence, knowledge is human based; it is derived from information and used for justification.

Knowledge is mainly in two forms, tacit and explicit (Smith 2001). Tacit knowledge is a personal knowledge and it is stored in people's heads. It is usually accumulated through study and experience. Explicit knowledge is a codified knowledge and is usually stored in databases, documents, websites or the mails. Every organization has both tacit and explicit knowledge, but the major challenge is identifying who has what knowledge among the staff by the top management. Although some managers are aware of where important knowledge resides, but how will they ensure such knowledge flows through the organization. This is the very purpose of knowledge management.

Knowledge management, according to Liss (1999), is a formal, directed process of determining what information a company has that could benefit others in the company and then devising ways to making it easily available, while Bock (2004) describes it as a process with four basic parts that comprise loop: knowledge creation, knowledge captured, knowledge classified and modified, and knowledge shared.

According to Uriarte (2008) knowledge management is mainly in two different aspects which are: Information aspect and the people aspect. To corroborate the above, Association of Modern Technologies Professionals (2016) noted that knowledge management is seen in two perspectives, i.e. information management, which is associated with the management of knowledge related to items that are identified and handled by information systems; people management which involves the management of tacit knowledge that resides inside the heads of people.

Knowledge management, according to Omotayo (2015) demonstrates the ability of the managers to recognize and share tacit knowledge. Omotayo further stated that this

ability is tantamount to organizational success and that it is of uttermost importance for the organization to look for means of gaining, maintaining and leveraging knowledge in order to attain a higher level.

COMMUNITY OF PRACTICE

Community of practice is an important part of knowledge sharing. Knowledge sharing is the most important element under knowledge management as it deals with sharing. Knowledge sharing in an organization can exist in various ways, either between the organization itself and the employees (through memos and instructions), between the employees themselves (through internal meeting and private discussions, coffee time out) and also between the outsiders through (trainings, workshops and seminars) (Uriarte 2008). The researcher further noted that knowledge sharing can enhance the competitive advantage of the organization, especially when it is encouraged by the organization and when facilities that foster knowledge sharing are put in place. One of the major ways by which organizations foster knowledge sharing is through the community of practice.

Apparently, in any sphere of life we find ourselves, there is always a reason to interact and make meaningful discussions in order to get the work done. These processes of interaction, delegation or division of responsibility (transactive memory) and the conversational perceptiveness through which people appropriate a task is called a community of practice (Holingshead, Fulk and Monger, 2002). Wenger and Snyder (2000) similarly argued that community of practice is everywhere and that every human being is a part of it either at school, work or during leisure hours. Community of practice exists as long as there is a will to share information and experience in a helpful, like minded community says Hinton (2003) and that they usually emerge from voluntary group, informal personal workgroup with specific knowledge.

Cox (2005:5) noted that a community of practice is a group that "cohered through sustained mutual engagement on an indigenous enterprise, and creating a common repertoire". A community of practice is also seen as a group of individuals who share a common concern, a set of problem, or interest in topics and who come together to fulfil both individual and group goals (Cambridge, Kaplan and Suter, 2005). Wenger-Trayner and Wenger-Trayner (2015) describe a community of practice as a group of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly.

Noteworthy is the fact that a community of practice relies on situated theories of knowledge according to Hoadley (2012:299), emphasizing that "the idea that knowledge

is a property enacted by groups of people over time in shared practices, rather than the idea that knowledge is a cognitive residue in the head of an individual learner". Wenger and Synder (2000:135) submitted that "people in communities of practice share their experiences and knowledge in a free flowing, creating ways that foster new approaches to the problem". These approaches have led to numerous benefits as stated by Strock and Hill (2000) and Lesser and Storck (2001):

- It offers a vehicle for knowledge diffusion
- It enables the leveraging of intellectual assets across the firm.
- It decreases the stress of adapting to a new environment, especially for new employees.
- It assists employee in giving rapid and precise answers to users' enquiries and needs.
- It reduces redundancy and prevents reinvention of wheels.
- It helps to generate new knowledge and it also transforms their practice to accommodate changes.
- It provides a shared context that enables people to communicate and share information, stories, and personal experience in a way that builds understanding and insight.

Wenger-Trayner and Wenger-Trayner (2015) also noted that community of practice is characterized by three factors: Domain, Community, and Practice

1. Domain: It is an identity of common interest that connects and holds together the community. It also requires commitment and shared competence that distinguishes members.
2. The community: The community tends to stick together because they share activities that are related to their domain. This gives room for relationship building and even affections sometimes. The community does not necessarily imply that the members work in the same environment, but that they are constantly interacting over new developments and issues that pick common interest.
3. The practice: Members of a community of practices are practitioners, i.e. they are presently working in the field of interest. Being a member of this community informs their day to day practice or duties and it also affects their output

THE BOOK OF DANIEL

The book of Daniel gives a story of one Daniel, who suffered the first exile under Nebuchadnezzar and lived in the Eastern Diaspora. The book was written both in Hebrew and Aramaic and divided into two equal parts. The first part of the book discusses the life of Daniel and the three Hebrew boys, interpretations of the dreams, and his deliverance from the lions' den while the second aspect details the four visions that were granted to Daniel (Montgomery, 1927).

The rebellion of Jehoiakim, king of Judah, to the King of Babylon, Nebuchadnezzar, was the beginning of ruin for Jerusalem (the story was related in 2 Kings 23:36 - 24:7). The strife continued even after Jehoiakim's death and his son Jehoiachin took over. The name Daniel was first mentioned in the book of 2 Chronicles 36:7.

The entry of Daniel and his friends was as a result of the King's order to bring into court certain high-born youth of the Jewish captives in order to educate them as royal page, in line for such promotion as their abilities might deserve. It can be deduced from this paragraph that Daniel and his friends were from a royal tribe. The order of the king also included specifications, i.e., of teachable age, of perfect physique and comeliness, with mental powers approved by their primary education, so that they were competent to take part in the king's court. This provides the understanding that the Hebrew boys had common characteristics and probably interest.

Commentators also suggested that the king gave a guideline for the selection of the young men with the intension of appointing them as eunuchs so that he can boast of having the greatest men in the world or just to gratify his fancy for men of knowledge (Montgomery 1927 and Calvin 1509).

The early part of Daniel's story also reveals that the Hebrew boys were willing to learn even though the traditions of the Babylonian were quite different from their own tradition, yet they still learnt. The Hebrew boys are identified with the tribe of Judah in Daniel 1:6 "now from among those of the sons of Judah were Daniel, Hananiah, Mishael and Azariah".

Upon their entry into the palace, in the book of Daniel 1:5, the king apportioned them a daily provision of the king's meat, and of the wine which he drank. So nourishing them three years, that at the end therefore they might stand before the king. Immediately after the order, Daniel made a petition for himself and his friends to be excused from the feast which implies that they agreed to disagree with the king's order (after having a brief discussion among them). Daniel 1:8a states that Daniel proposed in his heart that he

would not defile himself with the portion of the king's meat nor with the wine which he drank.

Daniel 1:17a states, "As for these four children, God gave them knowledge and skill in all learning and wisdom", this verse establishes God as the author of the knowledge found in Daniel and his friends, it also reveals that knowledge is a process of learning and it requires skills, and this could also imply that knowledge sharing was going on in that community.

Daniel 1:20: And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realms. This aspect shows that Daniel and his friends were approved by the king, were preferred to all the rest.

In the second chapter of Daniel we see that the king is in desperate search for the interpretation of the dream he can't even remember and therefore threatens to kill his wise men if they do not come up with his dream and the interpretation. Daniel 2:16 reveals that Daniel went into the king's palace to find out what was wrong and verse 17 of the same text says ' then Daniel went to his house and made the thing known to Hananiah, Mishael and Azariah, his companions. The text implies that a discussion ensued among the four Hebrew boys. All through the book of Daniel we notice God working in a miraculous way to prove himself as the only source of knowledge.

COMMUNITY OF PRACTICE IN THE BOOK OF DANIEL

The book of Daniel started with a brief history of a group of people and like Smith (2003), Hollingshead, Fulk and Monge (2002) argued that community of practice are everywhere and that every human being is a part of it, either when they are at work or at school. Even in bondage knowledge is shared as long as there is a will and desire to do so. This illustrates the fact that Daniel and his friends belong to a community or society. They are definitely a part in a community of practice either as core members or margins.

Wenger (1998) was of the notion that the world views learning as an individual act and that it has a beginning and an end; that we presume that learning is different from every other activity and it can only be gotten from teaching. He noted that if only the world could see learning as social context, our ability to share the experience of our daily activities with people then we all are practicing community of practice. In Daniel's times there was little or no formal education, yet they learnt, especially the ones from a noble or royal blood, that was why the king requested for them. Calvin (1509) in his commentary on the book of Daniel noted that king Nebuchadnezzar perceived he was dealing with an obstinate person, i.e. hard and unsubdued spirit which was how they were brought up (the

form of education they had). Education then was basically a function of community of practice, i.e. it is based on shared experience

Community of practice according to Hinton (2003) was an informal thing and it's just a group of people that are willing to share knowledge, and the book of Daniel also suggested an informal gathering of this young Hebrew boys. They came together because they were willing to share their knowledge, especially because it wasn't just the four of them that were selected. The coming together of Daniel and his friends can be associated with the characteristic of community of practice.

1. **Domain:** They shared a common interest that connects e.g. their backgrounds, i.e. noble or high-born, they were also of the tribe of Judah, and they had unsubdued spirit (Daniel 1:3 and 6)

2. **Community:** They were bound by the shared activities they pursued around their common domain. They had a knowledge of God and that was their guide, they had serials of discussions. In Daniel 1:8, commentary reveals that they had a prior discussion before Daniel went to meet the chief of the eunuchs in verse 10. They also had a prayer section because verse 9 of the same text reveals that 'And God had brought Daniel into the favour and goodwill of the chief of eunuchs' (Daniel 2:17). Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companion, which implies that they shared a common interest about issues that concern the palace.

3. **Practice:** Communities of practice are practitioners. What they discuss during the meeting informs their participation in the community, and what they learn from the community affects what they do. In Daniel 1:8 they decided in their heart not to eat the kings food. Calvin (1509) says that it wasn't because they didn't want to sin (Numbers 6:2) but it can be reasoned that after a long discussion among themselves they decided not to eat the kings food. Daniel 1:20 also indicated that the four Hebrew boys were a reflection of what they practice aside from the fact that they did not eat the kings food and they look better than the ones that did, they still performed better than the others because they shared their knowledge thereby giving ways for innovation.

Hoadley (2012) submitted that community of practice relies on situated theories of knowledge, i.e. knowledge is a property enacted by groups of people over time in shared practice rather than the idea that knowledge is a cognitive residue in the head of an individual. The write up implies that knowledge is best acquired through learning and sharing skills. Daniel 1: 17a states, "As for these four children, God gave them knowledge and skill in all learning and wisdom" this verse establishes God as the author of the knowledge found in Daniel and his friends. It also reveals that knowledge is a

process of learning and it requires skills. This could also imply that knowledge sharing was going on in that community.

CONCLUSION

The Bible says, my people perish because of lack of knowledge. This can be interpreted in many ways: it could be that they don't search for knowledge; it could be that they hoard the little knowledge they have and don't create space to acquire new ones or, it could be they don't share knowledge. It is inevitable that we live in a knowledge society and that a knowledge society will only flourish when there is a willingness to share. In sharing knowledge willingly we are creating a community of practice; in practicing what we share we are also revealing a community of practice. The book of Daniel reveals a group of young men who engaged in a community of practice and we all can see how far they were able to go.

All things were made through Him, and without Him nothing was made that was made (John 1:3). God is the source of all knowledge and wisdom.

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CHAPTER 24

RECORDS MANAGEMENT AS CORRELATE OF BIBLICAL JUDGEMENT

By

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INTRODUCTION

This is a comparative analysis of how record management principles are applied in the biblical judgement. Record management is the systematic administration of records from its conception, creation, to active, semi active, inactive and final disposition to achieve efficient, transparent and accountable governance. Records management enhances the easy retrieval of records at any time it is needed for decision-making and to uphold the rule of law and accountability. The Almighty God, even though He is eternal and all-knowing, still keeps various records of individuals' activities, and uses them as the bases for His judgment. He knows all things at all times and does not need to keep records before he pronounces a fair judgment, rather the records are kept for others to clearly ascertain and know that God is just and fair - an attribute of effective records management.

Records management is a process of ensuring that records are captured, managed and preserved in an organized system that maintains its integrity and authenticity. Atulomah (2011) defined records management as a systematic administration of records and documented information for its entire life cycle. Records can be described as the output of activities and serve as essential proof that they took place and remain unaltered over time and for as long as they are needed. The records of an organization constitute her corporate memory which supplements human memory and serve as guides for effective planning and decision-making. Records portray truthfulness, reliability, and integrity. They are verifiable, inviolable, fixed, complex, unique and authoritative.

Biblical judgment is the estimate by God of the ultimate worthiness or unworthiness of an individual based on the evidence given by the records of his life activities. Judgement has always been given based on works or thoughts.

For God shall bring every work into judgement, with every secret thing whether it is good or whether it is evil. In the day when God shall judge the

secrets of men by Christ Jesus according to my gospel. And I saw the dead small and great, stand before God, and the books were opened and another book was opened which is the book of Life, and the dead were judged out of those things which were written in books according to their works. For we must all appear before the judgment seat of God that everyone may receive the things done in his body according to what he has done whether good or bad (Ecclesiastes 12:14, Romans 2:16 Revelation 20:12, 2 Corinthians 5; 10).

RECORDS MANAGEMENT

Records are information by-product of individual or organizational activities. They are documents, regardless of form or medium, that are used as evidence of transactions. Records are physical, have content, a structure and are created in a context, are evidence of actions and transactions, and are evidence of accountability. This was collaborated by International Standard Organization (ISO,2001) which states that records are information created, received maintained and used by an organization (private or public) or an individual in pursuance of legal obligation or in the transaction of business of which it forms a part or provides evidence. Records include correspondence, books, plans and could be in hard copy or soft copy including papers, e-mail, data bases, web century, photographs; and they could reside on PDA's, flash drives, desktops and servers. Other types of records are oral records that capture the human voice and are stored on cassettes and other magnetic media. Records portray truthfulness, reliability, integrity and are verifiable, inviolable, fixed, organic, complex, contextual, unique and have authority. Records are a basic tool for effective and efficient administration, accountability and have legal and historical values.

Records management is a scientific control of records for its entire life cycle to meet operational, business, statutory and financial requirements and community expectations. It is a systematic process of ensuring the proper creation, maintenance, use and disposal of records throughout its life cycle to achieve efficient transparent and accountable governance. Records management allows fast, accurate and reliable access to records, ensuring the timely destruction of redundant information, and the identification and protection of vital and historically important records.

The guiding principle of records management is to ensure that information is available when and where it is needed in an organized and efficient manner. The principles ensure that records are:

- Authentic - that the records are what they purport to be and who created them, by keeping a record of their management through time-audit trails to note the changes on electronic records;
- Accurate - that the records accurately reflect the transactions that they daily document;
- Accessible - that the records are readily available when needed;
- Complete - that the records are sufficient in context, content and structure to reconstruct the relevant activities and transactions that they daily document;
- Comprehensive - that the records document the complete range of the transaction;
- Compliant - that the records comply with any records keeping requirement resulting from legislation and rule;
- Effectiveness - that the record must be maintained for specific purposes that the information they contain must meet those purposes;
- Secure - that the records must be securely maintained to prevent unauthorized access, alteration, damage or removal. They must be stored in a secure environment.

BENEFITS OF RECORD MANAGEMENT

Information is a basic and essential asset for good governance and accountability. Recorded information requires effective management which facilitates an efficient and speedy response to requests for information. Other benefits of records management include:

- Promotes the life of records: It helps to categorize records, and having a retention schedule that guards against destruction of vital records
- Easy retrieval and access to records: It ensures that records are correctly filed in a well organized format for easy retrieval and that only authorized persons have access to the records
- Upholds the rule of Law: It protects the interests of the organization, employees, clients and stakeholders, ensures the protection of privacy, confidentiality and prevents inappropriate disclosure of information that could harm individuals. It meets legislative and regulations requirements.
- Makes Individuals accountable for their actions: It ensures that people face consequences for their actions
- Supports decision-making: It enables sound and informed decisions.

- Economy of money, time and space: It prevents costly paper accumulation with systematic record disposal and helps reclaim office space and saves time in retrieval.
- Easy Administration: It ensures that authoritative and reliable records are created and maintained in an accessible, intelligent and usable manner to support the business and allow the organization to function successfully. It also supports continuity of organizations.
- Efficiency and Effectiveness: It ensures eliminating and unnecessary duplication of records, saves time and cost.
- Provides continuity in the event of a disaster.

RECORD KEEPING AND THE BIBLE

God is a God of order and detail. There are several biblical bases for keeping accurate records. Record keeping serves as an evidence of transaction, for assessment and evaluation, for future references and historical and administrative purposes. In the book of Numbers (Numbers 1:1-54 and 26:51) God ordered for the conduction of two censuses for administrative purposes. Similarly, the keeping of records led to the assessment and reward of what Modercai did in exposing the assassination plot of Bigthan and Teresh against King Ahasuerus which saved the whole Jewish community from total annihilation (Esther 2: 21-23).

RECORDS KEPT IN THE BIBLE

God is the Alpha, Omega, and the Omniscient God. He knows all things at all times. The Bible tells us of a number of records that God keeps - records that reflect His power, faithfulness, and love.

Record of the works of all people: “And I saw the dead great and small standing before the throne and books are opened. Another book was opened, which is the book of life. The dead are judged according to what they had done as recorded in the books (Revelation 20:15)”

Records of names of Christians “--- but rejoice that your names are written in heaven” (Luke 10:20).

Record of every spoken words “But I tell you that men will have to give account on the day of judgment for every careless word that they had spoken (Matthew 12:36, 37).

Records of godly works “For God is not unrighteous to forget your godly work and labor of love, which you have showed toward his name, in that you have ministered to the

saints and do minister. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof (Hebrew 6:10 Nehemiah 13:14)

Records of investment made into God's kingdom Acts of sacrifice, seeds in terms of money, time, influence, kindness, etc. "For whosoever shall give you a cup of water to drink in my name, because you belong to Christ, verily I say unto you, he shall not lose his reward. Then shall the King say unto them on His right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in, Naked, and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me" (Mark 9;41 Matthew 25;34-36)

Records of those who fear God "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it and a book of remembrance was written in his presence for those who fear the Lord and honour His name" (Malachi 3:16)

BIBLICAL JUDGEMENT

Judgement can be defined as forming of an opinion, estimate, notion or conclusion drawn from circumstances presented to the mind. It is also an evaluation of evidence to make a decision. (Wikipedia.org). It can be said to be the capacity to assess a person, situation or circumstances and to draw conclusion (Vocabulary.com dictionary).

Throughout the Bible, it is accepted that people are accountable to God. Good deeds are commended and evil deeds are blamed. Biblical judgment is God's subsequent decision determining the final destinies of all individuals. It is God's assessment of a person's worth. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done. In the day, when God shall judge the secrets of men" (2Cor. 5:10, Rom. 2:16).

SCRIPTURES ON JUDGEMENT: QUESTIONS AND ANSWERS

Who will be judged?

Everyone that ever lived on earth will be judged.

"Just as man is destined to die once, and after that to face judgment", God will bring to judgment every activity of man. God judges the righteous, and is angry with the wicked. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou that for

all these things, God will bring thee to judgment” (Hebrew 9:27, Eccl:3:17, Psa. 7:11, Eccl. 11:9).

Who is the presiding judge?

The judge is the Ancient of Days, God the Father. “As I looked thrones were set in place and the Ancient of Days took his seat, the court was seated and the books were opened And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne” (Daniel 7:9, Rev. 4:2).

Who is the Defense Attorney?

Jesus Christ is the Christians’ defense attorney “--- if anybody sins we have an attorney who speaks to the Father in our defense Jesus Christ the righteous” (1John2:1-2).

Who is the Prosecuting Attorney?

Satan is the prosecuting attorney. “A great dragon was cast down that ancient serpent called the devil or Satan who is the accuser of the brethren” (Revelation 12:9-10).

How will evidence be given?

Evidence will be provided from the records kept in heaven from the activities of every individual. “As I looked thrones were set in place and the court was seated and the books were opened. Then I saw a great white throne and Him who was seated on it. And I saw the dead great and small standing before the throne and books were opened. Another book was opened which is the book of life. The dead were judged according to what they had done as recorded in the books and each person was judged according to what he had done. Then those who feared the Lord talked to each other and the Lord listened and heard. A book of remembrance was written in his presence concerning those who fear the Lord. He who overcomes will be dressed in white and I will blot out his name from the book of life. Nothing impure will ever enter the new Jerusalem but only those whose names are written in the Lamb’s book of life (Daniel 7:10, Malachi 3:16-17, Revelation 3:5, 20:12-15, 21:27)

RECORDS MANAGEMENT AND BIBLICAL JUDGEMENT

The books of records in heaven, in which the names and deeds of men are registered, are to determine the decisions of the judgement. “For we must all appear before the judgment seat of God that everyone may receive the things done in his body according to what he has done whether it is good or bad. Behold it is written before Me, I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities, and the iniquities of your fathers together, saith the Lord. For God shall bring every work into judgment, with every secret thing, whether it is good or whether it is evil; In the day when God shall judge the secrets of men by Christ Jesus according to my gospel. And I

saw the dead small and great, stand before God, and the books were opened and another book was opened which is the book of Life, and the dead were judged out of those things which were written in books according to their works.” (2Corinthians 5:10; Isaiah 65:6, 7; Ecclesiastes 12:14; Romans 2:16; Revelation 20:12).

Every man’s work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every heaven’s sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel” (White, 1990). As the books of the records of people are opened in the judgment, the lives of all who ever lived come in review before God. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of records unrepented of and unforgiving, their names will be blotted out of the book of life, and the records of their good deeds will be erased from the book of remembrance. “Whomsoever sins against Me, him will I blot out of My book. When the righteous turns away from his righteousness, and commits sin---. All his righteousness that he has done shall not be mentioned.” (Exodus 32:33, Ezekiel 18:24).

Those who have truly repented of their sins and by faith claimed the blood as their atoning sacrifice have had pardon written against their names in the books of heaven and are living for God would be accounted worthy of eternal life.” I, even I, am He that blots out thy sins for mine own sake, and will remember them no more.” (Isaiah 43:25).

CONCLUSION

Records management is the systematic process of ensuring that records are captured, managed and preserved in an organized system that maintains its integrity and authenticity. The records of every individual who has ever lived are securely captured and preserved by the wisdom of God. Every individual will be judged based on the evidence given by the records which would be found to be truthful, accurate, and comprehensive. “For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether good or evil” (2 Cor.5;10). These records would be in different formats. Though God is infinite, wise and omniscient He allows the keeping of these records to be done so that all will acknowledge that He is fair and just.

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CHAPTER 25

LEGAL AND ETHICAL ISSUES IN LIBRARY AND INFORMATION SERVICE PROVISION

By

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INTRODUCTION

This is an attempt to identify some of the principles, obligations and behaviours required in providing library and information services and attempt to relate these to Bible teachings. This chapter discussed various principles in the provision of library and information services in line with available literature and Bible perspectives. Some of the principles endorsed by the Bible that support the provision of library and information service were identified and discussed appropriately. The paper concludes that some identified behaviours expected from librarians in providing library and information services are related to Bible teachings.

The provision of library and information services should be done by individuals who have the training and display such skills especially on how to relate and behave towards the users, colleagues, their organizations and entire society (Mbofung and Popoola, 2014). Recent trends in professional and technological developments appear to create more challenges than opportunities in the provision of library and information services. Such challenges have necessitated gaining knowledge of legal and ethical issues to improve library and information service provision. Library and information service provision requires knowledge of legal and ethical issues that are apparent in the relationship between professional duties and the society.

Legal and Ethical issues in library and information service provision are not only ingrained in the various conceptions of information and professional ethics, but also in Bible teachings. Yet, applying knowledge of these values requires commitment to individual and collective responsibilities towards information access and provision while doing what is right. Working within ethical framework reveals an understanding of policy and legal issues pertinent in information service provision. This would ensure the rights of the clients are protected when providing information services regardless of personal

values, beliefs and attitudes. It also underpins the ability of the library and information professional to apply effective problem solving techniques when exposed to competing value systems.

This paper places emphasis on identifying some of the principles, obligations and behaviours required in providing library and information services and attempts to relate these to Bible teachings. It begins with an introduction, before discussing the various concepts on the provision of library and information services in line with available literature and Bible perspectives. Some of the principles endorsed by the Bible and professional codes that support the provision of library and information service were identified and discussed appropriately. The paper also identified some behaviours expected from librarians in providing library and information services as are related to Bible teachings.

ETHICS AND LAWS IN THE BIBLE

Mbofung and Popoola (2014) describe ethics as a branch of philosophy that deals with moral principles of behaviour or conduct of individuals in society. Ethics according to Eckman (2004) is a set of standards around which humans organize their lives and from which they define their duties and obligations. Ethics can be seen to define and provide ideas that sustain action that is good and right in terms of obligation, fairness and benefits to society (Wengert 2001; Markkula Centre for Applied Ethics, 2010). On the other hand, the word legal means deriving authority from laws or applies to what is in conformity with laws.

Laws are principles or rules of conduct or actions that a group of people agree to follow. They are enacted to address the principles and values that regulate human behaviour with respect to what is right or wrong (Pollack and Hartzel, 2006). Laws are good when used as they should be used. They are not made for good people but for lawbreakers, the godless and sinful, and those who are not religious or spiritual or do anything contrary to sound doctrine (1 Timothy 1: 8-10). Laws always work the same way under the same conditions. Laws support a legal and ethical workplace by providing a clear guiding philosophy (Shachaf, 2005).

Legal and Ethical issues are subjects of great concern in the society. Most cultures and religions have legal and ethical components. Religions appear to have both legal and ethical components often derived from professed supernatural revelation or guidance. Christianity as a religion is guided by the Bible. The Bible is a collection of sacred texts referred to as scriptures. These collections of scriptures were written at different times by

different authors in different locations. Scriptures are inspired by God and useful for teaching the truth, rebuking error, correcting faults and giving instruction for right living, so that people who serve God may be fully qualified and equipped to do every kind of good deed (2 Timothy 3: 16-17).

Moreover, it appears that a good number of laws originate from the Bible, in the Old Testament's Ten Commandments (Exodus 24: 12). Most ethical issues, from the Bible point of view, could be seen as setting standards which are used to regulate the activities of Christians within and outside the church. For this is the love of God, that we keep his commandments: and his commandments are not grievous (1 John 5: 3).

LIBRARY AND INFORMATION SERVICE PROVISION

The sense of duty to provide information is based on the fact that people are increasingly expected to make decisions, and that good information is at the heart of good decision-making. Basically, library and information services involve library processes and activities aimed at disseminating sought-after information to users. Library and information centres are seen to provide a range of services that play important roles in ensuring user's accessibility and utilization of information resources, usually held within the library's collection. De Santis (2010) believes that books and other library resources should be provided for the interest, information, and enlightenment of all people in the community the library serves. Materials should not be rejected because of the origin, background, or views of those contributing to their creation. Libraries should avoid censorship in the discharge of their duty to provide information.

Libraries and information centres should provide materials and information presenting all points of view on current and historical issues. Materials should not be proscribed or removed because of partisan or doctrinal disapproval. Libraries should avoid censorship in the fulfilment of their responsibility to provide information and enlightenment. Rather these institutions can cooperate with all persons and groups concerned and resist abridgement of free expression or free access to ideas. The user's right to use a library should not be denied or abridged because of origin, age, background, or views. Libraries which make exhibit spaces and meeting rooms available to the public they serve should make such facilities available on an equitable basis, regardless of the beliefs or affiliations of individuals or groups requesting their use (De Santis, 2010).

In Educational Institutions, Libraries are resource centres from which the teachers and students seek for assistance. Here, librarians play essential roles in the learning process by assisting students with their academic work in the course of making information available. A librarian should be cautious of what he provides in the

institution's collection. He is responsible for the operation of the library and should be able to determine whether or not the library's collections are a positive influence in the thinking and lives of its users. Notwithstanding the numerous challenges that have been identified in relation to the provision of library and information services, there are efforts towards making information widely available for access and use by various information user communities.

LEGAL AND ETHICAL ISSUES IN THE PROVISION OF LIBRARY AND INFORMATION SERVICES

Fernandez-Molina (2000) points out that there are challenges in discussing the legal and ethical issues that relate to information service provision as most ethical issues appear to interrelate and draw from each other. Thus attempting to review any ethical issue in isolation may intrude on several others. On the other hand, there are several ways to examine legal and ethical issues of information service provision. This can be client expectations versus professional responsibilities to make sure that the information they are giving is accurate, reliable and that they are providing this information equally without bias to all clients (Smith, 2010).

According to Colossians 3: 23, "*And whatsoever ye do, do it heartily, as to the lord and not unto men.*" Librarians and other information service providers need to do what is right and fair; that pleases the Lord. They need to maintain and enhance their professional knowledge and skills to ensure excellence in the profession. They must be explicitly committed to intellectual freedom and provide the highest level of service. These professionals need to provide accurate and unbiased responses to all legitimate requests for assistance. They need to meet obligations for competence in the performance of their duties.

Behaviours expected in the provision of library and information services include the obligation to maintain the highest level of personal integrity (De Santis, 2010). There are values embedded in information and professional ethics. Knowledge of these values, along with a commitment to doing what is right and upholding professionalism build the foundation of quality service delivery. Just like the Bible teaches us as Christians to obey the Lord by doing what is considered right and by keeping His commands (Exodus 15: 26), employees need to show an understanding of laws related to information service delivery when they work within an ethical framework.

Professional librarians and information services providers must recognize and respect intellectual property rights of authors. In duplicating materials, patent and copyrights restrictions must be observed especially as the Bible warns us not to covet

anything that belong to another (Exodus 20: 17; Romans 13: 9) and requires him that stole to steal no longer but rather do what is good (Ephesians 4: 28). Librarians and information services providers must be explicitly committed to the freedom of access to information and protect each user's right to privacy with respect to information sought or received and materials consulted.

God advises us in His word *“I want you to be wise about what is good and innocent about what is evil”* (Romans 16: 19b). Unfortunately, many people do not follow sound doctrine, but follow their own desires to collect what they are itching for themselves (2 Timothy 4: 3). De santis (2010) suggests that librarians should not exercise censorship in the selection, use or access to material by rejecting them on the grounds of moral, political, gender, sexual preference, racist or religion, but select materials relevant to the purpose of the library and meets the standards which are appropriate to the library concerned. Rather, librarians should collect, organize, preserve and proffer information resources on the basis of professional knowledge and judgment.

The Bible says in 1 Corinthians 14: 40, *“Let all things be done decently and in order”*. Thus, users of ICTs in the libraries and information centres are expected to be responsible in the use of resources made available to them and show consideration for other users. Only one person may use a computer at any one time, unless assistance is required. The library or information centres cannot accept responsibility for the content of any emails received by users, other users retrieving information left on open files or any loss resulting from the use of a credit card over the internet. The library also has little control over the information accessed and cannot be held responsible for the content or quality of information retrieved. But the library can restrict websites that could be accessed by its users according to the library's policy. The library cannot be fully exonerated when evil is committed in the course of using the library.

Since providing information services requires systematic decision-making, the Bible requires us to commit our works to the Lord and our thoughts shall be established (Proverbs 16: 3). There are instances of conflicting issues arising during the provision of information services. Such conflicting issues in the provision of information services can be resolved through the formulation of policy. Where conflicting issues persist, there should be consultations like the Bible suggested in Acts 19: 39, if there is anything further, this shall be resolved in a lawful assembly. Library committees can meet to resolve issues.

Just as in the Bible, *to do justice and judgment is more acceptable to the Lord than sacrifice* (Proverbs 21: 3), libraries and information centres are now involved in censorship. In some libraries and information centres, appropriate filters and monitoring

software are installed on computers to restrict access to sites considered unsuitable. In others, the accounts of users are now monitored through the use of software programs. Generally, the use of personal CD ROMs or software is prohibited in most libraries.

CONCLUSION

This paper identified some of the principles, obligations and behaviours required in providing library and information services and related these to Bible teachings. It discussed various principles in the provision of library and information services in line with available literature and Bible perspectives. Some of the principles that support the provision of library and information service and endorsed by the Bible were identified and discussed appropriately. Also important behaviours that are expected from librarians while providing library and information services were identified.

This paper recommends in line with Philippians 4: 8-9 eight specific steps to take:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. Those things, which ye have both learned and received and heard and seen in me, do and the God of peace shall be with you.

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CHAPTER 26

BIBLICAL PERSPECTIVES OF INFORMATION LIFE CYCLE

By

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INTRODUCTION

The biblical perspectives of Information Life Cycle with the aim of finding similarities in terms of shared principles and ideologies between the Bible and Information Science is explored in this chapter. The components of Information Life Cycle in this study are information creation, organization, search, transfer, computation and manipulation, evaluation, use or application and archiving. The Bible was identified as the source of the principles of the Information Life Cycle because God exemplified it in the story of creation, which stated the beginning, which is similar in principle with the Information Life Cycle. Organization of Information was epitomized in the Bible with the serial ordering of creation activities in 6 days. Search and retrieval principle was laid down in the Bible as a vital means through which the Word of God can be known and crosschecked. Transfer principle was entrenched in the Bible through the Prophets and the establishment of the gospel mission in the New Testament. Computation principle in the Bible is connected to a predictable life lived on the basis of the words of God. Evaluation aspect of Information Life Cycle is connected to the Bible because of the continuous need to study God's words to show oneself approved; while use or application activities in the Information Life Cycle is deemed the essence of the word of God, which is to be practiced and not heard only. Finally, the archival of information part of the Information Life Cycle borrows from God's attachment of enduring value to His words throughout the Bible. Finally, the Word of God should be continually searched and used; this epitomizes the ultimate cyclical connection that the Bible has with the Information Life Cycle.

Information as a critical resource, studied by humans keenly for decades, has been subjected to different patterns of reality, known to the unknown in order to understand what information is, how it is created, identified and used. This drive has been on from time immemorial, attested to by the complexities that define the movement from

Agrarian society, to the industrial, and finally to information/knowledge age. Information has been conceptualized as a set of linear, non-linear and continuum of activities. The idea of information as a continuum of activities can be traced to the Bible. Information is seen as a continuum of activities which lead to a definite set of activities. This is depicted in Buckland's (1991) definition of information as a process, knowledge and thing. Information is shown to be linearly connected from "process" to "knowledge" and a "thing"; the first two are intangible, while the last is tangible (Aina, 2004). The Bible could be viewed as a "process" because it performs the function of informing readers which involves transmitting information from a source to a recipient. The source here is God, this is affirmed in the book of 2Timothy 3: 16 & 17, here the Bible states that all scripture is given by inspiration of God. The Bible could be seen as "knowledge" because it reduces readers' uncertainty, this is also connected to the book of Job 32:8, which says that the inspiration of the Almighty gives people understanding Furthermore, Hosea 4:6 states that "my people are destroyed for lack of knowledge, because thou has rejected knowledge, I will also reject the", these demonstrate the importance of filling the knowledge gap of readers and the consequences for lack of knowledge which the Bible has been given to fulfil. Finally the Bible as a "thing", here the Bible is seen as a bound physical book that we have today. Information through the Bible is tangible; it can be carried about and exchanged from one person to another. Therefore, it is crucial to understand and prove the link between the Bible and the conceptualization of the Information Life Cycle. This paper is organized by firstly treating the concept of Life Cycle. Information Life Cycle, creation of information, organization of information, search and retrieval, transfer of information, computation and manipulation, evaluation, interpretation of information, use or application and archiving of information.

THE CONCEPT OF INFORMATION LIFE CYCLE

Information Life Cycle is that which links information assets with an accompanying value (Jericho Forum, 2009). Information Life Cycle indicates the importance of idea generation and other associated value adding elements such as processing, storage, preservation, appraisal, use and archival (Runardotter, Quisbert, Nilsson, Hagerfors, & Mirijamdotter, n.d). According to Africa Regional Centre for Information Science (2005:74), Information Life Cycle can be used to stimulate understanding of information activities, "it identifies the processes specific chunk of data or information might undergo from the time it was created to the time it becomes useless and discarded, if ever" (see Figure 1). This suggests that Information Life Cycle shows interconnected set of

processes through which information might pass from creation to disposal or archival. Related to this in the Bible is the description of a connection of separate activities which are important from the existence of man till death; this is exemplified in Ecclesiastes 3:1-8 which describes the different times and seasons that depict different stages and experiences of man such as in Ecclesiastes 3:2 which mentioned a time to be born, a time to die, a time to plant and a time to pluck up that which is planted; figurative illustrations such as this might have inspired information scientists to reason that information has a time to be created, processed, used, discarded or archived.

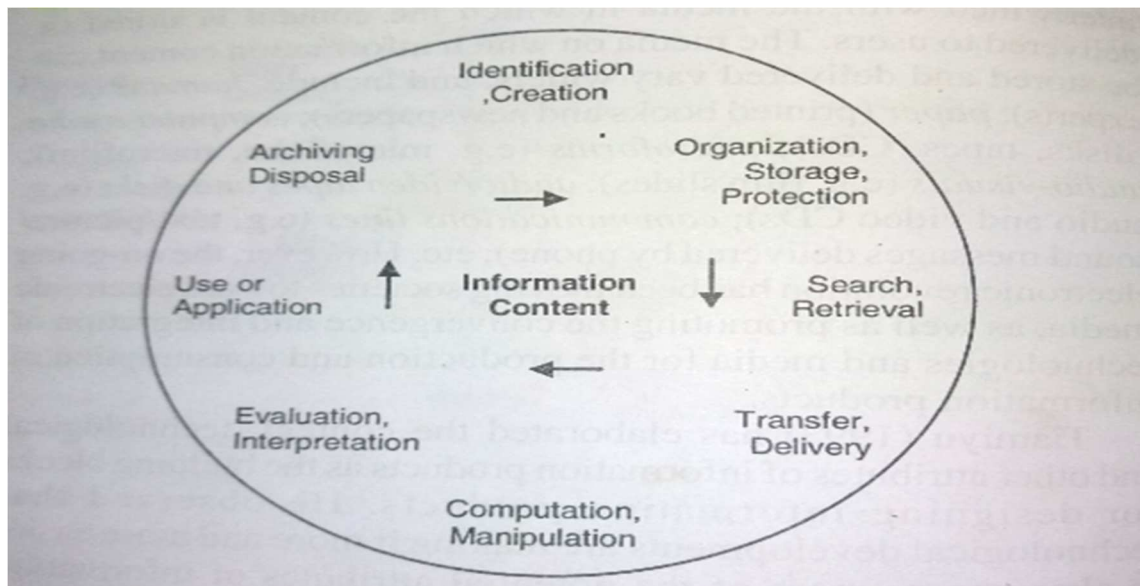


Figure 1: Value Adding Activities in the Information Life Cycle (Source: Africa Regional Centre for Information Science, 2005).

CONCEPTUALIZATION OF “LIFE CYCLE” IN THE BIBLE

The word “life” in the Bible refers to the Hebrew word which translates to *chay* and pronounced as *khah’ee* which means “to be alive” (Bible Concordance, 2016). The search for the word “life” in the King James Bible Version shows that it appears 450 times, the first mention of the word “life” in the Bible is from the book of Genesis 1:20 when God commanded water to abundantly produce moving creatures that have life and in verse 30, God instructed every creature to eat herbs as their food. Furthermore, in Genesis 2:7, God made man and breathe the breath of life into his nostrils and man became a living soul.

From these Bible texts, the concept of Life Cycle was adopted by information scientists as they have observed in the Bible that it portrays life as a substance of existence which has the capacity to fuel activities such as eating and so on as supported by Genesis 1:30, where creatures were commanded by God to eat the herbs as their food. Consequently, “Life Cycle” from the biblical point of view portrays a set of cyclical activities carried out as a result of the empowerment of the substance of existence given by God. Furthermore, Life Cycle is seen as a cyclical pattern of a set of activities because human existence is from God and the energy of existence which is called the spirit returns to God who gave it as argued in Ecclesiastes 12:7. The process of God giving life and life returning to God in form of spirit has been on for a long time (since creation). Consequently, information science and information professionals conceptualize Information Life Cycle to contain a set of value adding activities such as information creation/identification, Organization, Storage, Protection and so on (Africa Regional Centre for Information Science, 2005).

CREATION OF INFORMATION IN THE INFORMATION LIFE CYCLE: BIBLICAL PERSPECTIVES

According to Aina (2004), creation/origination of information involves writing, conducting research, and includes such activities as painting and designing information bearing devices such as databases. Aina identified the originators of information to include authors, writers, researchers, artists, musicians and so on. Information creation occurs when, for example, the processes of originating information from research to writing to revision/editing to publishing are carried out (West Chester University Libraries, 2016). Hesburgh Libraries (2016) state that the unique capabilities and constraints of each creation process stipulated how information product is used. Information creation therefore suggests that information is produced from something or by something (activities) or someone. Similarly, there are traces in the Bible that indicate that the idea of creation of information in the Information Life Cycle was inspired by the Bible. The Bible vividly uses the word “beginning”; this word suggests that everything including processes and activities has a starting point which is similar to the starting point of the Information Life Cycle from the creation of information. The Bible uses the word “beginning” to symbolize the starting point of events. John 1:1 says “in the beginning was the Word and the Word was with God and the Word was God”, from here the Bible specifically lays a logical path for the creation of information in the Information Life Cycle. The creation story itself in Genesis 1:1 is also similar to the starting point of the activities in the Information Life Cycle. God created the heaven and the earth, the fishes

of the sea and man; these activities were recorded in Genesis in order to link the definite establishment of the heaven, earth and all its constituents to God. Likewise, information created has a source in the Information Life Cycle. Creation in Greek is *ktisis* which means an original formation, the act and also the thing literally and figuratively (Bible Concordance, 2016). The creation story illustrated in Genesis goes a long way to establish the theoretical and conceptual line of thought for the development of the Information Life Cycle concept. From this, information scientists have been conditioned to think that every information is created, does not come into existence out of nothing as it is claimed by some scientists that the world came into existence through the Big Bang Theory; rather God spoke “let there be light” and it came into existence (Genesis 1:3). The creation of information is also thought to involve some form of activities such as research, writing, creation of databases, etc. (Aina, 2004). The Bible lays a convincing pattern of thoughts from Genesis to revelation which forms the foundation of other scientific logic for the creation of information aspect of the concept of Information Life Cycle. Mark 10:6 says “from the beginning of creation God made them male and female”; Romans 8:22 “for we know that the whole creation groaneth and travaileth in pain together until now” and in Revelation 3:14, “...the faithful and true witness, the beginning of the creation of God”; hence creation of information, as an activity in the Information Life Cycle is a set of activities that originate information just as the creation act of God resulted in the making of the heaven and earth.

ORGANIZATION OF INFORMATION IN THE INFORMATION LIFE CYCLE: BIBLICAL PERSPECTIVES

Another phase in the Information Life Cycle is organization of information. Information needs to be organized in other to make it easily accessible to prospective users. The main purpose of organizing information is to ensure that potential users in the future would be able to access such organized information (Glushko, 2010; Tennis, 2006; Qin, 2000). Corroboratively, Aina (2004) indicates that organization of information is geared towards making information easily retrievable for use. Organization requires systematization of ideas, concepts or things in a way that it can be easily accessible and shows a great deal of order. The Bible extensively illustrates why organization of information cannot be overlooked. God laid the foundation for organization of information in the Information Life Cycle. God organized the creation of heaven and earth and all its constituents in 6 days and rested on the Seventh day (Exodus 20:11). God could have created everything in one day but God gave information scientists and the entire humanity an example by practically carrying out the act of organization and the sequencing of the creation

processes on which the Information Life Cycle is based. The word organization is similar to the word “order” as it is used in the Bible; in the context of Genesis 22:9. Abraham bound Isaac and laid him on the wood in “order” on the altar; this context is similar to the context of organization of information; the word “order” used in this context is *’arak*, a Hebrew word which means to put in order, to set, to arrange (Bible Concordance, 2016). Furthermore, through a detailed organization of the Ten Commandments, God ordered the commandment to reflect the laws that guide the relationship between man and God and the relationship between man and man. All these have implication for organization of information in the Information Life Cycle because from this basic idea, information professionals begin to add value to information by organizing according to the audience, relevance, subject content and so on, which help users to be able to trace, access and use information. Common tools that are used for organization of information include list of subject headings, thesauri, cataloguing tools, classification schemes, filing rules and so on (Africa Regional Centre for Information Science, 2005; Aina, 2004; Glushko, 2010; Naik & Rao 2011; Tennis, 2006).

SEARCH AND RETRIEVAL OF INFORMATION IN THE INFORMATION LIFE CYCLE: BIBLICAL PERSPECTIVES

According to Cambridge University Press (2009), information retrieval is finding materials both structured and unstructured that satisfy an information need usually from a large collection. Aina (2004) indicates that searching for information requires scanning through many types of information sources, such as books, periodicals, newspapers, and magazines. These suggest that the concept of searching for information in the Information Life Cycle involves the continual processes by which users look for information until they are satisfied. This idea is also expressed in the Bible; Isaiah 28:10 states that “For precept must be upon precept, line upon line, here a little, and there a little”, the preceding chapter (Isaiah 28:9) suggests that knowledge gap of the word of God should not be allowed to exist and that one should be filled with knowledge to the extent that one can teach others. On this premise, the following chapter argues the need to search the word of God comparatively. Consequently, one is expected to search the Bible and retrieve God’s revelation of truths for one’s use towards salvation. Likewise in the Information Life Cycle, search and retrieval activities are carried out by libraries, archives, media organizations, information centres and so on.

TRANSFER OF INFORMATION IN THE INFORMATION LIFE CYCLE: BIBLICAL PERSPECTIVES

Transfer of information in the Information Life Cycle is described as dissemination of information. This is usually carried out through libraries, archives, records management centres, museums, database industries and so on. The underlying concept of transfer of information or dissemination can be traced to the Bible. As a result of sin, God's relationship with man became negatively affected. God through His prophets and disciples disseminated information. For example, information involving warning as exemplified in Jonah 3:2 where God spoke to Jonah to go and preach at Nineveh so that they turn from their sins or else they would be destroyed. The whole of the Bible represents an act and process of information dissemination from God to man. In the Old Testament, God used prophets such as Isaiah, Jeremiah to disseminate information to the people. In the New Testament God likewise sent His only begotten Son to disseminate the message of salvation to human beings (John 3:16). Jesus Christ in Acts 1:8 directed His disciples to disseminate the good news to Jerusalem, Judea, Samaria, and unto the end of the world. The foundation of transfer or dissemination of information was laid by the Bible and it is crucial because it ensures that accurate information about God is given to specific people at the right time in order to lead them to salvation. This is similar to the objective of the transfer or dissemination of information in the Information Life Cycle which is ultimately directed to reduce users' uncertainty. There are many means of disseminating information to users; some of them include through libraries, archives, databases, newspapers, organizations and internet.

COMPUTATION AND MANIPULATION OF INFORMATION IN THE INFORMATION LIFE CYCLE: BIBLICAL PERSPECTIVES

Computation and manipulation activities of information in the Information Life Cycle are carried out by people involved in data processing and business services. These activities are geared towards understanding the present and using the basis of the present to forecast the future. They make use of specialized mathematically based algorithms, processes and methods with stringent conditions. In this sense, the Bible laid a solid foundation for the conceptualization of the computation and manipulation aspect of the Information Life Cycle. God has deliberately given human beings information from which we could predict our future. For example, the Ten Commandments in Exodus 20 are given to guide as a mirror by which we are to live; anyone that ignores this standard might be in danger of the negative implications of not following God's commandments.

In addition, the principle of blessing as revealed in Malachi 3:10 (returning of tithe) can be used as a basis for predicting one's uninterrupted provisions and blessings. It is based on these that the Information Life Cycle includes aspects that could use a premise and reach a reliable conclusion. This gift of the Bible is important to humanity especially in the 21st Century which is characterized with financial and economic meltdown, political and social instability; information processing activities could help to reduce one's uncertainty to a large extent.

EVALUATION AND INTERPRETATION OF INFORMATION IN THE INFORMATION LIFE CYCLE: BIBLICAL PERSPECTIVES

Information Life Cycle indicates that evaluation and interpretation is crucial. This is not far from the fact that users' information needs cannot be fully satisfied unless it specifically solves the exact problem it was sought for, hence, the need for the evaluation and interpretation activities. Information needs to be evaluated to see if it fits the specific needs of users or else, the search continues. Once it has been deemed appropriate, such information would undergo interpretation to bring out its meaning hence making it useful to the end users. In 2 Timothy 2: 15, the Bible states "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". The "study" in this text is a Greek word *spoudazō*, which means to make effort, to endeavour, labour, study (Bible Concordance, 2016). Hence, the process of studying the Word of God is an evaluation and interpretation process which also reflects in the Information Life Cycle.

USE OR APPLICATION OF INFORMATION IN THE INFORMATION LIFE CYCLE: BIBLICAL PERSPECTIVES

Use or Application of information is the ultimate reason for information provision; hence information that is provided and not used is an indication of waste of time and resources. George, Bright, Hurlbert, Linke, Clair and Stein (2006) state that information use implies the application of information in peoples' daily activities and work as it is perceived and experienced by them. The whole essence of the Bible is for people to act it and live by the words of God. James 1:22 states that "But be ye doers of the word, and not hearers only, deceiving your own selves". Corroboratively, Romans 2:13 states that "for not the hearers of the law are just before God, but the doers of the law shall be justified". These Bible texts show that the Bible is built on the principles of use and application of information provided by God which is also reflected in the conceptualization of the

Information Life Cycle. To further prove the existence of the foundation of information use and implication in the Bible, those who do not use the information provided to them by the word of God will be punished. For example, Psalms 26:5 says “I have hated the congregation of evil doers and will not sit with the wicked”. In addition, Psalms 101:8 says “I will destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord”. These Bible texts bring to fore the importance of utilization of accurate and reliable information which is the aim of the Information Life Cycle activity. If accurate information is not utilized, the consequences can be disastrous as this is exemplified in the 21st Century where people should not ignore important and accurate information such as weather forecast which might foretell the occurrence of a tornado because of access to modern ICT tools that can accurately forecast weather, ignoring such might be fatal.

ARCHIVING OF INFORMATION IN THE INFORMATION LIFE CYCLE: INFORMATION SCIENCE AND BIBLICAL PERSPECTIVES

This stage of the Information Life Cycle involves keeping information that has enduring value. According to Aina (2004), this is about keeping the information media appropriately. Libraries should keep books in a regulated environment, with no dust and humidity. There are different means by which different information bearing media should be properly kept. Consequently, the information being kept here is perceived to be vital and could be reused from time to time else it would be discarded or disposed of. The word of God on the other hand has enduring value with no part of it perceived to be irrelevant. Luke 21:32 & 33 says “Verily I say unto you, this generation shall not pass away, till all be fulfilled, heaven and earth shall pass away: but my words shall not pass away”. Here, the Bible affirms the authenticity, uniqueness and the enduring value that the word of God has as contained in the Bible. Furthermore, God showed mankind that His words are enduring and are worth being kept when He wrote the Ten Commandments on the tablet of stone. Exodus 24:12 says “and the LORD said unto Moses, come up to me into the mount and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them”. In addition, the word of God also exemplified its archival qualities in Proverbs 7:3 where it commanded “bind them upon thy fingers, write them upon the table of thine heart”. Corroboratively, Jeremiah 31:33 says “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people”. God further stressed the enduring qualities of His words by instructing the Israelites in Deuteronomy 11:20 “and thou shall write them upon the door posts of thine house and upon thy gates”. The archival principle

of the Information Life Cycle is undoubtedly based on the principles of the enduring value of the word of God; this stage is important because since it is expected that people who follow the commandments of God are to continually reach into the word of God for strength, direction and instruction. This ultimately connects the cyclical nature of the Information Life Cycle because one needs to continuously consider the created word of God, search it, apply it, and repeat the process all over again.

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CHAPTER 21

ETHICAL ISSUES IN THE BIBLE: PANACEA FOR EFFECTIVE SERVICE DELIVERY IN LIBRARIANSHIP

By

Allahde Shehu

INTRODUCTION

Ethical issues in the Bible as the basis for effective and efficient service delivery in librarianship are examined. Some issues such as the purpose of code of ethics, librarians' code of ethics, and ethical issues in the Bible as they relate to librarianship are discussed. The paper dwells more on the principles of the Bible rather than the Ten Commandments; this is because so many authors have written on the ethical issues using the Ten Commandments as reference point. The Christian code of ethics is well summarized in the book of Colossian 3:1-6 which served as the bases for this study. In the course of writing this paper, I discovered that our God is a God of order. When I read the story of creation from the book of Genesis I found out that God was orderly in His creation. He would have created everything at once but He wanted us to learn from Him. Ethics came up as a result of orderliness. There are biblical principles that take care of ethical issues that are not enumerated in the Ten Commandments.

A library is a collection of sources of information and resources, made accessible to the defined community for referencing or borrowing or both. It provides physical or digital access to material, and may be a physical building or room, or a virtual space, or both. In libraries, librarians and information scientists serve people through the provision of access to quality information resources in either print or electronic formats through which people's standard of living are improved, dreams are actualized, education is sustained, sound decisions are made and executed, freedom of expression is enhanced and information resources are preserved for posterity (Yaya, 2015). The proliferation of information in different formats and the attendant complexity in retrieval processes have promoted and sustained the need for society to share resources, work, ideas and information. This provides the rationale for library and information practice. The belief in the need for human beings expressed in the United Nations Universal Declaration of Human Rights (1948), Article 19 set out the right to freedom of opinion, expression and

access to information for all and the right to seek, receive and impart information and ideas in any media, regardless of frontiers (IFLA, 2012)

The Library, as an institution, exists for the benefit of a given constituency, whether it is the citizens of a community, members of an educational institution or some larger or more specialized groups. Those who enter the library profession assume an obligation to maintain ethical standards of behaviour in relation to the governing authority under which they work, the library constituency, the library as an institution, to fellow workers, to colleagues, and to the society in general. IFLA (2011) posits that the core mission of library and information professionals is to facilitate access to information for all for personal development, education, cultural enrichment, economic activity, and informed participation in and enhancement of democracy. Librarians do not encourage censorship, denial and restriction of information to anybody by any person or groups of persons, and use the most efficient and effective methods and standards to serve their clientele

The Bible is a collection of sacred texts in Judaism and Christianity. It is a collection of scriptures written at different times by different authors in different locations. Akinsanmi (2005:7) cited in Yaya and Adekanye (2016:108) described the acronym of the Bible as “Believer’s Information Bringing Life Eternal. Also, it means Basic Instruction Before Leaving Earth (B-I-B-L-E)”. The Bible was written over a span of 1500 years, by 40 writers. Unlike other religious writings, the Bible reads as a factual news account of real events, places, people, and dialogue. There is one central message consistently carried by all 40 writers of the Bible: God, who created us all, desires a relationship with us. He calls us to know Him and trust Him. The Bible not only inspires us, it explains life and God to us. It does not answer all the questions we might have, but enough of them. It shows us how to live with purpose, compassion, how to relate with others and how we can have eternal life. It encourages us to rely on God for strength, direction, and enjoy His love for us.

Service delivery is a competence of business that defines the interaction between providers and clients where the provider offers a service, whether it is information or a task, and the client either finds value or loses value as a result. Good service delivery provides clients with an increase in value. Service delivery can be found in different professions and organizations such as in librarianship (Du Mont, 1991). The main role of a librarian is to manage and provide information to his patrons or refers service delivery processes to a library’s patrons. The librarian is involved in functional, technical or process leadership and oversees other employee’s involvement in the service delivery process of a library. Popoola (2014) posits that the performance criteria expect rights of

the clients protected when delivering service regardless of personal values, beliefs, and attitudes. These underpin the ability of the library and information science professional to apply effective problem solving techniques when exposed to competing value systems, and ensuring that legal and ethical dilemmas are recognised and discussed appropriately.

This paper examines the principles of the Bible as it relates to librarians' code of ethics in the provision of service to the library users.

THE LIBRARIANS' REGISTRATION COUNCIL OF NIGERIA (LRCN) DRAFT OF CODE OF ETHICS

According to LRCN, the purposes of the code of ethics are:

- a. To guide the librarian in maintaining standards of ethical behaviour in his relationship with state and society, clients, profession and colleagues and oneself.
- b. To guide registered librarians in their daily discharge of duties as it will help to regulate professional behaviour in terms of safeguarding the interests of the community served, especially as they are engaged in the process of providing access to information.
- c. To provide objective benchmarks for assessing librarians' conduct and discharge of professional duties.
- d. To clarify the librarians' rights, privileges, obligations and their legal bases.
- e. To re-awaken the sense of self-esteem, dignity, honour, service and moral rectitude of the librarian and re-affirm the librarians age-long position of leadership as gatekeepers and disseminators of information.
- f. To boost public confidence in the ability of the library and information science profession to regulate itself and contribute meaningfully to national development in order to enhance the professional image of librarians.
- g. To build a strong moral and ethical foundation for the actualization of an information society.

ETHICAL ISSUES IN THE BIBLE

Bible ethics refers to Christian ethics which defines virtuous behaviour and wrong behaviour from a Christian perspective. Systematic theological study of Christian ethics is called moral theology. Christian ethicists like other ethicists, approach ethics from different frameworks and perspectives. Christian churches have always considered it a part of their calling to teach, reprove, correct and train in righteousness, and they have always considered the Bible profitable for that task. With virtually one voice, the

churches have declared that the Bible is an authority for moral discernment and judgement.

Christian ethics is well summarized in *Colossians 3:1-6*

1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye are dead and your life is hid with Christ in God.

4. When Christ, who is our life, shall appear then shall ye also appear with him in glory.

5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6. For which things' sake the wrath of God cometh on the children of disobedience:

THE TEN COMMANDMENTS

According to Makinde (2015), The Almighty God is a perfect being and author of orderliness, harmony and peace. He gave His people the Ten Commandments to serve as their code of ethics so that each and every one will understand their obligations to their Creator, parents, and neighbours to ensure that their society is a meaningful and peaceful one. In the event of conflict, these Ten Commandments serve as guidelines in pronouncing judgements. They will serve as code of ethics to all Christians today. The Ten Commandments are found in the book of Exodus Chapter 20 Verse 3 to Verse 17.

ETHICAL PRINCIPLES IN THE BIBLE

The Bible is all we need to know about how to live the Christian life. However, the Bible does not explicitly cover every situation we will face in our lives. Therefore, Christian ethics would be the principles derived from the Christian faith by which Christians act. While God's Word may not cover every situation we face throughout our lives, His principles give us the standards by which we must conduct ourselves in those situations where there are no explicit instructions. For example, the Bible does not say anything explicitly about the use of illegal drugs. The Bible tells us that our body is a temple of the Holy Spirit and that we should honour God with it (*1Co 6:19*) *What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body,*

and in your spirit, which are God's. Knowing what drugs do to our bodies, the harm they cause to various organs, we know that by using them we would be destroying the temple of the Holy Spirit. That is certainly not honouring to God. The Bible also tells us that we are to follow the authorities that God Himself has put into place. (*Rom 13:1*) *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.* Given the illegal nature of the drugs, by using them we are not submitting to the authorities but are rebelling against them. By using the principles, we find in Scripture, Christians can determine the ethical course for any given situation. When we pray before we read the Scripture, the Spirit will guide us and teach us the principles we need to stand on at any given situation.

LIBRARIANS' CODE OF ETHICS

Professional ethics are the principles of conduct that govern an individual or a group. Recognizing the importance of having a code of ethics, library associations have a long history of developing and promoting ethics for the profession. The American Library Association (ALA) formally adopted its first code of ethics in 1939. The code underwent several revisions, the last in 1981, with adoption by ALA Council in 1995. In 2012, IFLA Council adopted the ALA Code of Ethics as its professional code of ethics. According to IFLA (2012), "as soon as the goals of the profession are defined, we need to make sure that we meet these goals in ethical ways". Library and Information Science (LIS) workers are expected to follow certain ethical standards, typically codified in documents called Codes of Ethics. These codes offer a basis for making ethical decisions and applying ethical solutions to problems in LIS. In the United States, professional librarian ethics are codified in the American Library Association's (ALA's) Code of Ethics. Omeregbe (1991) as cited in Ogbuiyi (2016) defines ethics as branch of philosophy that deals with morality of human action. The author posits further, that ethics is the systematic study of fundamental principles of the moral study of human conduct.

Du Mont (1991) said that Library and Information Science professionals, as providers of information, require awareness of the growing complexity in legal and ethical issues and values manifested through the relationship between the professional duties and the society. The values are often embedded in the numerous concepts of information and professional ethics. Knowledge of these values comes with a commitment to upholding individual and collective responsibilities towards knowledge access and provision, doing right and upholding professionalism from the foundation to quality service delivery.

Ethical challenges of information service delivery have been examined from many perspectives including choice of material (selection), access, quality of information, equality of treatment, right, accuracy and censorship, copyright and data protection, intellectual freedom, reference services, protecting users' right, information retrieval and dissemination, computer application, use and misuse of information, charging fees and profit making, conflict of interest, confidentiality, personal ethics and professional codes of ethics (Mason, 1986, Rubin, 1991, 2001; Danielson, 1997; Froehlich, 1997; Bunge, 1999; Hauptman, 2000 and Smith, 2010, as cited in Popoola & Mbofund, 2014). Professional codes of ethics are important because they give the librarian a basis from which to make difficult decisions. Sometimes it is difficult to provide information that may disagree with personal values and beliefs. The codes of ethics are there to guide librarians in making decisions that support the goals and beliefs of the profession rather than making decision based on personal values.

PRINCIPLES OF THE BIBLE IN RELATION TO LIBRARIANS' CODE OF ETHICS

The principles of the Bible give us the standards by which we must conduct ourselves in those situations where there are no explicit instructions. As Christians we have to constantly pray before reading the Bible so that the spirit of God will direct us on what to do at any given time in our lives. In the cause of discharging our duty as librarians we constantly need the spirit of God in carrying our responsibilities because there are situations that are not in the library constitution and they occur in the course of discharging of our duty. For example, if dirty person that is wearing dirty cloth and smelling comes to the library to use the library, his presence will irritate other library users, which will make them to leave the library; and not allowing the dirty man to use the library is an infringement on his fundamental human right because the use of public library is not restricted to anyone. This situation is not an easy one to handle; it will take the grace of God for the librarian to convince the dirty man to leave the library or to change his sit if the library has other rooms that could be used for that purpose.

Access to Available Information

Prov. 4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Librarians should guarantee the user access to available information resources regardless of the medium, without restriction. Librarians should always make known to the public the resources and services of the library. The Bible encourages us in the above verse that

wisdom is the principal thing therefore we should get it and in addition, understanding. There are different types of wisdom, there is the wisdom from God that is inbuilt in man, and there is the wisdom that we acquire from our parent, neighbor, and community. We acquire wisdom from schools through teaching and learning. In course of acquiring wisdom through self learning, library users will always consult the librarians for information. As a librarian when people come to you with their research request, which is a burden to them, you answer them. It is your responsibilities to assist them with the materials that will satisfy their research interest to increase their wisdom and satisfy their curiosity thereby giving them clear understanding of the phenomenon.

Library Collection Development

As librarians, our responsibility is to build versatile, complete, objective and impartial collection that reflects the mandate of our parent organisation. It is an obligation for us to reject and oppose any form of censorship and we must encourage the free flow of information and ideas without discrimination. The Bible in the book of Matt. 5:16 said *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* The above verse is a principle in the Bible, and is a wakeup call to all librarians to be dedicated to their responsibilities as service providers and they should ensure effective and efficient service delivery to their patrons. When adequate service is provided to the patrons they will leave the library happy and God will also be happy with us.

Rendering of Service

The task of the librarians is to promote inclusion and not to discriminate against any library user regardless of sex, ethnic group, nationality, social condition, religion or political opinions. The librarian should provide the highest level of service through courteous, prompt, adequate, skilful, accurate and unbiased responses to all requests for assistance to the user. The word of God has it in the book of Deut. 15:11 that *For the poor shall never cease out of the land: therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.* The similarity is that as long as we live together, we have diverse need some need to go and make profit in the market some need to go to library and carry out research in their various fields of endeavour. We are admonished to attend to the problems of those in need of assistance in the library.

Confidentiality

According to Yaya and Adekanye (2016), protecting user's privacy and confidentiality has long been an integral part of the mission of libraries. In a library (physical or virtual),

privacy is the right to open inquiry without having the subject of one's interests examined or scrutinized by others. Confidentiality exists when a library is in possession of personal identifiable information about users and keeps that information private on their behalf. The rights of library users should be respected by the librarians. It is the responsibility of the librarians to ensure that the library users' secrets are not exposed to a third party or to the general public. Matt. 6:3-4 *But when thou doest alms, let not thy left hand know what thy right hand doeth. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.*

The similarity of this principle of the Bible with the librarians' code of ethics is that alms giving in the Bible is a service unto God and that when you are giving to God you give in secret because God that sees in secret will reward you in open. When librarians are providing service to their client they should ensure that the secret of the clients are protected.

User's Right and Dignity

Prov. 15:33 *the fear of the LORD is the instruction of wisdom; and before honour is humility.* A library cannot exist in vacuum there must be the patron community that the library is established to serve. As Librarians, our preoccupation is to serve our patron community, therefore, it is the right of the library patron to visit the library for consultation of library resources and we are duty bound to serve them by providing access to their needed information. The Bible verse highlighted talked about the fear of the Lord, when we have the fear of the Lord we will keep His laws and commandments. This also applies to the library, if we have the fear of the Lord, we will obey the library's constitution or ethics by doing the needful which is service delivery to our clients. It is imperative for librarians to have respect for the user's right and dignity without prejudice to race, gender, religion, tribe, physical characteristics, age, place of origin, etc.

Corrupt Practice

Leviticus 19:11: *Ye shall not steal neither deal falsely neither lie one to another.*

The Bible forbids Christians to steal, bear false witness and to lie to one another. These are corrupt practices. It is an offence for librarian to ask for gifts or gratification for themselves or for others when rendering services to the users. Corrupt practice here also includes bribery, stealing, hiding information materials in the wrong shelf, etc.

Responsible for Users' Education

A trade secret is a formula, practice, process, design, instrument, or compilation of information which is not generally known by which a business can obtain an economic advantage over competitors for customers (Aina, 2011, as cited in Ogbuiyi 2016). Librarians should promote information literacy among users, including the ability to

identify, locate, evaluate, organize and create, use and communicate information in a legal manner, thereby helping to eliminate plagiarism and other forms of misuse of information. They should teach the user how to use the library facilities, locate information resources and library software to enhance access to information and promote lifelong learning. Deut. 6:7, *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* As we can see from the above verse of the Bible, we are encouraged to teach the library users all they need to know about the library so that they can access materials in the library with minimal assistance.

Transparency

Psalm 15:1-3 asked some rhetoric questions, *LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.* This Bible principle encourages librarians to be impartial in their service delivery to their patrons regardless of their sex, age, nationality etc. Librarians should support transparency in government, administration and business while recognizing the legitimate sphere of official secrets that may restrict access to defined and limited categories of items of information.

Loyalty

Exodus 20:3 *Honor thy father and thy mother: that thy days may be long upon the land which the LORD Thy God giveth thee.* This is the commandment that has condition of longevity. It implies that if librarians honour the rules and the regulation of their parent body they will benefit much more from their employers and if they behave contrarily, they will not last long in the organisation. “Thy days may be long” means that the librarian who is obedient to the rules and regulations of the employer and is loyal to the organization may work there until his retirement age. Librarians have the responsibilities towards individuals and societies including their employers, patrons and colleagues and they are to honour their organisations’ rules and regulation while caring out their duties

Image of the Library

Prov. 22:1: *A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.* The above verse in the Bible is a principle that encourages the librarian to consciously promote the image of the profession through services rendered to users and by engaging in active advocacy. Librarians should keep their reputation above reproach and should so conduct themselves to gain public esteem and respect for the library and the profession.

Motivation

Joshua 1:7: *Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.* The similarity of the above verse to the code of ethics of the librarian is that it motivates librarians to be dedicated to their duties. Librarians' actions and decisions should be based on professional motives and not on selfish interests or financial incentives. Librarians should distinguish, between their actions and statements and between their personal philosophies and attitudes and those of their institution or professional body.

Academic Development

Prov. 24:5 *A wise man is strong; yea, a man of knowledge increaseth strength.*

The Bible principle above is similar to the librarians' code of ethics because it encourages knowledge acquisition. Librarianship is centered on professionalism and cooperation; therefore, the librarian should seek to update his knowledge and skills through Continuing Professional Development (CPD) programmes to keep him abreast of the best global practices and applications in the profession. He should also mentor, guide and assist new professionals and students in the profession to develop.

Innovation

Ish 43:19: *Behold, I will do a new thing; now it shall spring forth shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.* The Bible principle above makes us to understand that God is still in the business of doing new thing in our lives. The principle is also encouraging us as Christian librarians that we can do new things that will enhance our profession by doing things that have not existed but by working towards it, it is achievable. Life is not static; it is dynamic, so we have to go with the dynamism so that we will not be left behind. Librarians should embrace new ideas, new knowledge and innovations that will contribute to the development of the profession through continuous redefinition of the services they provide to society.

Misconduct

Psalm 7:16: *His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.* This verse is a principle in the Bible that relates to the code of ethics of librarians that enable them to know that for any misconduct in the course of discharging their duties, there is repercussion. Librarians should in no way assist in the unauthorized practice of librarianship. Any violation of provisions of existing laws, rules and regulations, the Code of Ethics and Professional Conduct for Librarians and other laws must be reported to the appropriate quarters.

Teamwork

Amos 3:3: *Can two walk together, except they be agreed?* This is another principle of the Bible that relates to the code of ethics of librarians. In any library there must be the spirit of team work because if people work in isolation the goal of establishing the organization will not be achieved therefore, librarians should seek assistance from colleagues in tasks beyond their management or professional ability when necessary and take delight in teamwork. There should be mutual respect and understanding for other members of the team.

Respect

Luke 6:38: *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.* The above principle in the Bible implies that respect is reciprocal that for you to earn respect as a librarian, you must give respect to whom respect is due. Librarians should have respect for library users regardless of sex, ethnic group, nationality, social condition, religion or political opinions. Librarians should also show respect to their fellow employees. A spirit of courteous cooperation between individuals and departments are essential for effective library service.

Discrimination

Eph 4:3-6: *Endeavouring to keep the unity of the Spirit in the bond of peace. 4. There is one body, and one Spirit, even as ye are called in one hope of your calling; 5. One Lord, one faith, one baptism, 6. One God and Father of all, who is above all, and through all, and in you all.* This principle is talking of harmonious relationship of both the library users and the librarians. Librarians should shun all forms of discrimination based on ethnicity, sex, age and religion in their daily discharge of duties, cooperation and decision making.

Censorship

Ps 132:15: *I will abundantly bless her provision: I will satisfy her poor with bread.* This principle from the Bible implies that God will not starve us with what we need and as librarians we should as much as possible provide the research need of our patrons without restriction. Censorship is the restriction of flow of information and ideas. Librarians must resist the censorship of library materials by individuals and groups through peaceful dialog.

CONCLUSION

Our God is a God of order. When we read the story of creation from the book of Genesis we found out that God was orderly in His creation. He would have created everything at once but He wanted us to learn from Him. Ethics came up as a result of orderliness. Most authors of ethical issues in the Bible and on service delivery in librarianship took their anchor scriptures from the book of Exodus 20: 3-17 which is the Ten Commandments, but this commandment does not cover all ethical issues in the Bible. Unegbu and Onuoha (2013) posit that Human beings do not have any new knowledge but that which is already stated in God's Holy Word and the law has been from the beginning of time and is still relevant today. Everything that we can see today has its root from the Bible which is the word of God.

However, God's Word does not cover every situation we will face in our lives. It is the same all-sufficient for living a Christian life. For most things, we can simply see what the Bible says and follow the proper course based on that. In ethical questions where Scripture does not give explicit instructions, we need to look for principles that can be applied to the situation. We must pray over His Word, and open ourselves to His Spirit. The Spirit will teach us and guide us through the Bible to find the principles on which we need to stand so we may live as Christians should. It is therefore necessary to say that every professional code of ethics was drawn from the Bible principles including the librarians' code of ethics.

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CHAPTER 28

INFORMATION PROFESSIONALS IN THE LEADERSHIP STYLE OF PROPHET DEBORAH

By

Ailakhu, Ugonna Vivian

INTRODUCTION

This paper examines the leadership styles of librarians and prophet Deborah's style of leadership in Israel deriving important insights on a variety of approaches to leadership styles that can be applied to today's crisis in leadership among information professionals. Prophet Deborah was the only woman in the Bible who was placed at the height of political power by the consent of the people. Though she lived in the time of the "Judges", some thirteen centuries before Christ, there are few women in history who have attained the public dignity and supreme authority of Deborah. In reviewing the leadership styles of Prophet Deborah, a character from the Bible who is seen to contain fascinating examples of effective leadership, information professionals will learn from it.

Leadership is currently one of the most talked about issues in businesses, schools and organizations. It is hard to turn on the television, open a newspaper, or attend a conference without coming across numerous references to leaders, leadership and leading. The concept of leadership has an ambiguous status in organizational practice, as it does in organizational theory. In practice, management appears to be of two minds about the subject of leadership. Many jobs are so specified in content and method that, within very broad limits, differences among individuals become irrelevant, and acts of leadership are regarded as gratuitous at best, and at worst insubordinate (Katz & Kahn, 1966). Leadership has always been a challenging issue among scholars and researchers. According to Burns (1978: 2) "leadership is one phenomenon that is mostly observed and least understood on the earth".

The recent focus on leadership is an international phenomenon, as is increased investment in leadership and management development. In the United States of America, for example, Fulmer (1997) estimated an annual corporate expenditure of \$45 billion in 1997 (up from \$10 billion one decade before) and Sorenson (2002) identified 900 college's or university's leadership programmes (double that of four years earlier), over

100 specialist degrees and a wide range of related activities. Leadership role usually is formed when group of people come together to perform specific tasks and each member of the group is directly or indirectly affected by each other. Within the group a particular individual is elected to organize the tasks given out and to motivate the members of the group in order to achieve the set goals.

Northouse (2007) defined Leadership as a process whereby an individual influences a group of individuals to achieve a common goal. Leaders carry out this process by applying their leadership knowledge and skills. This is called *Process Leadership* (Jago, 1982). However, we know that we have traits that can influence our actions. This is called *Trait Leadership* in that it was common to believe that leaders were born rather than made. Leadership can be learned! The skills and knowledge possessed by the leader can be influenced by his or her attributes or traits such as beliefs, values, ethics, and character; but leadership could be learned. According to Yukl (2002), the term “leadership” is a word taken from the common vocabulary and incorporated into the technical vocabulary of a scientific discipline without being precisely redefined”. There exist numerous definitions of leadership, almost as many as there are scientists who work on the concept of leadership (Stogdill, 1974), trying to narrow this concept down in terms of traits, behaviors, influence, interaction patterns, role relationships, occupation of an administrative position, or attributions. Yukl (2002) posits that “leadership is a process whereby intentional influence is exerted by one person over others in order to guide, structure and facilitate organizational activities and relationships”. Rauch (1984) defined leadership as the process of influencing the activities of an organized group toward goal achievement. House (1999: 9) defined it as “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organization”.

Information profession has its objectives, code of ethics, official decision making processes, information policies which enable them to achieve their goal and objectives. The leadership skills required of information professionals are colossal. They are expected to learn to think for their users, provide information as at when needed, and satisfy the information seekers’ needs at any given time. An Information Professional is a leader, as a leader he has both positive and negative influences over its organization and users. They directly affect everything from resource collection development, resource allocation to users and other services that are required of them. An effective leader is one who can invoke support through the channelling of clear shared vision through the organization (Davis and Newstrom, 1985).

PURPOSE OF THE PAPER

This paper is to show that leadership is documented in the Bible. God used the Prophets to lead the Israelites out of Egypt till they got to the Promised Land. God used Leaders to guide them during the time of battles and during these battles. After Joshua's death, Deborah was appointed by God Himself to lead His people. The paper will also examine the type of leadership style Deborah used during her time of leadership in Israel.

THE CONCEPT OF LEADERSHIP

Leadership is an integral part of work and social life. In fact, in any given situation where a group of people want to accomplish a common goal, a leader may be required. Leadership behaviour occurs in almost all formal and informal social situations. Even in a non-formal situation such as a group of friends, some sort of leadership behaviour occurs wherein one individual usually takes a lead in most of the group activities. Sometimes an individual may have also seen how the change of situation leads to emergence of a new leader in a group. People know leadership behaviour occurs in political and organizational set-up, wherein the leaders may or may not be having formal authority but may exhibit leadership behaviour by influencing people to work towards common goals.

Various theories have been propounded to explain the phenomenon of leadership. They have attempted to define leadership in various ways and have tried to identify the attributes and qualities of a successful leader. Leadership is often considered as the ability to influence a group of people toward the achievement of goals. Thus it is an activity – an influence process – in which an individual gains trust and commitment of others with or without reliance on formal position or authority, moves the group to the accomplishment of one or more tasks. According to Gannon (1979), without good leadership, it is difficult for people to function effectively. It is the duty of a leader to define the goal to be achieved, to control and to motivate as well as to guide his followers. A leader is expected to lead by example, by practicing what he preaches.

TYPES OF LEADERSHIP STYLES

There are four basic types of leadership styles.

1. **Authoritarian leadership Style:** This is also known as autocratic leadership. These are leaders who provide clear expectations for what needs to be done, when it should be done, and how it should be done. There is also a clear division between the leader and the followers. Authoritarian leaders make decisions

independently with little or no input from the rest of the group. Decision-making is less creative under authoritarian leadership and is viewed as controlling, bossy, and dictatorial.

2. **Democratic leadership Style:** This is also known as participative leadership. It is a type of leadership style in which members of the group take a more participative role in the decision-making process. Researchers have found that this leadership style is usually one of the most effective and leads to higher productivity, better contributions from group members, and increased group morale.
3. **Laissez-faire leadership Style:** This is also known as delegate leadership. It is a type of leadership style in which leaders are hands-off and allow group members to make the decisions. Researchers have found that this is generally the leadership style that leads to the lowest productivity among group members.
4. **Bureaucratic Leadership Style:** Bureaucratic leadership is where the manager manages "by the book". Everything must be done according to procedure or policy. If it isn't covered by the book, the manager refers to the next level above him or her. This manager is really more of a police officer than a leader. He or she enforces the rules.

NEW APPROACHES TO LEADERSHIP STYLES

Besides these traditional theories of leadership, a number of other theories have emerged in the recent years. These include the **charismatic, transactional, transformational and authentic** theories of leadership styles.

Charismatic leadership style

Charismatic leaders have these four key characteristics: They have a vision, they are willing to take personal risks, they are sensitive to followers' needs, and they exhibit behaviours that are out of the ordinary.

Transactional leadership style

A transactional leader fails to understand followers' motives and needs. The focus shifts from the need of the leader to the followers' needs. By gaining an understanding of their followers' needs, the transactional leader can potentially convert followers into leaders. Contingent reward is therefore the exchange of rewards for meeting agreed-on objectives.

Transformational Leadership style

Transformational leadership theory focuses more on change, and inspires followers to have a shared vision and goals of an organization, challenges them to be innovative,

problem solvers, and also helps to develop followers' leadership capabilities through coaching, mentoring, and by providing both challenge and support to the followers. A transformational leader influences his or her followers to look beyond their self-interest for the good of the group.

Authentic Leadership style

Although charismatic, transactional and transformational leadership theories have added greatly to our understanding of effective leadership, they do not explicitly deal with the role of ethics and trust. Some scholars have argued that a consideration of ethics and trust is essential to complete the picture of effective leadership. Authentic leaders are those who know who they are, who know what they believe in, who act on the values and beliefs openly and candidly. Their followers consider them to be ethical people.

Prophet Deborah's Leadership Style

The Deborah Narrative is unique in the Book of Judges. While the heroes of the Book were military leaders who saved Israel from its enemies, the protagonist of Judges 4 was a woman who was not active in the battle against the Canaanites. All the saviours in the Book of Judges are called leaders (Judges 2:16-19). While the rest of the judges are faithful to varying degrees, only one named figure received positive attention - Deborah. There were some good judges and some evil judges. Whenever Israel had an evil judge, they always got into trouble. Before Deborah became a judge, Ehud was judge. He was an evil judge and a terrible leader. During the time of Ehud, God allowed Israel to become captives to a Canaanite king. Deborah was the only character who was called a Judge in the judicial sense. Deborah's leadership style was meant to clearly convey the idea that God alone is responsible for victory. Being a woman, she did not take part in the military campaign, and thus she was not a powerful charismatic saviour.

Deborah was introduced as a prophetess. Prophets were significant persons in Old Testament times. God chose the prophets to communicate His will to His people. Deuteronomy 18 reminds us that all the peoples of the ancient world sensed a need for supernatural guidance when circumstances forced them to make critical choices. The people of Canaan looked to mediums and spiritualists. All the occult avenues were defined in (Deuteronomy 18:9-13) as "detestable to the Lord." So God promised to raise individuals, prophets, from among His own people, through whom He would speak and provide the guidance needed. God called men and women to be His spokesperson. Unlike other roles in the religion of Israel, this was not a gender based position – such as priests or Levites – and it was not hereditary. God called whomever He wished to be His spokesperson, and those He called He confirmed as prophets and prophetesses in the eyes of the people.

The first thing we learned of Deborah was that she had a special relationship with God. She had been called by Him and commissioned to speak in His name. All Israel recognized that special relationship. In all of her roles, first as a counsellor to her people, next as judge in their disputes, and finally as deliverer in time of war (Judges 4), Deborah exhibited womanly excellence. She arose to great leadership because she trusted God implicitly and because she could inspire in others that same trust.

The word translated “judging” implies more than a judicial function. The judges were in fact spiritual, political, judicial, and in most cases military leaders. During their lives they functioned as the government of the tribes they led, much as kings functioned in the following era. Deborah qualified for the position in that the people recognized her as the tribe's judicial/political authority. Judges 4:5 tells us that she judged the people's court “under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim.” She settled many disputes that the Israelites could not resolve locally. Clearly Deborah was the acknowledged leader of the Israelite tribes. Deborah's leadership style is the Charismatic leadership because she was a leader that had vision, who was willing to take personal risks, she was sensitive to her followers' needs and she exhibited behaviours that were out of the ordinary.

In Judges 4 and 5 God told Deborah that He would deliver Jabin to Israel in battle. Deborah called a man named Barak to gather ten thousand men to go fight (Judges 4: 9). Barak, afraid of the mighty army of Jabin, would not go unless Deborah accompanied him. Deborah agreed to go, and they both headed to Kedesh for the battle. Deborah was a woman of faith and courage. Though Barak and the children of Israel feared Jabin, their powerful enemy, God had spoken to Deborah that He would deliver Jabin to Israel and she trusted Him. The might of Jabin, the enemy, did not dissuade her. Let us trust in God, even when others do not.

Sisera, commander of Jabin's army, heard that Barak had gathered an army, and he prepared his army to move into the battle against Israel (Judges 4:12-16). They reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor. So Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people who were with him, from Harosheth Hagoyim to the River Kishon. Then Deborah said to Barak, "Up! For this is the day in which the LORD has delivered Sisera into your hand. Has not the LORD gone out before you?" So Barak went down from Mount Tabor with ten thousand men following him. And the LORD routed Sisera and all his chariots and all his army with the edge of the sword before Barak, and Sisera alighted from his chariot and fled away on foot. But Barak pursued the chariots and the army as far as Harosheth Hagoyim, and all the army of Sisera fell by the edge of the sword; not a man was left.

When it was time to attack the enemy, Deborah stood up and prompted Israel to action. "Up! For this is the day in which the LORD has delivered Sisera into your hand. Has not the LORD gone out before you?" May we, like Deborah, have the faith and courage to take a stand for the LORD! Charismatic leaders achieve these heroic feats by powerfully communicating a compelling vision of the future, passionately believing in their vision, relentlessly promoting their beliefs with boundless energy, propounding creative ideas and expressing confidence in their followers' abilities to achieve high standards.

ATTRIBUTES OF GOOD LEADERSHIP

If a leader can be trusted, then those around will grow to respect him. To be such a leader, there is a **Leadership Framework** to guide you: **BE, KNOW, DO** (Jago,1982).

- a. **BE** a professional. Be loyal to the organization, perform selfless service, take personal responsibility.
- b. **BE** a professional who possess good character traits. Honesty, competence, candor, commitment, integrity, courage, straightforwardness, imagination.
- c. **KNOW** the four factors of leadership — follower, leader, communication and situation.
- d. **KNOW** yourself. Know the strengths and weakness of your character, knowledge, and skills.
- e. **KNOW** human nature. Human needs, emotions, and how people respond to stress.
- f. **KNOW** your job. Be proficient and be able to train others in their tasks.
- g. **KNOW** your organization. Where to go for help, its climate and culture, who the unofficial leaders are.
- h. **DO** provide direction. Goal setting, problem solving, decision making, planning.
- i. **DO** implement. Communicating, coordinating, supervising, evaluating.
- j. **DO** motivate. Develop morale and *esprit de corps* in the organization, train, coach, counsel.

Prophet Deborah exhibited these attributes by performing selfless service, good communication skills, good leadership, proficient and able to lead the army to the battle field. All these attributes Prophet Deborah had because of the faith in God that existed in her life.

RELEVANCE OF PROPHET DEBORAH'S LEADERSHIP STYLE TO INFORMATION PROFESSIONALS

Information professionals are leaders in own sector of profession. They provide the needed information to the right information seeker at the right time the information is needed. As leaders, information professionals are expected to be humble, have vision, willing to take personal risks (selfless service), sensitive to information seekers' needs irrespective of their religious beliefs or personal belief and they exhibit behaviours that are out of the ordinary by following the code of ethics of the profession and by maintaining censorship and privacy of the information being sort for. Prophetess Deborah, as a charismatic leader, did not put her personal life before her duty as a prophetess and a judge. She was a wife possibly a mother, yet she carried out her duties diligently as expected. Information professionals should learn from the life of prophetess Deborah by putting aside their personal belief, religious belief and follow the ethics of the information profession without being biased.

Information professionals are guided by professional code of ethics just as prophetess Deborah was guided by God. Prophetess Deborah had faith in God and obeyed His instructions. "Deborah let Barak know she was not afraid of Sisera, the commander of Jabin's army; neither was she afraid of his 900 chariots. Prophetess Deborah made Barak feel that the Spirit could animate an army greater than either weapons or fortifications could. Deborah may have brought up the memories of what God had done with the Israelites and the trek through the Red Sea, and broke a mighty oppressor – Pharaoh. She made Barak realize that God, who had proven Himself to be mightier than Pharaoh, also was mightier than either Jabin or Sisera. She said, positively to the fainthearted Barak. "Go, and draw toward mount Tabor and take with you 10,000 men from the tribes of Naphtali and the children of Zebulun"(Judges 4:6).

Information professionals as information providers should have faith in their code of ethic believing that it is there to guide and protect them as professionals. Prophet Deborah convinced Barak that the Lord would deliver Sisera and his chariots and multitudes into their hands. Barak placed a condition on his acceptance. "If you go with me, I will go, but if you don't go with me, I won't go" (Judges 4:8). This demonstrates how much confidence Barak had in Deborah. This is one of the most unusual passages in the Bible spoken by a man to a woman. As a profession the information professionals should exhibit an attitude that the information seeker would perceive and have faith that the library is the final destination for acquiring, not just any information but, the right information and at the right time it is needed. In Judges 4:9, Deborah said; "I will go

with thee; notwithstanding the journey that you take will not be for your honor; for the Lord will put Sisera into the hand of a woman.” In these words, Deborah demonstrated more than leadership. Her people were to discover that she was also a prophet. Information professionals should have confidence in performing their duties. They should have confidence when an information seeker comes with problem believing they can solve the problem for them.

CONCLUSION

Prophet Deborah was a woman whose confidence was rooted in a close personal relationship with God and in her awareness that God had chosen to use her to guide His people. It is certainly true that Deborah's role was not a typical role for a woman in a strongly patriarchal society. Yet Deborah clearly did not draw back; she was not concerned about what others might think. Deborah had heard God speaking to her, and she was willing to put herself forward only because she knew that God had chosen to speak through her. At the same time Deborah was sensitive to the limitations that her sex seems to have placed on her. Deborah would settle disputes, like any other judge, but Deborah would not lead the army. The military role was one God chose to give to Barak, and Deborah clearly agreed. In fact, Deborah was not even comfortable with the role Barak insisted she fulfil. She would have preferred Barak had simply trusted God and gone off to battle without her. Deborah neither needed nor wanted any credit for the victory. What an unusual combination of traits Deborah displayed! She was self-confident and assertive, and yet modest and self-effacing. She was bold enough to step out of the shadows in which most women of her time lived, yet she was unassuming enough to seek to avoid the spotlight in a military campaign whose results would define her own leadership. In displaying these qualities Deborah stands as timeless example for spiritual leader of either gender.

Information professionals should ensure that the various channels of communication especially in the library are efficient and effective. They should, irrespective of their gender, have good inter personal relationship with their colleagues and clients. This will enable them to achieve their organizations' mission and vision.

Prophetess Deborah had no fear, irrespective of her gender, judged and led the Israelites. This was not by her own means but because God was with her and she had faith in Him. Nothing deterred prophetess Deborah from carrying out her duties according to how God wanted her to. Information is the currency of today and information professionals have the key to the vault. Irrespective of the gender, they are

expected to carry out their duties diligently especially the women in the profession who are wives or mothers should take a toll from Prophetess Deborah. Her personal life never interfered with her duties as a Judge. Likewise it is expected that female information professionals would not mix their private life with their profession.

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CHAPTER 29

HEALTH RECORDS MANAGEMENT IN THE BIBLE AND IN CONTEMPORARY TIMES

By

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INTRODUCTION

This article explored the concept of records and their usefulness in the Bible and today. Also it discusses health records today and those of Biblical times. The issue of health records management in the contemporary society and in the Bible was explored. The inferences from existing literature and the Bible revealed that health records management has its root and foundation in the Bible. Management of records of health, family histories, diagnosis, anaesthesia, surgery, obstetrics and their practitioners are all documented in the Bible. It is clearly evident that contemporary health records management follows the Biblical examples of health promotion, disease prevention and healings as recorded in the Bible.

Records document the activities of human life, interactions and happenings. They provide what happened in the past for the knowledge of the present and future generations. They are therefore vital to human life and existence. People can learn from the past how to live effectively in the present and project positively the future because of records that are kept. Records are a documented evidence of our day-to-day activities of an organization be it private or public, records include all the documents that an organization received or created during the course of her administrative or executive transactions. Records of the organization are the memory of the organization. Any organization that does not keep its records suffers from amnesia and would lose its identity. It is evidence of the activities that are done by an organization (Osundina, Kolawole & Ogunrewo 2015). Records help organizations to plan, make informed decisions, function effectively on daily basis, fulfil legal and financial requirements, and

correct errors and misunderstandings. Since records play such vital roles in human life, it is essential that these records must be adequately managed.

Records have a life-cycle which starts with the creation, active phase, inactive phase and disposal. Disposal can either be shredding or sending to archives. Records are kept in various spheres of life and those kept in the healthcare facilities are for the clients/patients. Patient records are very vital for diagnosis and management of patients and such records must be adequately managed to ensure a successful outcome. These records must be concise, accurate, clear and factual so as to provide the best of care. Records are used for teaching, research, appraisal of medical care, and legal requirements (Benjamin, 2011).

The Bible on the other hand is the word of God, spoken to men and written for man's use. It has transversed generations and it remains new and relevant to all. It remains active and sharp like a two edged sword and abides forever (Hebrew 4:12). It has no life span and cannot be disposed.

Health records span the whole Bible and the management of these records are documented for past, present and generations yet unborn. This write up did a comparative analysis of records, health records and health records management in the Biblical times and in the contemporary world.

WHAT ARE RECORDS?

Records are documentary accounts of something or an official document that records the acts of a public body or officer (Merriam-Webster, 2002). Records constitute the evidence about the past, especially an account kept in writing or some other permanent form. They are documentation of data, files, dossiers, and reports of events, performance of a person, organization or thing. Records are also documents that memorialize and provide objective evidence of activities performed, events that occurred, results achieved or statements made (businessdictionary.com).

Records are created or received by people or organizations in their routine transactions or in legal pursuance of obligations. Generally, records function as evidences of activities in an establishment or individual life. Records can be in paper, digital or other formats like CDS, Video, etc. Examples of records that are kept include letters, minutes of meetings, spreadsheets, databases, emails, faxes, photographs, policies, briefings and documents. These can be kept in permanent forms like printed manuscripts, magnetic tapes, microfilms or computer printouts.

All spheres of human life have documents of events that are kept as records. Human history, personal biographies, health and social life, spiritual, marital, legal and all other aspects of life are documented and kept as records.

The Holy Bible is the record of the creation (Genesis 1:1-12, Jeremiah 10: 12-13), and the dealings and revelations of God to man, written by men that were inspired by the Holy Spirit (2 Tim. 3:16-17). The essence of the Holy Bible as a record, is to remind us of who we are as human beings created in the image of God (Genesis 1:27), that God loves us (John 3:16), and that He has provided for us all that pertains to life and Godliness (2 Peter 2:3). Also, He wants us to be in health and prosper even as our souls prosper (3John 2). God has laid down from Genesis to Revelation the principles of healthy living as records for us.

The Bible was written by men who were inspired by the Holy Spirit. God Himself was the first writer, using His finger, to write on stone the Ten Commandments. Other writers wrote also on stones, metal and clay. These were preserved as records through several generations. Some portions of the Bible were written on potsherds, leather, parchments and Egyptian papyrus (<http://www.truthnet.org>).

Gutenberg, a German, printed the first complete paper Bible on his moveable press (Ringer, 2007). Many translations of the Bible are available and because of the advent and impact of technology, electronic versions of the Bible in various translations are available today.

RECORDS MANAGEMENT TODAY

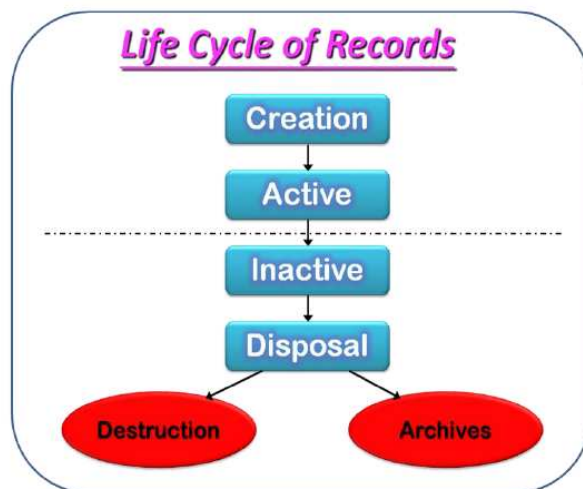
According to the National Archives of Scotland (2013), records management is a systematic control of an organization's records, throughout their life cycle, done for various reasons. It is very essential for every organization to manage its records in order to function effectively. Recorded information is considered as a basic asset for an organization and as such must be managed in such a way that allows for access and retrieval. Adequate management of records enables the organization to function on daily basis, and to fulfil legal and financial requirement. Records and record management form the bedrock of businesses (Popoola, 2000) and serve as corporate memory supplementing human and guiding an establishment or individual in planning and decision-making. Accurate management of records allows an establishment to:

- Know what records they have and to locate them easily.
- Increase effectiveness and efficiency.

- Support decision making.
- Be accountable.
- Achieve objectives and targets.
- Provide continuity in event of disaster.
- Reduce cost in terms of staff, time and storage.
- Meet legislative and regulatory requirements as laid down by the Freedom of Information Acts.
- Protect the interest of employees, clients and stakeholders (NAS, 2013).

RECORDS MANAGEMENT PROCESSES

The purpose of a recordkeeping system is to manage records throughout their life cycle, i.e. from the creation or receipt of a record, through its useful life, to its final disposal. The figure below illustrates the life cycle of records.



ISO 15489-1(2001)-Information and Documentation-Records management-Part 1:
 General Merriam-Webster's Collegiate Dictionary (2000) USA : Nigerian Webster
 incorporated.

The records management processes in different stages of records life cycle include – Records capture; Registration; Records classification; Records storage; Access; Tracking; and records disposal. Although the processes listed are presented as if in a sequence, it should be noted that some of the steps may take place simultaneously. The

main objective of records management is to ensure that information is available when and where it is needed, in an organised manner, and maintained in a well maintained environment. For records to be useful, they must be authentic, accurate, accessible, complete, comprehensive, compliant, effective, and secure. Management of records in the health care industry like any other organization is crucial to the health of clients and of the organization.

WHO (2010) states that proper collection, management, and use of information within the healthcare system, will determine the effectiveness in detecting health problems, defining priorities, identifying innovative solutions, and allocating resources to improve health outcomes. This in effect depends whether the records meet the principles of record management.

HEALTH RECORDS MANAGEMENT

The term health records or medical records can be used interchangeably. It refers to the systematic documentation of a patient medical/surgical history and the care provided across time. The records include variety of 'notes' entered by health care professionals, recording biographic data, observations, drugs order and administration, therapies, investigations and results, such as X-rays, Ultrasounds, blood and physiological tests (CMS, 2012) .

Professionals that can legally handle patients file and make entries into it include, health record managers, nurses, doctors and physiotherapists. Information entered in the patient's record enables health care professionals to provide accurate and informed care.

Patient's record serves as a repository for planning, care, documentation, and communication between patient and care provider. Health history of patient deals with the record of what has happened to the patient from birth, such as major or minor illnesses, diseases, growth, and milestones. These include:

- Social history – dealing with age, work, educational training, marital status, and relationships.
- Family history - lists the health status of immediate family members as well as causes of deaths, common health problems in the family such as hypertension, diabetes.
- Medical history – past and current medical problems of patient, past or current medications, and allergies.
- Surgical history - past surgeries of patient.

- Obstetric History - previous pregnancies, their outcomes and complications, if any.
- Habits - That can impact health such as smoking, alcohol consumption, unsafe sex, exercise, and diet. (nih.gov, 2012).

Traditionally, medical records, like the Bible, are manually written on papers, stored and maintained in folders, often divided into sections such as admission, progress notes, orders, test results, with new information added to each section chronologically. Active records are kept at clinical sites, while older or inactive ones are reposed in archives or dungeons. Quite a large proportion of these files that have been kept over a long period of time have deteriorated, some are lost and are usually unavailable for patients care and management.

The advent of technology opened the way for electronic management of these records. Patients' records are now imputed into computers by health professionals. Management of these records requires security measures to prevent tampering and unauthorized access. Electronic Medical Records (EMR) or Electronic Health Records (EHR) are synonyms used in Health information. They are systems that collect, store, and display patient information. They are legible and organised recordings that provide easy access to clinical information of patients.

ADVANTAGES OF ELECTRONIC HEALTH RECORDS

There are many advantages in keeping patients' health records. Some of them are listed here according to Yamamoto & Khan (2006):

- Optimizing the documentation of patient encounters.
- Improving communications of information to physicians.
- Improving access to medical information by other care providers.
- Reducing errors.
- Optimizing billings.
- Improving re-imburement for services.
- Forming a data repository for research.
- Improving quality of care.
- Reducing paper work

EHRs have the great potential for classifying patient files, improving quality of care, providing continuity, safety, and efficiency in health care. It provides for adequate follow-up.

Osundina et al (2015) opine that before health records can be used for teaching, research study, evaluation, and treatment, it must be accurate, complete, and adequate. Health records must contain sufficient information written in sequence of events to justify the diagnosis, treatment of patients, and end in quality care. All these depend on proper management of records.

HEALTH RECORDS IN THE BIBLE

The Bible records all that pertain to the health of man, animal and all creation, starting from Genesis to Revelation. The principles of healthy living run through the pages of the Bible. A careful reader, who is not forgetful, can live a healthy life by observing and following these principles. Health records in the world today can be classified as medical, surgical, obstetrical, and family, and most of these classifications follow the Bible principles.

The first surgery and anaesthesia are recorded in Genesis (2:1-22). God performed the first surgery on Adam after putting him to a deep sleep (anaesthesia) in order to give him the bone of his bone and the flesh of his flesh - Eve. God removed Adam's rib (surgery) to form Eve.

Family and marital relationship between Adam and Eve, pregnancies and births are recorded, "Now Adam knew Eve, his wife and she conceived and bore Cain ... then she bore again this time his brother Abel." (Genesis 4:1-2).

Family history is recorded when a client comes to the hospital, and the Bible records the genealogies, to show lineage (Genesis 11:10-26), from the time of Shem to Abraham, while (Matthew 1 and Luke 3: 24-38) traced the lineage of Jesus.

Obstetric histories are crucial to the management of pregnant women. The infertility of Sarah, Rebecca, Hannah and Elizabeth are clear examples of obstetric histories and the solutions that God provided for them. When Rebecca eventually became pregnant the diagnosis of twins was given to her by God (Genesis 25: 21-23):

Now Isaac pleaded with the Lord for his wife, because she was barren; and the Lord granted his plea, and Rebekah his wife conceived.²² But the children struggled together within her; and she said, "If all is well, why am I this way?" so she went to inquire of the Lord.²³ And the Lord said to her: "Two nations are in your womb, Two peoples shall be separated from your body;

one people shall be stronger than the other, And the older shall serve the younger.

The issue of the hardworking Israelite women who delivered easily before the arrival of midwives in Egypt is a clear example of the importance of the benefit of exercise to pregnant women for good labour outcomes (Exodus 1:12-19).

The diagnosis of and healing of Naaman, the Syrian general who was leprous and how he was healed is recorded in 2King 5:1-14. King Hezekiah's boil that was diagnosed and healed with the paste of fig leaves is a clear example of medical diagnosis and treatment (2 kings 20:1-7).

In the New Testament, the obstetric history of the virgin birth of Jesus by Mary and the healing of the infertility of old Elizabeth, the wife of Zechariah the high priest are all recorded in Luke 1:67-68 and 2:7. Other records of healings of the blind, the lame, paralyzed, insane and woman with the issue of blood, Peter's mother-in law with fever are recorded in the Gospels. These records have been written and preserved over the years for our own perusing and consumption today.

HEALTH RECORD MANAGEMENT IN THE BIBLE

Though, there is no clear cut mention of health records management in the Bible, through careful and diligent study of the Bible, the management of health records can be classified as:

- Health promotion
- Disease prevention
- Healings

HEALTH PROMOTION

Laws, statues and regulations are laid down in the Bible to promote and manage human health. The Bible principles dealing with food, sexual relations, personal and environmental hygiene are clearly stated to promote man's health.

Diet

God planted the Garden of Eden and made every tree grow, that is pleasant to the sight and good for food (Genesis 2: 8-9). Health records today deal with the diet of patients, and fresh fruits and grains are the best options for healthy living.

After the flood, man was given animal flesh and green herbs as food (Genesis 9:4). However the Bible specifies the types of animals and fish that will promote health.

Animals and fish prohibited are scavengers that can cause diseases in man (Leviticus 11: 39).

Marital life

God instituted marriage between one man and one woman (Genesis 2:24-25) and this was confirmed by Jesus in Matthew 19:5. The reason for this is to promote marital harmony, prevent adultery and divorce and to produce Godly children (Malachi 2: 14-15). Marital histories are recorded in health care today to know the background of patients and the type of marriages they have. Sexually transmitted infections, stress, tension and malnutrition tend to occur in polygamous marriages.

Rest

In Exodus 20:8-9, God clearly laid the principle of rest for man in order to promote health. After labouring for six days, we are expected to rest on the seventh day (Sabbath) and recuperate to face the next week. Rest is very essential for man and promotes healthy living.

Care of Poor Widow and the Orphans

In Isaiah 58:5-8 and other passages of the Bible, like James 1:27, Act 6:1, God recommends that care of the widow, poor and fatherless is a paramount way of having good health. Jesus also emphasized this in Matt 25:31-46, that caring for the poor, the down trodden, strangers, etc. has eternal rewards.

Wine

Proverbs 20:1 states “That wine is a mocker intoxicating drink arouses brawling and whoever is led astray is not wise. Proverbs 23:21 says that, “The drunkard and the glutton will come to poverty”. Proverbs 23:29-35 states how those who love to drink will have woes, sorrows, contentions, complaints, and wounds without cause. The use of alcohol has led people to poverty, accidents, and liver diseases today and contemporary health history often record the use of alcohol, drug and the types of food and unhealthy appetite that can lead to obesity and diseases.

DISEASE PREVENTION

Disease prevention is rooted in principles if followed will not only promote health but will prevent disease. These principles are recorded in the Bible.

Exodus 20:14 states, ‘You shall not commit adultery’. Adultery reduces man to a crust of bread (Proverb 4:26) and he that goes to the house of the adulterous woman goes” as an ox to the slaughter, or as a fool to the correction of the stocks, till an arrow struck his liver. As a bird hastens to the snare, he did not know it would take his life” (Proverb 7:21-23). Anyone that keeps away from adultery will not end up having

sexually transmitted infections like Syphilis, Gonorrhoea, HIV/AIDs and Hepatitis. Patients with AIDS and Hepatitis are so emaciated and fragile that they are like crumbs of bread. Health professionals today record sexual history of patients, particularly the number of sexual partners and those with homosexual proclivity, which is clearly prohibited in the Bible and their health status (Romans 1: 26-29; Leviticus 18:22-23).

Leviticus (18: 22-23) ‘You shall not lie with a male as with a woman. It is an abomination’ Romans 1:26-29; ‘For this reason God gave them up to vile passions. For even their women exchange the natural use for what is against nature. ²⁷ Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful and receiving in themselves the penalty of their error which was due. ²⁸ And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting, ²⁹ Being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, evil-mindedness, they are whisperers’

HIV/AIDS was first discovered in homosexuals in France and USA in the early eighties.

The principles of washing both body and clothing when people come in contact with the carcass of unclean animals are recorded in Leviticus 11:24-47 to make people holy, clean, and to prevent diseases. Daily bath and regular changing of clothes help in prevention of infection.

The law of purification after childbirth, circumcision of male child, and the diagnosis of leprosy, separation from the congregation are all recorded in Leviticus 13-15. These laws are recorded to prevent infection of other people and the environment. A newly delivered mother needs rest and she is still draining blood for about 3-4 weeks. She is required to stay at home to avoid stress and getting infected or infecting others. Leprosy is a contagious droplet infection that is easily spread in close contact. Male circumcision is essential in preventing problems such as phimosis and sexually transmitted infections in later life (Wikipedia, 2016).

HEALINGS

Records of healings abound in the Bible. From the Old Testament, the healing of King Hezekiah is recorded when he received the death sentence, he turned to God the healer and got the solution to his problem (2 kings 20:1-7).

In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, “Thus says the Lord: ‘Set your house in order, for you shall die, and not live’”.² Then he turned his face toward the wall, and prayed to the Lord, saying,³ Remember now, O Lord, I pray, how I have walked before you in truth and with a loyal heart, and have done what was good in your sight. And Hezekiah wept bitterly.⁴ Then it happened, before Isaiah had gone out into the middle court, that the word of the Lord came to him, saying,⁵ Return and tell Hezekiah the leader of my people, ‘Thus says the Lord, the God of David your father: “I have heard your prayer, I have seen your tears; surely I will heal you. On the third day you shall go up to the house of the Lord.⁶ And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria; and I will defend this city for my own sake, and for the sake of my servant David.⁷ Then Isaiah said, “Take a lump of figs” so they took and laid it on the boil, and he recovered.

Naaman also came consulting Prophet Elisha after the diagnosis of Leprosy and received healing (2 kings 5:1-18). New Testament’s records of healings are numerous. Jesus healed the paralyzed, the blind, the lame, and the ten lepers. Peter’s mother-in-law who had fever and the woman with the issue of blood received healing by touching the hem of Jesus’ garment (Mark 5:25-34). The mad man of Gadarene in Mark 5:1- 16 was healed and the man with the withered hand in Mark 3: 1-5,

And He entered the Synagogue again, and a man was there who had a withered hand.² And they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him.³ Then He said to the man who had the withered hand “Step forward”⁴ And He said to them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” But they kept silent.⁵ So when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, “Stretch out your hand” And he stretched it out, and his hand was restored as whole as the other.

The twelve disciples sent out by Jesus also cast out demons, anointed many that were sick with oil and healed them (Mark, 6:13). God heals. He heals medically and also spiritually. He also heals miraculously. His disciples, by His command, do the same.

These health records were kept accurately in the Bible to serve as examples of grace, love, and power of God for us. God graciously heals us, 'by His stripes we are healed' (Isaiah 53: 5) and in Psalms 107:20a 'He sent His word and healed them'.

CONCLUSION

It is clear that health record management has its foundation in the Bible. Health records management is the combination of people, equipment, data collection and processing methods coordinated to produce information in support of planning, decision making, and management of health care system (Fatiregun, 2006).The Bible predates the current health care system and has laid down principles guiding health promotion, disease prevention, and healings.

Most of the medical records management principles take their cue from the Bible. The first case of anaesthesia and surgery is recorded in the Bible and today health care patterns, diagnosis, management and treatment of cases take after the Biblical examples. God laid down these principles and they are recorded for man's use.

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CHAPTER 30

THE ROLE OF CHRISTIAN INFORMATION PROFESSIONAL IN A CHRISTIAN MARRIAGE

By

Ademuyiwa, Iyabo Yewande

INTRODUCTION

Marriage is the legally or formally recognized union of a man and a woman as partners in a relationship. The role of Christian information professionals in a Christian marriage cannot be over emphasized because they play the role of teacher, counsellor, educator, and guardian. They are responsible for guiding both married and intending couples on marriage issues.

Databases were used in the search for relevant academic published articles including Google scholar and Google search engine. Articles for the review were drawn from peer-reviewed journals; also relevant textbooks, Bibles were also consulted for further clarifications.

The information professional must reflect Christ in her daily activities and relationship with patrons and must have cooperative spirit, appreciation for books, organizational ability, initiative and good leadership style. He or she must showcase Christ in all things as she delivers his or her duties. She should also supply methods that will strengthen the image of God in marriages, the lives and character of young people should be moulded and shaped in the way of God.

The role of Christian information professional in Christian marriage start from the choice of marriage partner; “Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord” (Prov.18:22). Information professionals should be included in the agenda of intending partners during Christian courtship, Marriage counselling, preparation towards engagement and wedding ceremony and after the ceremony, the information professional still need to continue if need be. Christian information professional is a counsellor and also a teacher who is responsible for guiding people in the process of discharging their duties. Therefore it is essential for information professional to see himself or herself as a counsellor, a teacher, or a guardian.

WHAT IS MARRIAGE?

Marriage is defined differently, and by different entities, based on cultural, religious and personal factors (Akinroye & Adeboye, 2005). They further stated that marriage is a formal union. Marriage is a social and legal contract between two individuals that unite their lives legally. The word marriage can be synonymous to matrimony, nuptial, institution, wedding, espousal, wedlock, formal union, social union, legal contract, merger and alliance. *Marrian-Webster's collegiate Dictionary* (2002) defined marriage as the state of being united to a person of opposite sex as husband or wife in a consensual and contractual relationship recognized by law.

There are different forms of marriage. There are arranged marriage, Berdache marriage, Boston marriage, celestial marriage, civil marriage, common law marriage, companionate marriage, cousin marriage, covenant marriage, cyber marriage (aka E-marriage), endogamy, exogamy, forced marriage, incestuous marriage, interfaith marriage, interracial marriage, left handed marriage, May –December marriage, mixed marriage, to mention but a few. Since this work is not to define each type of marriage, it will be left with the listing, and any interested party can dig further.

MARRIAGE IN THE BIBLICAL PERSPECTIVE

Marriage takes a life time of work to put it together in the right way. In many cases most people plunge in without carefully reading the instruction manual and also lack confidence. A lot of times there are frictions and untold miseries in the home while our manual for marriage – The Bible - is very clear and unequivocal on such issues. Most of the problems people get into in marriage can also be traced to their neglect of reading and obeying God's instructions (Akinroye & Adeboye, 2005). These authors also stated that, neglect of the word and disregard for God's order in the home could only bring unpleasant results.

Gen.2:18-25 talked about God's design for marriage. The text described the original marriage as the basis for almost everything else the Bible says about marriage. It explains God's reason for designing marriage and gives us principles, if applied, enable us to build marriages which honour God and bring lasting joy to us (Bergsma, 2016). The following lessons are learnt from the passage:

1. **God designed marriage to meet our need for companionship and to provide an illustration of our relationship with Him.** Genesis 1 and 2: 18 stated that it is not good for man to be alone. Since God designed marriage, it takes three to make a good marriage i.e. God, the man, and the woman. For a Christian to marry an

unbeliever is not only to disobey God but to enter marriage lacking something essential. An unbeliever is someone who does not believe in Jesus Christ (Act 2:44). As soon as Adam and Eve disobeyed God, they experienced alienation from each other and Adam began to blame Eve for his problem (Gen. 3: 7, 12).

Companionship requires that marriage be a permanent relationship (Matt: 19:6, Matt. 2:14, Prov. 2:17). Commitment holds a couple together. Monogamy is God's design: one man, one woman, for life. Companionship requires that marriage be an intimate relationship. "They shall become one flesh" emphasizes the sexual union in marriage (1 cor.6:16).

2. **God's plan for marriage is to reflect His image** (Gen 1:26-27). The Bible teaches Adam and Eve, as husband and wife, were created in the image of God and were meant to bear God's image, to be in His likeness. Marriage was created to model and display God's glory to all creation. Wives are called to submit to their husbands and husbands are called to love their wives (Eph.5:21). Marriages should demonstrate the perfect love and submission to the God head. The light in marriages has often become darkness which pushes people away from God; marriage should be a desire to reflect God and bring glory to Him since that was His original plan for mankind (Akinroye & Adeboye, 2005).
3. **God's plan for marriage is to raise Godly children.** "God blessed them and said to them; be fruitful and increase in number; fill the earth and subdue it" (Gen. 1:28). Before, raising children was considered the pinnacle of marriage and referenced by all, but now, many see children as a burden. One key thing is that God made man to procreate. When couples relinquish the prospect of having children for job, hobbies, freedom and so on, they are missing out on one of the grandest and most awesome desires of God for marriage (Brown, 2015). The Bible supports this as it is written in Malachi 2:15, Genesis 1: 28. God commands people to be fruitful and multiply.
4. **God's plan for marriage is to establish and build His kingdom.** In Genesis 1: 28, God commanded Adam and Eve to be fruitful and multiply, to subdue and rule over the earth, to be co-rulers over His creation, and to be stewards of it. 1 Corinthians 7:7 described marriage as a spiritual gift given to build up the body of Christ and to advance His kingdom.
5. **God's plan for marriage is for a couple to make a new family unit.** The Bible says that "for this reason a man will leave his father and mother and be united to his wife and they will become one flesh (Gen. 2:24). According to 1 Timothy 5:4, 8, they must honour their spouses first. From the above discussion, it is paramount

to fulfil God's purposes for marriage and honour them. So we must always remember and follow God's plans for the marriage union (Cole, 2016).

Don & Meredith,(2003) identified the following Facts About Marriage:

1. **Sex should be a priority:** God invented sex. It's meant to be used often in marriage with both spouses submitting to each other's needs and desires according to 1 Corinthians 7:3-4
2. **Monogamy is both physical and mental:** The Bible stated that "you must not commit adultery; but I say anyone who even looks at a woman with lust has already committed adultery with her in his heart" (Matthew 5:27- 28). God's standard for monogamy includes not only what happens in the bedroom but what happens in the mind.
3. **Love is an unconditional commitment, not a fickle feeling:** According to 1 Corinthian 13:7 "Love never gives up, never loses faith, is always hopeful and endures through every circumstance. Love is not a story with a happy ending,
4. **Every wife needs love and every husband needs respect:** "So again I say, each man must love his wife as he loves himself, and the wife must respect her husband (Eph- 5:33).
5. **God hates divorce:** According to Malachi 2:16, God hates divorce, because God has so much love for marriage, His heart breaks over the pain of divorce.
6. **Your spouse's needs have to come before your own needs:** Rom.5:7-8 emphasized that marriage means laying down your own rights for the sake of another and this requires mutual submission and serving your spouse even when they are not reciprocating. This is like when Jesus died for us even when we were undeserving.
7. **A husband and wife are united in everything:** This means keeping no secrets from each other i.e. your disagreement won't have a "winner" and a "loser" because you will either win together or lose together every time. Gen.2:24 emphasized on this point, when it says "Therefore shall a man leave his father and his mother, and shall cleave unto his wife ... and were not ashamed".
8. **A marriage takes three:** The third member of a marriage is God Himself. He created marriage not just for a man and a woman, but rather, a man and a woman in a growing relationship with each other and God. The more you love God, the more capacity you will have to love each other (Deuteronomy 3 1:8).

WHO IS AN INFORMATION PROFESSIONAL?

An information professional can be defined as any person who is primarily concerned with the user of information and secondarily with the handling of information (Aina, 2011). Information professionals can also be defined as those people that are, essentially, intermediaries between information sources, information systems and information users.

According to Aina (2004) categories of information professionals include librarians, archivists, record managers, information scientists, information systems analyst and designers, information managers, information brokers, information consultants, database managers, journalists, editors, curators and educators.

ROLES OF INFORMATION PROFESSIONALS

Aina (2011) identified ten (10) roles of information professionals as follows:

1. **Manager:** Information professionals manage information resources in any format by processing and making them available and accessible to users when the need arises.
2. **Resources producer:** They produce information resources in different formats in order to meet the needs of the users.
3. **Creator or producer:** They are able to create multimedia documents and digital libraries.
4. **Preserver of culture:** They acquire information resources of different culture and process, making them available for the users, especially for people carrying out cultural research.
5. **Organizer:** They are responsible for organizing information and knowledge from all sources in all formats and media to provide catalogues, indexes, classification schemes.
6. **Researcher or retriever:** They are also involved in doing researches. More data are available because of information technologies from increasing sources like satellites, digital libraries and archives.
7. **Educators:** They deal with more people, wider content and increasing methods of learning, life-long learning, distance learning, learning organization concept, library skills, and teaching people to explore information both in person and electronically.

8. **Life-long learner:** Importance of continuing to learn and to keep abreast of development in our society and environment is one of the duties of an information professional.
9. **Expert/advisor:** The advice given to users in searching for information resources adds value to their work and thereby increases their knowledge state.
10. **Advocate:** Marketing and promoting library services to the community is an important function of information professional.

WHO IS A CHRISTIAN INFORMATION PROFESSIONAL?

A Christian is a person who has been transformed by renewal of his mind through our saviour Jesus Christ. A Christian information professional must possess the following qualities according to Mchunu (1993):

- ❖ **Christian character:** His or her life must show that Jesus Christ has redeemed him or her. He/she must have passion to desire to promote Christian literature.
- ❖ **Someone with a co-operative spirit:** Ability to work closely with other people, helpful, approachable and friendly.
- ❖ **Has appreciation for books:** Must know how to stimulate people to read anything that will be beneficial to their lives.
- ❖ **Has organizational ability:** The information centre must be well arranged and organized; all things must be done decently and in order according to 1 Cor. 14: 40.
- ❖ **Has initiative and leadership skill:** The information professional must have the ability to develop the staff, finding ways to get things or recreational need of patron.
- ❖ Christian information professional should derive their professional ethics from methodical exegesis of the Bible. The New Testament is most silent ethical stamen centre on love for God, neighbour and follow believers (Smith, 2002).

ROLES OF CHRISTIAN INFORMATION PROFESSIONAL IN A CHRISTIAN MARRIAGE

A Christian information professional should serve as God's ambassador in preserving Christian value by providing relevant and useful up to date informational material on marriage for both married and intending couples. These information materials and access provided through Christian virtue will contribute to their good knowledge on God's plan

for marriage and basic facts they need to know that will assist them in having a successful heaven on earth marriages.

A Christian information professional should adopt evangelical philosophy to the users he serves by talking to the couples and intending couples on the good news about Christ. Show love to them by emphasizing the importance of marriage to God's plan, marriage is to reflect God's plan (Gen: 1: 26-27). To produce children who are gift from God and with them coins great responsibility to reign.

A Christian information professional should educate couples both married and intending couple to some of the things that can help them in marriage such as Communication, Finance, Sex, In-laws, and Conflict.

A Christian information professional is an educator as well as a counsellor; and these roles must be played whole heartedly.

A Christian professional can also be an intercessor to the power of God to bear upon the heart and affairs of men in the society. He should acknowledge God always and pray for his country and nation.

A Christian information professional should practice honesty (Rom 13: 9). He is to express honesty in both speech and actions, allow his live to shine that people will see practical example of godly character and integrity, must provide leadership by example, be a role model, and influence the society positively especially the younger generation.

He/ She should serve patrons, colleagues, subordinates, and superior with a motive of love. Gal. 5:13 says we must serve with Christ love.

Christian information scientists should collect information materials issued by official bodies especially those that pertain to rules and regulation on marriage.

The Christian information professional should purchase materials which will strengthen God's purpose of marriage when read, and provide an environment where the marriages will be molded and shaped according to the purpose of God (Christianity at a glance, 2016).

CONCLUSION

A Christian information professional stands to be a player in the Christian marriage. He/ She should understand the ethical principles of the profession on the basis of sound biblical teachings on marriage issues. The Christian information professional should rise up to their responsibilities within the society they serve in order to fully exploit their contribution to providing appropriate up-to-date materials and adequate counselling to the society as a whole.

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CHAPTER 31

PROPHET MOSES' STYLE OF LEADERSHIP: LESSONS FOR LIBRARY LEADERS OF TODAY

By

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INTRODUCTION

There are contemporary literature that had discussed the concept and styles of leadership in various organisational settings. However, not many have addressed leadership in biblical context. This paper is aimed at closing the gap by narrating the leadership story of Prophet Moses and how library leaders in university libraries can learn from his leadership qualities. Moses' leadership is worthy of note because it will give librarians clue on how they can be creative and innovative in handling organisational changes and tackling difficult issues. The paper, therefore, discusses the concept of leadership, types of leadership, Prophet Moses' leadership qualities, Moses' style of leadership and contemporary university library's leadership. The author believes that Moses' qualities and transformational style of leadership will be of great benefit and use to library leaders today.

The university library can be regarded as the "heart" of the learning community, providing a place for students and faculty to do their research and advance their knowledge. The librarians provide numerous services to these users, addressing their diverse needs, characteristics, and interests. In today's competitive and ever changing web environment, libraries cannot succeed without capable leaders who would influence individuals to act in a direction that will lead to the achievement of the set organizational goals. Leadership according to Ogbah (2013) can be defined as the manner in which the leader executes and motivates his subordinates towards accomplishing the organisational goal. Leadership is a critical issue that affects the employee and organizational existence as a whole. Leadership style on the other hand, is a leader's style of providing direction, implementing plans, and motivating people. It is a behaviour process used by a leader to resolve organizational issues (Imanzadeh, Esmaeilzadeh, Elyasi, & Sedaghati, 2012).

There are different types of leadership style and they include: autocratic leadership style, democratic leadership style, transactional leadership style, transformational leadership style, and laissez-faire leadership style. The leadership style

adopted in an organization can affect or mar the achievement of the objectives of the organization. Good leaders bring change to the organization and they change people. Organizations can only thrive when people are nurtured and challenged so they can learn and develop. Change is a constant phenomenon that brings about transformation from the previous way of doing things to a new way of doing it. Therefore, transformational leadership style will be appropriate in the library environment.

This paper will discuss scriptural example of leadership with reference to Prophet Moses and how modern day librarians can emulate his example. It is on this background that the paper will look at the concept of leadership style, types of leadership, Prophet Moses' leadership story, Prophet Moses' leadership qualities' lessons for library leaders, Prophet Moses' leadership style and contemporary university library leadership.

CONCEPT OF LEADERSHIP STYLE

A leader is one who organises, manages, interacts and creates an enabling environment through which employees work maximally and achieve desired goals. According to Fatokun, Salaam and Ajegbomogun (2010), a leader is a person who has authority over others and he is responsible for guiding their actions. Leadership on the other hand, is the communication between two or more people in an organisation with the aim of influencing them to achieve the set goals. Leadership plays a vital role in every organisation especially university libraries. Bass (1990) defined leadership as an interaction between two or more members of a group that often involves a structuring or restructuring of the problems, offer solutions to problems, perceptions and expectations of the members. Armstrong (2012) described leadership as a process of stimulating people to give their best in order to achieve set goals. He further added that leadership involves developing and communicating a vision for the future, motivating people and securing their commitment. From the foregoing, it can be deduced that leadership is a process that ensures people within an organisation achieve the needed goals and objectives. Leadership is a vital issue that organisational leaders should carefully appraise in order to remain at the competitive edge. The success of an organisation to a large extent is dependent on the leader and style of leadership adopted.

Leadership style is defined as the combination of traits, characteristics, skills and behaviours that leaders use when interacting with their subordinates (Jeremy, Melinde & Ciller, 2012). It was also defined by Obiwuru, Okwu, Akpa and Nwankwere (2011) as one of the key elements that could either enhance or impede the interest and communication of people within an organisation. They also added that the efficiency in

resources' mobilisation, allocation, utilization and improvement of organizational performance depends to a large extent on leadership styles. According to Ng'ethe, Namasonge, & Mike (2012), leadership style is viewed as that particular behaviour or attitude applied by a leader with the aim of motivating subordinates to achieve desired objectives of the organisation. Leadership style in the context of university libraries is thus the pattern, characteristic and method used by a leader to ensure the articulated visions and missions of the organisation are achieved.

The university library is a dynamic institution that is saddled with the responsibility of providing information services that will meet the need of users. In order to meet the goals of the library, library leaders should possess some outstanding qualities. Jange (2012) examined some of the qualities of library leaders to include: good communication skills; empathy; innovation; creativity; vision; and commitment. Therefore, library leaders should assist subordinates to achieve their goals by ensuring they adapt to new practices and changes in the workplace.

TYPES OF LEADERSHIP STYLE

Autocratic Leadership Style: This is a style of leadership in which the leaders alone have the right to make decision and compel their followers to do what they say. The leaders dwell more on the achievement of organisational goal rather than the needs of the employees.

Democratic Leadership Style: This is a style of leadership in which the leader seeks interpersonal relationship with other members of the organisation. Every members of the organisation participate in decision making process. There is also free flow and exchange of ideas.

Laissez-Faire Leadership Style: This is a style of leadership whereby leaders leave decision-making process to members of the organisation. Researchers have reported that this style of leadership brings about low performance on the part of members of the organisation.

Transformational Leadership Style: The word transformation means to change. In the context of leadership, it involves interaction between the supervisor and the subordinates whereby supervisor provides guideline that will propel subordinates to discharge their duties with the aim of achieving the set goals. Bushra, Usman and Naveed (2011) opined that transformational leaders encourage employees to become more creative, innovative and bring new ideas that will grow the organisation to a greater height and to adapt to the ever changing environment. They further added that transformational leadership style

strengthens the organisation thereby improving employees 'organisational commitment'. This implies that transformational leadership style encourages employees' creativity and innovation in order for them to align their objectives with that of the organisation. Transformational leadership can be characterised by four dimensions. These are: Idealised Influence - attributed and behavioural influence; inspirational motivation; intellectual stimulation; and individualised consideration or individualized attention. The foregoing implies that transformational leadership style is interactive; encourages creativity, innovation and involves the alignment of employees' self-interest with that of the organisation.

Transactional Leadership Style: This style of leadership involves exchange of relationship between leaders and subordinates. Transactional leadership allows followers to fulfil their own self-interest, minimize workplace anxiety, and focus on clear organisational objectives such as increased quality, customer service, reduced costs, and increased production (Sadeghi & Pihie, 2012). This shows that transactional leaders are interested more on rewarding performance rather than ideas that will lead to achievement of organisational goals. Transactional leadership can be characterized by two elements which are contingent reward and management-by-exception

PROPHET MOSES' LEADERSHIP STORY

Moses grew up in the house of Pharaoh in Egypt. He was aware of the fact that he was an Israelite. The Bible book of Exodus 2:11-22 reported that when Moses became an adult, he decided to go out to see the well being of his people. On his way, he noticed that an Egyptian was beating a Hebrew unjustly, Moses ended up killing the Egyptian man. On another occasion, he saw two Hebrew men fighting, so he asked the one on the wrong "why are you striking your companion?" The man replied by asking Moses "who made you prince and a judge over us?" Do you intend to kill me as you killed the Egyptian? Moses became afraid because he found out that people knew what he did and if Pharaoh finds out, Pharaoh will kill him. It was based on these incidents that Moses ran away from Egypt to Midian where he met Jethro's family. He married Zipporah, Jethro's daughter, and became a shepherd. An amazing event occurred in Moses' life; God assigned Moses to lead the Israelites out of Egypt.

In the process of leading God's people through the wilderness, the journey was not certain and it required change and adjustments. The journey in the wilderness for many years was not a palatable experience for Moses as many of the Israelites were disobedient. The Israelite nation was used to enjoyment but the wilderness was a new

terrain. This made the people to bitterly complain to Moses instead of being grateful. They blamed Moses for every adversity they faced. These experiences made Moses to be strong and become creative, innovative and more efficient in leading the people rather than getting angry. However, Moses displayed some fine leadership qualities that managers as well as librarians in academic libraries should emulate.

PROPHET MOSES' LEADERSHIP QUALITIES: LESSONS FOR LIBRARY LEADERS

- **Humility:** Moses' display of humility was indeed worthy to emulate. He was humble before His creator (God) even when he knew the task before him was intimidating. A case in point was when God asked Moses to go and tell Pharaoh to let His people go. But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" (Exodus 3:10-11). Another case in point where Moses displayed humility was when he said to God that "I am not eloquent, neither before nor since ... but I am slow of speech and slow of tongue". Moses' humility made God to use him to lead His people to the Promised Land. No wonder why Numbers 12:3 says that he was very humble more than all men who were on the face of the earth.

Humility is an important leadership quality that leaders in libraries must possess. Like Moses, librarians should endeavour to listen to the views of their subordinates and see it as an opportunity to learn. They should embrace uncertainty, dialogue and share their mistakes as teachable moments (Prime & Salib, 2014).

- **Integrity:** This is the state of being honest and having strong moral principles. Moses was an integrity keeper. He ensured that all commands given by God to him were communicated to the Israelites and he led by example. A scenario was when Moses told the people that God said they should eat according to their need and they should not save for the next day. The people did not yield and this got Moses angry (Exodus 16:19-20). Moses did all what God asked him to do such as the building of the tabernacle, gave instructions to the Israelites as directed by God and he also wrote all the words of God (Exodus 24:4; 40:16). These show that he was a man of integrity; he is not a leader that encourages "do what I say and not what I do". Integrity is a vital element of leadership that librarians with leading role should have. It represents honesty, respect, fairness and being objective in addressing issues in the organization.

Therefore, university library leaders should show examples by being forthright and compassionate, remembering that the library is a growing organism that is not perfect (Chow & Rich, 2013).

- **Courageous:** Courage is the confidence to act according to one's belief. Courage enables a leader to stand for what is right both in word and action. Moses was bold in the face of crisis. For example, he faulted his brother Aaron for failing to lead the people properly. Under Aaron's leadership, the Israelite made a golden calf and worshipped it. Due to this act,

Moses stood in the entrance of the camp, and said, "Whoever is on the Lord's side--come to me." And all the sons of Levi gathered themselves together to him. And he said to them, "Thus says the Lord God of Israel: 'Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.'" "So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day (Exodus 32:26-28).

Moses boldly stood for righteousness and he was not afraid of what people say or think about him. For him, pleasing God was far more important than anything else.

Leadership roles in university libraries are for capable people and not for timid individuals. Hence, leaders must be courageous in directing and making changes that are important to the growth and success of the organisation. They must be willing to fail and take risks and their goals should be reachable.

- **Vision:** Vision is a description of what someone may want to achieve or accomplish in future. A leader with vision takes action in order to achieve future goals. Moses' vision was to bring the Israelites out of Egypt as directed by God. This was made clear in the Bible book of Exodus 3:8 that says in part, "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites".

This therefore means that a leader must be spiritual, always put faith in God and pray for His direction in order to achieve set goals. Vision is a key

quality that librarians must possess. Without vision, the organization cannot define its objectives and this may be tantamount to failure. So, library leaders should have strong and clear view of what they want to achieve. It becomes necessary that library leaders should be vision setters, good thinkers, planners and should be passionate of their work. It was in this light that Heathfield (2016) opined that leadership vision is far beyond a written organizational mission statement and vision statement. Rather, the vision fills the workplace and is seen in the actions, beliefs, values, and goals of leaders in the organization.

- **Delegation of Responsibility:** Leading God's people through the wilderness was really a daunting task. Moses was overwhelmed and became stressed. It was at this point that his father-in-law Jethro gave him advice.

So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" And Moses said to his father-in-law, "Because the people come to me to inquire of God. When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws." So Moses' father-in-law said to him, "The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself" (Exodus 18:14-18).

Moses listened to Jethro's advice and delegated responsibilities to capable men that assisted him with other issues and interpreted God's law to the people. This however, reduced Moses' burden. Another case in point was when Moses complained to God that he was not eloquent (Exodus 4:10) and God assigned Aaron to be his spokesman.

Delegation of responsibility is indeed a critical skill for university library leaders at all level. Delegation enables leaders to retain more strength in dealing with other matters concerning the organization. Delegation of responsibility to subordinates in the library will thus help leaders to build his employees' morale, trust, and satisfaction. However, leaders who do not delegate responsibilities may nurture dissatisfied workers. Moses saw reasons to delegate and this reduced his stress. Likewise, librarians should emulate his fine example by delegating responsibility to subordinates as this may foster employee trust and bring about innovation.

- **Transparency:** Moses' actions were open to the people and he expressed whatever God asked him to say to His people. Therefore say to the children of Israel: 'I am the Lord; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments' (Exodus 6:6). Moses also explained God's law to the people (Deutonomy 1:1& 5). Exodus 12:35 explained how the children of God did according to the word of Moses. Moses ensured that he delivers God's law and hid nothing from the people, which made the people believe in God and His servant Moses (Exodus 14:30).

Transparency is in effect a vital quality that library leaders must embrace. When leaders are transparent, it shows their set of values and ethics. According to Demers (2015), transparency can foster meaningful relationship between leaders and their subordinates; gives employees a powerful sense of trust which leads to a unified team and healthier work environment; and lastly, it enables employees to honestly express their viewpoints without reservations.

- **Change and Innovation:** Moses serves as a change agent when leading the Israelites in the wilderness. He yielded to Jethro's advice and selected able men that had the fear of God and those that hated covetousness as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. They were made to judge the people of Israel at all times while they brought greater matters to Moses (Exodus 18:21-23). Another example that showed that Moses was a leader that instilled change was when the Israelites were thirsty and had nothing to drink.

Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, "Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger." Then the Lord said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily (Exodus 16:2-5).

Moses served as an agent of transition when he told the people what God told him in Horeb. Moses advised the people to move from the mountain of

residence to other mountains in Amorites, and River Euphrates (Deuteronomy 1:6-7). This transition was not an easy one for the Israelites as people always resist change. Change is a constant phenomenon in the library organization and as such, library leaders, like Moses, should be creative and innovative. Leaders must be willing to try new things, learn continuously and always adapt to changing situations. Library leaders should have creative genius and be willing to work as a team.

- **Grooming Younger Leaders:** Towards the end of Moses' life, God appointed Joshua to succeed him by leading His people to the Promised Land. It was at this point that Moses called Joshua and said to him in the sight of all Israel,

Be strong and of good courage, for you must go with this people to the land which the Lord has sworn to their fathers to give them, and you shall cause them to inherit it. And the Lord, He is the one who goes before you. He will be with you; He will not leave you nor forsake you; do not fear nor be dismayed." So Moses wrote this law and delivered it to the priests, the sons of Levi, who bore the Ark of the Covenant of the Lord, and to all the elders of Israel (Deuteronomy 13:7-9).

Moses prepared Joshua for the task ahead by imparting to him his tacit knowledge in order for Joshua to successfully lead God's people to the Promised Land. Moses was not disgruntled in carrying out this assignment but rather he saw Joshua as his mentee. The young employees in the organisation are future leaders of tomorrow. Therefore, like Moses who nurtured younger leaders like Joshua, librarians with leading roles should inspire their subordinates, mentor and groom them for future leadership role. They should also identify talented employees and groom them through training and development programmes.

- **Tenacity:** Tenacity is a quality displayed by individuals who will not quit until they reach their goal. Moses displayed this quality when he beseeched Pharaoh to allow the Israelites to go. Pharaoh's heart was unresponsive and he refused to free the Israelites even when God threatened him with plaques (Exodus 7:14). On another case, Moses appealed to Pharaoh to free Israelites cattle as they may need these cattle for sacrifice offering to God, still he refused to send them away (Exodus10:26-27). Due to the obstinate heart of Pharaoh, God sent Moses to announce to him about the tenth plaque which involved killing every firstborn in the land of Egypt (Exodus 11:1, 4-5). Moses was firm and persistent when dealing

with Pharaoh and his display of tenacity earned him a deal of popularity in Egypt. No wonder why in Exodus 11:3 says in part “And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people”. Moses was referred to as a great man in the sight of all including Pharaoh. Moses was more concerned about getting the people of Israel out of Egypt than himself.

PROPHET MOSES’ LEADERSHIP STYLE AND CONTEMPORARY LIBRARY LEADERSHIP

Moses’ style of leadership was transformational and is the hallmark of leadership that involves transforming lives. A transformational leader makes people give their best; fulfil their goals and that of the organization. Moses invested in the life of Joshua by serving as a mentor to him. Exodus 17:8-16 shows how Moses chose Joshua to lead the Israelite army in battle with the Amalekites and from then on Moses developed and trained Joshua on how to lead. Moses was not demanding neither did he put the people under pressure; rather he allowed them to make mistakes and work on their failures. Moses leadership example is worthy of adoption by librarians in all types of libraries. Moses was after the wellbeing of his people and not “me first” attitude like modern day leaders. He was seen as the meekest man on the earth (Numbers 12:3) who was not boastful in dealing with the Israelites. He also persuades the people to trust God. Unlike today’s contemporary organization where leaders show off in order to earn respect.

According to Maxwell (2007), boastful leaders rely on their own ability to solve problems and they are blinded by arrogance. He further stated that pride closes the mind to feedback, renders leaders unteachable and keep leaders from making changes. Moses was also a servant-leader who listened, cared, empathetic, persuasive, foresighted, and committed to the growth of people among others. Librarians can also be servant-leaders since they are involved in making information accessible to all irrespective of their colour, nationality, and gender. Based on the foregoing, Parker-O'Toole (2013) asserted that one leadership model that is in total equivalence with this idea of librarianship as an amazing field that assists everyone for free is the Servant-Leader. Thus like Moses, librarians in all types of libraries should endeavour to see these outstanding qualities displayed by Prophet Moses inherent in their leadership. When all these qualities and styles of Moses’ leadership are emulated, the result will be exciting and younger leaders will be groomed.

CONCLUSION

Leaders are not just born but they are molded through life experiences. Moses was the most renowned leader in the Bible times. Moses is a seasoned example of leadership that is worthy of emulation by all organizations including libraries. Moses placed importance in future by grooming and empowering those around him by delegating responsibilities to the people. Moses also exhibited qualities such as humility, integrity, patience, creativity, and innovation, and he challenged others in order to get the best out of them. Librarians should adopt Moses' fine qualities by training and mentoring their staff. The library is a growing organism and as such change is constant. Therefore, librarians should be motivated to take a leap of faith and adjust to changing situations especially in this cyber era. They should make effort to commend and appreciate staff who give in their best on the job.

Conclusively, it is high time librarians woke up from their slumber and move library to a greater height by emulating Prophet Moses' wonderful leadership style. If they do this, the sky will not be their limit but their starting point.

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CHAPTER 32

COMPARATIVE STUDY OF LEADERSHIP IN NIGERIAN ACADEMIC LIBRARIES AND IN THE BIBLE

By

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INTRODUCTION

The purpose of this paper is to comparatively discuss leadership in Nigerian academic libraries and in the Bible. It traces the concept of leadership to the Bible. The paper further discusses some leadership principles and functions such as delegation of authority or responsibilities, motivation of employees, leadership as a coach/mentor and leadership by example. It establishes that the principles for successful leadership that are practiced in Nigerian academic libraries today originated from the Bible. The paper concludes that it is very clear that leadership originated from the Bible, and throughout the history of the Bible, notable men were appointed to be leaders as we have in the Nigerian academic libraries today, and that the leadership of academic libraries in Nigeria will achieve their desired aims and objectives by following the principles that are embedded in the Bible. Based on these, the paper made some recommendations.

AN OVERVIEW OF LEADERSHIP IN NIGERIAN ACADEMIC LIBRARIES AND IN THE BIBLE

Organizations, irrespective of size, location, resources, and culture, have leaders who have the responsibilities of directing or leading the affairs of that organization. In defining leadership, it is essential to define who a leader is. Ogbah (2013) pointed out that a leader is a person who takes the central role in interactions and who influences the behaviour of other members of a group. She continued by saying that he is an individual who has authority over others and is responsible for guiding the actions of everyone in an organization. According to Segun-Adeniran (2015), leadership simply involves influencing or affecting a group of people to take collective action in a particular direction in order to achieve an organizational goal. The author further cited Verber

(2011) and explained that leadership could be viewed as community mobilization, initiation and motivation of employees and involvement in their development.

Academic libraries are established to support the teaching, learning and research activities of their parent institutions. These libraries cannot meet their main objective, which is to satisfy users' information needs, without appropriate leaders and leadership. Anunobi (2008) reiterates that a well-established academic library is essential for any academic institution. It is a focal point for teaching, learning, and research and it is expected to provide standard information resources and this is made possible through proper leadership and leadership styles.

One of the most important parts of any organization is leadership. Leaders create a shared vision, inspire others, and provide a stable environment during times of change. Leaders can also initiate growth, change, and cause aggravation in the organization (Martin, 2015). Several researches have been carried out on this important aspect of organizational management including academic libraries. There is a lot of research about academic library's leadership; these researches include different sides of leaders' activities, functions and characteristics (Mandre, 2015).

It is evident that the concept of leadership, delegation of authority and responsibility originated from the Bible. In Genesis Chapter 1 verses 26-31, after God created everything including man, He handed over all other creatures to man to manage. This signifies leadership and delegation of authority and responsibility. Similarly, in the book of Exodus chapter 18 verses 25-26, Moses delegated authority and responsibility to some able men so as to enable him function effectively.

The objective of this paper is to look at leadership in Nigerian academic libraries as compared with leadership in the Bible. The essence is to discover the relationship between leadership in the Bible and in Nigerian academic libraries and at the same time see their similarities and differences.

SOME LEADERSHIP PRINCIPLES IN NIGERIAN ACADEMIC LIBRARIES AND IN THE BIBLE

This section will be discussed under four sub-headings:

Delegation of Authority/ Responsibility

Delegation of authority/responsibility implies division of authority and powers downwards to the subordinate. It is about entrusting someone else to do parts of your job (Vornon, 2012). It can also be defined as subdivision and sub-allocation of responsibility and corresponding authorities to subordinates in order to achieve the organizational goals

and objectives. Delegation of authority/responsibility has been a practice in Nigerian academic libraries. The head of the libraries delegate some of the responsibilities to the different deputy heads, and the deputies in turn delegate to sectional heads. Different sectional heads also delegate some authorities and responsibilities to the staff under them. All these are put in place so as to achieve organizational goals and objectives.

Delegation is very crucial in any organization as it is referred to as the cement of the organisation because a single person in charge of the organization or department may not be able to achieve the organisational desired results. Therefore managers or heads of libraries or organizations delegate to achieve organizational goals and objectives (Morake, Monobe & Mbulawa, 2012 cited Westhuizen, 2004)

It is manifest that delegation of authority and responsibility originated from the Bible. In Genesis chapter 1 verses 26-31, after God created everything including man, he handed over all other creatures to man to manage. Similarly, in the book of Exodus chapter 18 verses 25-26, Moses delegated authority and responsibility to some able men so as to enable him function effectively.

And Moses choose able men out of all Israel, and made them heads (leaders) over the people, rulers of thousands and rulers of hundreds, rules of fifties and rules of tens. And they judged the people at all seasons; the hard cases they brought unto Moses, but every small matter they judged themselves.

In Ezekiel chapter 3 verse 17 and chapter 37 verse 4 respectively, God delegated authority and responsibility to Ezekiel. God said to Ezekiel:

Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word of my mouth and give them warning from me”.

Then he said to me, “Prophecy to these bones and say to them, ‘Dry bones, hear the word of the LORD.

Jesus Christ also delegated authorities and responsibilities to His disciples. In Mathew chapter 10 verse 1 it is written, “And when he had called them unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease”.

Jesus Christ also told Peter, one of His disciples, in Mathew chapter 16 verses 18-19 thus:

And I say unto thee, that thou art Peter upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heavens: and whatsoever thou shall

bind on earth shall be bind in heaven; and whatsoever thou shall loose on earth shall be loose in heaven.

Jesus Christ speaking in John chapter 5 verses 26 -27 stated that “as the father hath life in himself, so hath he given to his son to have life in himself. And hath given him authority to execute judgment also, because he is the son of man”. Similarly, in Acts of the Apostles chapter 1 verse 8, Jesus told his disciples: “But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, in all Judaea, and in Samaria, and unto the uttermost part of the earth”. Also in Mark chapter 16 verse 15, Jesus Christ told His disciples ‘go ye into all the world, and preach the gospel to every creature’.

Leaders as Motivators

One core duty and responsibility of an academic library leader is motivation of employees. Motivation may be viewed as a force that pushes a person to action. In academic libraries, there are two forms of employee motivation - intrinsic and extrinsic motivation. Intrinsic motivation implies the forces that are from the internal such as accomplishment of a given task. While extrinsic motivation is from the external, that is what the employer provides to motivate the employees. Such as reward system like salary, promotion, recognition and so on.

Academic libraries’ leadership in Nigeria has been practicing different reward systems to motivate the librarians. Yusuf (2015), citing Aworemi, Abdul-Azeez and Durowoju (2011), in their study, examined the motivational factors of employees in Nigeria. They indicated seven motivating factors in academic libraries which include job security, personal loyalty to employees, interesting work, good working conditions, good wages, promotion and growth in organization and full appreciation of work done. Similarly, Tella, Ayeni and Popoola (2007) listed some motivational strategies adopted in Nigerian academic libraries to include; salary, wages and conditions of service, special allowances, fringe benefits such as holidays with pay, pensions, and so on. Also, Knust, Knust and Uds (2013) investigated motivation and performance in public universities in Ghana and they found that the motivational level among librarians in the universities they investigated was high and that the universities practice motivational strategies such as good salary, pension benefits, good working condition, and regular promotion among others.

This practice can be traced back to the Bible; various motivational strategies were adopted in the Bible days. For example, Laban rewarded Jacob for working for him. In

Genesis chapter 30 verses 26-36, it is recorded that Laban asked Jacob, “what shall I give you?” And Jacob said,

You shall not give me anything. If you will do this one thing for me, I will again pasture and keep your flock: Let me pass through your entire flock today, removing from there every speckled and spotted sheep, and every black one among the lambs, and the spotted and speckled among the goats; and such shall be my wages. So my honesty will answer for me later, when you come concerning my wages. Every one that is not speckled and spotted among the goats and black among the lambs, if found with me, will be considered stolen.

And Laban said, “Good, let it be according to your word. So he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, everyone with white in it, and all the black ones among the sheep, and gave them into the care of his sons” (Gen 30:25-36). Also, in the book of Exodus chapter 23 verse 25, it is stated, ‘and ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee’.

This promise can be linked to the present day National Health Insurance Scheme (NHIS) practiced in libraries. In the book of John chapter 14 verses 1-3, Jesus Christ also promised a good reward system for the disciples. He said “Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also”. Similarly, In John chapter 6 verses 1-12, Jesus Christ used food as reward for five thousand people that came to listen to the word of God. Jesus apparently used the promise of rewards to motivate His disciples on several occasions. In Mark chapter 10 verses 29-30, He promised:

No one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields — and with them, persecutions) and in the age to come, eternal life”.

In Matthew chapter 19 verse 28, Jesus promised the disciples that ‘at the renewal of all things, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel’.

Leaders as Coaches/ Mentors

Mentoring means identifying talented new individuals and attracting them into an ever-changing and expanding profession, helping those with traditional credentials and experience to develop the qualities necessary for success (Weiner, 2003). It also implies the process of developing successor that will take charge of the organizations including academic libraries. A mentor is someone who teaches or gives help and advice to a less experienced and often younger person. Mentoring is about supporting the individuals you are working with, listening to them, building self-confidence, and encouraging new ideas and effective leadership practices. It can be a long-term or short-term arrangement and at the same time it can be a formal or informal arrangement. Mentoring can involve a supervisor and their direct report, a co-worker, a colleague, and so on (Farrell, 2014). The main attribute of a mentor is knowledge that can move a mentee to his or her next expected level and the desire to pass that knowledge to others (Farrell, 2014 cited Todaro, 2011).

According to McGuin, (2011), mentoring is a deliberate act of advising and guiding a new librarian in order to facilitate a smooth transition to and/or development in the profession; it reduces anxiety in and/or minimizes difficulty for someone new or inexperienced, and at the same time enhances the mentee's success.

Mentoring has been a practice in Nigerian academic libraries. For example, the young librarians are usually mentored by experienced librarians in the different areas of specialization such as articles'/papers' writing for publication, selection and acquisition of materials, cataloguing and classification, indexing and abstracting, selective dissemination of information, reference services, among others. Bello and Mansor (2013) stressed that mentoring has been affirmed to challenge mentees' thinking, increase self awareness, improve mentees' ability to create relationships which sustains business, and nurture an independent and confident spirit. The authors further pointed out that mentoring helps mentees to improve particular career areas and explore their potential. They further maintained that mentoring has been acknowledged to have positive impact on younger librarians in the field thereby making them to make meaningful progress in their librarianship career.

Edwards (2009) also stated that mentoring is required to build on the foundation of the mentee in order that professionals can develop the depth of knowledge required over time; therefore, coaching and mentoring new and prospective professionals provide an opportunity for both new and seasoned professionals to develop and refine the necessary skills to be successful in the diverse and rapidly evolving library and information profession.

Idoko, Ugwuanyi and Osadebe (2016) investigated mentoring strategies in use for professional development of librarians in federal Universities in North-Central Nigeria. Descriptive survey research design was adopted. Population of the study was 107 professional librarians. The authors discovered that informal mentoring strategy is the main strategy in use for professional development of librarians in the universities investigated. This implies that academic libraries' leadership in Nigeria engages in mentoring activities either formally or informally.

Bello and Mansor (2014) studied the uses of mentoring in knowledge transfer for cataloguing, managerial, and research skills' development for cataloguers in Nigerian academic libraries. The findings show that mentoring exists in the libraries the researchers investigated and it is a tool for knowledge transfer that influences cataloguers and their skills' development. The result indicates that mentoring in knowledge transfer has a moderate to strong correlation with skills' development, and it improves cataloguers' proficiency and effectiveness.

Mentoring can be traced back to the Bible. In Proverb 27 verse 17, it is written 'Iron sharpens iron, so one man sharpens another'. Some of the cases of mentoring in the Bible are discussed below.

Eli and Samuel: Samuel was mentored by Eli on how to recognize the voice of God and respond to God's call. This is recorded in I Samuel 3: verses 4-10:

4 Then the LORD called Samuel. Samuel answered, "Here I am."⁵ And he ran to Eli and said, "Here I am; you called me." But Eli said, "I did not call; go back and lie down." So he went and lay down.⁶ Again the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me." "My son," Eli said, "I did not call; go back and lie down."⁷ Now Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him.⁸ A third time the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me." Then Eli realized that the LORD was calling the boy.⁹ So Eli told Samuel, "Go and lie down, and if he calls you, say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place.¹⁰ The LORD came and stood there, calling as at the other times, "Samuel! Samuel!" Then Samuel said, "Speak, for your servant is listening."

In a similar way, **Elijah mentored Elisha** into the ministry to the extent that Elisha received double portion of Elijah's anointing for successful ministry. Elisha received this power through watching, helping, and being with him. He was extremely committed to Elijah, as seen in 2 Kings 2. Verses 1-15. He would not leave Elijah's side,

and, when it was time for Elijah to leave, Elisha became his successor. As he asked for double portion of Elijah's anointing and with commitment to his mentor Elijah, Elisha received the mantle that fell from his mentor Elijah.

In the New Testament, Apostle **Paul mentored Timothy**. The Bible records this thus: "the things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2Timothy 2 verse 2).

Jesus was not just a Saviour He was also a friend, a teacher, and mentor that walked with His disciples for three years. During that time, they saw Jesus and they worked together. They saw Him consistently anchor Himself in God's presence through prayer. They watched as He avoided the spotlight and the praises of the crowds. He taught them that in ministry God is the focal point and He refused to give in to the temptation of self-ambition and self-promotion (Duckett, 2015).

Jesus Christ mentored the disciples. He taught them how to pray in Luke 11 verses 1-4:

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, when ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil".

Jesus Christ most of the time taught in parables and after the teaching, He will always explain the parables to the disciples as seen in Matthew chapter 13 verses 10-13; Mark chapter 4 verses 10-12, 33; Luke chapter 8 verse 10.

The disciples came to him and asked, "Why do you speak to the people in parables?" He replied, "Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and they will have abundance. Whoever does not have, even what they have will be taken from them. This is why I speak to them in parables: "Though seeing, they do not see; though hearing, they do not hear or understand.

LEADERSHIP BY EXAMPLE

Leaders that must gain the confidence and support of their followers must lead by example. In other words, leaders must practice what they say. This approach or principle of leadership is what Jesus Christ practiced. In John chapter 13 Verses 1-15, the Lord Jesus Christ washed the disciples' feet and He commanded them to do likewise to others.

In John chapter 13 verse 34-35 Jesus said to his disciples: “A new commandment I gave unto you, that ye love one another as I loved you, that ye also love one another. By this shall men know that ye are my disciples if you have love one to another”.

The leadership of Nigerian academic libraries should learn from the model of leadership as exemplified by Jesus. This principle of leadership is very productive.

CONCLUSION

It is very clear from the paper that leadership originated from the Bible, and throughout the history of the Bible, notable men were appointed to be leaders as we have in Nigerian Academic libraries today. It can also be concluded that the various leadership principles such as delegation of authority/responsibilities, motivation, mentorship, leadership by example originated from the Bible. Therefore, the leadership of academic libraries in Nigeria will achieve their desired aims and objectives by following the principles that are embedded in the Bible.

RECOMMENDATIONS

- Academic libraries in Nigeria should follow the principles of leadership in the Bible and this will enable them to achieve their set goals.
- Academic libraries in Nigeria should take the issue of mentorship very serious as amplified in the Bible. This approach helps in successor planning.
- Leadership of academic libraries in Nigeria should practice the biblical principles of leadership by example and servant leadership. This approach of leadership leads to greater commitment by the followers, and attainment of the organizational desired results.

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CHAPTER 33

BIBLICAL PERSPECTIVES OF INFORMATION PROCESSING AND KNOWLEDGE MANAGEMENT PRACTICES

By

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INTRODUCTION

Documentation of the biblical foundation and origin of information processing and knowledge management practices is the concern of this chapter. It presented the concept of information, information processing, knowledge, and knowledge management practices from human and biblical perspectives. This chapter provided an overview of information and knowledge management life cycle in Bible time and this present day. It also looked at the transformation of Knowledge from tacit to explicit and explicit to tacit from human and biblical perspectives. The paper concluded by justifying the need for biblical information and its importance to humans, and explained at what point information becomes knowledge, and the benefits of knowledge and knowledge sharing for sustainable development. Knowledge management practices which entail knowledge sharing, creativity, innovation and fair information practices should be encouraged and embraced by Information Professionals and by extension the general public.

THE CONCEPT OF INFORMATION FROM HUMAN PERSPECTIVE

Information is processed data that has meaning. It is data that is being manipulated in a specific context to convey meaning. Information is a contextual data. Different professionals and organizations constantly process data into information in order to provide the best kind of services to their clients. Healthcare professionals, for example, process patient's data collected and put them into specific context to become information needed to provide the best care possible for their patients. Information begins with data, and there are different types of data, such as alpha data, numerical data, audio, image and video data. Simple examples of data are, patient name, identification number, telephone number, medical records number, address list etc.; they have to be processed to become meaningful information. The data that are processed into information must be of high

quality and integrity to create meaning to form assessments and enhance effective decision making.

Information is also defined as meaningful communication symbols transferred between any two points in human communication or machine networks (Aina, Mutula, & Tiamiyu, 2008). It is statement of facts, figures, ideas, and creative works of the human intellect, which are locally or by way of reasoning, interrelated, and have been communicated, recorded, published and/or distributed formally or informally in any format (Ojedokun, 2007). Furthermore, Aina (2004) defines information as an increase in the state of knowledge of recipient, resolving uncertainty, value in decision making, a physical surrogate of knowledge, all published and unpublished knowledge about any given subject and a body of knowledge.

For information to be valuable and meaningful, it must be informative and of good quality. The characteristics of valuable and quality information include accessibility, reliability, completeness, accuracy, flexibility, relevance, timeliness, security, utility, transparency, verifiability, availability and reproducibility (Aina, 2009). Accessibility of information is very important because the right user must be able to get the right information at the right time and in the right format to meet his/her information needs. Information is basically acquired by either actively looking for it or by having it conveyed by the environment in order to meet a particular user's need. Information helps to reduce uncertainty; it serves as a memory supplement, and helps individuals and organizations to make informed decisions.

BIBLICAL ORIGIN OF INFORMATION

The concept of information can be traced to the bible as its origin. The foundation of information is the inference that is drawn from the holy book, the Bible. God is the creator of the whole universe, and without the universe, there would be no human and without humans, there would be no information except with God, and both the universe and man were created by Him. God is the foundation and the originator of information. He is the embodiment of information, knowledge and wisdom. The Bible book of Genesis 1:1-5 says, *In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, let there be light: and there was light. And God saw the light, that it was good: and God divided the light from darkness. And God called the light Day, and the darkness He called Night. And the evening and morning was the first day.* This explains that before the creation of the World, there was nothing like information or humans to communicate, even after God created the heaven

and the earth, the earth was without form and void. At that time, information existed only with God, because God was communicating with the Angels in heaven and with the Trinity. When He wanted to create the light, He said, *“Let there be Light”* and immediately, light responded, and there was Light. So God spoke the Word; meaning He passed information which was delivered and responded to through the power of the Holy Spirit, bringing light into existence. He saw that the light was good.

In Genesis 1:26 *“God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”* When God was done creating the heaven, the earth and other things, then He created man. He didn’t just create man by saying let there be man, instead He communicated with the Trinity by saying, *“Let us make Man in Our Image”*, When God said, *“Us”* and *“Our”* it means He was talking not just to Himself, hence the Trinity. So what He communicated to the Trinity was information about His intention of making man, and letting them understand that the man should be made in their Image and Likeness, and that the man will have authority and dominion over the rest of the creation.

Therefore, God created the world with His spoken Word; His word is information, living information. So the world was created with information from God, a communicated information that conveyed meaning and brought life and light into existence. John 1:1 says, *“In the beginning was the Word, and the Word was with God, and the Word was God”*. Having established that God is the embodiment, the author and the originator of information, and that His word is living information, therefore, we can say that in the beginning was the living information and the information was with God and that God is information, knowledge and wisdom personified. That authoritatively extrapolates the fact that information has a biblical foundation as enshrined in the holy book, the Bible.

Information is very important in our everyday life, so the Bible gives us information in the form of instructions to guide us in our daily lives. This is rightly explained in the book of 2 Timothy 3: 16-17, which says: *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works”*. Like earlier stated, accessibility of information is very important, and that is why God made His word, the living information available and accessible to the world by means of the Bible, so that everyone can be able to get the right information about salvation, about healing, about deliverance, about righteousness and divine direction at the right time and in the right format to be able to make the right kind of

decisions, about our personal lives, our businesses and our organizations, in order to stand out in all endeavours.

For information to exist there must be a source or an encoder and a channel through which the information can be communicated to the recipient or the decoder. Therefore, God is the source of information and the channel through which He communicates the information is the Holy Spirit and the decoder or recipient of the information from God is man. The process of communication of information is through the source, the channel and the decoder, which in biblical terms is God - the source of information, the Holy Spirit - which is the channel of communication, and man - the decoder or the recipient of the information.

INFORMATION PROCESSING FROM HUMAN PERSPECTIVE

There are several proposed models/theories that describe the way in which information is processed. Considering Sternberg's Triarchic Theory of Intelligence, information processing is made up of three different components: creative, analytical, and practical abilities (Sternberg & Sternberg, 2012). Creativeness is the ability to have new original ideas, and being analytical can help a person decide whether the idea is a good one or not, and practical abilities are used to implement the ideas and persuade others of their value (Sternberg & Sternberg, 2012). In the middle of Sternberg's theory is cognition and with that is information processing. In Sternberg's theory, information processing is made up of three different parts, meta-components, performance components, and knowledge-acquisition components. Meta-components are used for planning and evaluating problems, while performance components follow the orders of the meta-components, and the knowledge-acquisition component learns how to solve the problems.

According to *thefreedictionary.com*, the definition of information processing is "the sciences concerned with gathering, manipulating, storing, retrieving, and classifying recorded information". It suggests that for information to be firmly implanted in memory, it must pass through three stages of mental processing: sensory memory, short-term memory, and long-term memory. Information processing links people and technology together for easy manipulation and transformation of information for decision making. Humans are considered as organic information systems constantly acquiring, generating and processing information and knowledge from their professional and personal lives for the furtherance of their organizational and business goals. Within the field of cognitive psychology, information processing is an approach to the goal of understanding human thinking in relation to how they process the same kind of information as computers do (Shannon & Weaver, 1963).

Information processing is very important because it helps to transform information relevant for decision making. It places information in a contextual framework that will be useful to achieve sustained competitive advantage. Without processing and classifying information in order of importance and usefulness, business process improvements and sustainability of organizational strategic goals and objectives cannot be achieved. Information processing is greatly concerned with gathering, manipulating, storing, retrieving, and classifying recorded information of individuals, groups and organisations to a contextual framework that will be adequate, accurate, complete, reliable, relevant and useful for decision making. Processing of information helps in making information actionable, where it becomes knowledge. Without processing information into specific context, there won't be knowledge. This is because knowledge is actionable information, information that is being transformed and processed into specific context to form bases for making useful decisions and drawing inferences. This brings a useful link between information processing and knowledge management.

BIBLICAL CONCEPT OF INFORMATION PROCESSING

For information to be meaningful and useful, it has to be processed and put into specific context. Information processing is about transforming information and making it actionable. However, it has been discovered that information has a biblical origin, therefore from the Bible point of view information processing is the key to making God's Word a reality. Information processing in biblical perspective is about capturing, manipulating and transforming both the written and the spoken Word of God to become manifest in the real world. It is about transforming the abstract Word to reality. From the scripture we read in Genesis 1:26, *"And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."* This scripture is a good example of information processing, when God said, let us make man in our image, after our likeness; He communicated this information in an expressive manner i.e. God expressed the intent of His heart, what He wanted and how He wanted it. And in verse 27 of the same chapter, the information was acted upon by making it become a reality. *"So God created man in His own image, in the image of God created He him; male and female created He them"* (Gen. 1:27). So God spoke the Word first by passing the information, and finally the information was acted upon and processed to become physical reality when man was created.

INFORMATION LIFE CYCLE

Information life cycle is the different phases information go through from creation to disposal. It entails each of the life cycle stages of information and the functions or roles they play at every stage. According to Govi (2007), the various phases identified as being part of the information lifecycle continuum are:

- Creation and Receipt
- Distribution/Dissemination
- Use
- Maintenance
- Retention
- Disposition

Creation and Receipt: This can also be called information generation, and it deals with records from their point of origin where the record is being manipulated and processed into useful information for dissemination and usage. This stage includes information creation by a member of an organization at varying levels or receipt of information from an external source. It includes correspondence, forms, reports, drawings, computer input/output, or other sources. Information must first be created by a source or received from the environment before it can further move to the next level of the life cycle.

Distribution/Dissemination: This process entails managing the information once it has been created or received. It includes both internal and external dissemination of relevant information within and outside of the organization to be used as a tool to achieve a specific objective. Most information that leave an organization become records of a business transaction with others and will be useful in determining the validity, authenticity and successfulness of the transaction.

Use: When information is created and disseminated, the next level is usage. This takes place after information is distributed internally or externally, and can generate business decisions, document further actions, or serve other purposes. Information and records are transmitted to those who need them and, upon receipt, are used in the conduct of business transactions and can form bases for timely decision making.

Maintenance: This is the process of managing the information. This process includes filing, transfer, storage, retrieval and protection of information as to safeguard its integrity. During this stage, the information is active and frequently referred to and is thus usually stored close to its users. While the connotation of 'filing' presumes the placing of

information in a prescribed container and leaving it there, there is much more involved. Filing is actually the process of arranging information in a predetermined sequence and creating a system to manage it for its useful existence within an organization. Failure to establish a sound method for filing information makes its retrieval and use nearly impossible. Transferring information refers to the process of responding to requests, retrieval from files and providing access to users authorized by the organization to have access to the information. While removed from the files, the information is tracked by the use of various processes to ensure it is returned and/or available to others who may need access to it.

Retention: This is when information and records decline in value, become inactive, and are then removed from active storage in prime office space, or are transferred to the university records centre for the duration of their retention life.

Disposition/Archival: This is the practice of handling information that is less frequently accessed or has met its assigned retention periods. Less frequently accessed records may be considered for relocation to an 'inactive records facility' until they have met their assigned retention period. When information and records reach the end of their retention and have no further legal, fiscal, or administrative value they are (1) safely destroyed or (2) preserved permanently in an archive for on-going historical reference or research purposes. Although a small percentage of organizational information never loses its value. The value of most information decline over time until they have no further value to anyone.

INFORMATION LIFECYCLE IN THE BIBLE

Information lifecycle is the various phases information go through from creation until it is fully utilized or becomes useless. Biblically, lifecycle of information begins from the moment the Word of God is released or given out as an instruction to God's children. The way and manner the Word is received, utilized, and stored in our memory and in our hearts to help guide us to respond to doing what God wants us to do, and fulfilling the purpose of the word, is typically the cycle through which information on the Word goes. For example in the Ten Commandments in the book of Exodus 20:1-26, God gave the children of Israel the Ten Commandments through Moses, the commandment was an information to them on how they should live their lives, the things they should do and the things they should not do. Moses received the commandments and disseminated it to the children of Israel. They used it as their daily guide or manual on how to conduct themselves. The process is indeed a lifecycle. The information was Created by God, Disseminated to Moses and Moses also Distributed it to the children of Israel, and the

children of Israel Used the commandment as a life guide, and they Retained the information in the commandments in their hearts, and Moses Archived the commandment which was written in a tablet of stone, and passed it on from generation to generation until this present day. This analogy explains the biblical origin of information lifecycle from information creation to information archival. Archival because Gods word can never be disposed of or destroyed, it lives forever.

THE CONCEPT OF KNOWLEDGE FROM HUMAN AND BIBLICAL PERSPECTIVE

Knowledge is processed information that is actionable and forms bases for decision making and strategy building. But knowing does not always translate into doing. It is very critical for organizations to implement right and effective tools for managing organizational knowledge to build and sustain competitive advantage. Knowledge starts with understanding of organization's business perspective and future strategies.

Biblically, knowledge is actionable information from God which is used as a Christian's guide and instruction in righteousness. Considering the book of Isaiah 53:11b which says, "...by His knowledge shall my righteous servant justify many; for he shall bear their iniquities". God said, by His knowledge shall His righteous servant justify many and bear their iniquities, meaning that knowledge is an actionable tool from God meant to justify many that will come to God. Also, in Proverb 10:14a, it says "*Wise men layup knowledge*". This emphasis of knowledge creation and storage is about wise men laying up knowledge, which means capturing and storing knowledge in their hearts to guide their way of life. This shows that knowledge has its origin from the Bible.

DIMENSIONS OF KNOWLEDGE

Different frameworks for distinguishing different "types of knowledge" exist. One proposed framework for categorizing the dimensions of knowledge distinguishes tacit knowledge from explicit knowledge. These types of knowledge can be managed in several ways by firms. The literature on knowledge management (Nonaka, 1994; Kogut and Zander, 1992; Grant, 1996) distinguishes these types of knowledge based upon the extent to which they can be transferred.

Tacit knowledge is the stock of expertise and knowledge within an organization, primarily located within the brains of individuals or employees in the organization, which cannot be easily expressed or identified, but may nevertheless be essential to its effective operation. This type of knowledge is essential because it is the knowledge required for

competitive advantage, and can also be referred to as the expert knowledge of the organization. Therefore, to manage this type of knowledge means managing the human experts or the human resources of the organization, using all forms of reward systems, motivations and incentives in retaining the experts and having them document, share and make explicit their knowledge with other members of the organization.

From the Biblical point of view, all knowledge comes from God; He is the foundation of all human knowledge. Tacit knowledge is an undocumented knowledge that is resident or embodied in the brain of the carriers. Tacit knowledge began with God. For example, God's knowledge about the world, and about the Ten Commandments was all tacit knowledge that was resident with God until He chooses to make it explicit by documenting it via the express Ten Commandments to Moses for the people of Israel at that time (Exodus 20:1-26).

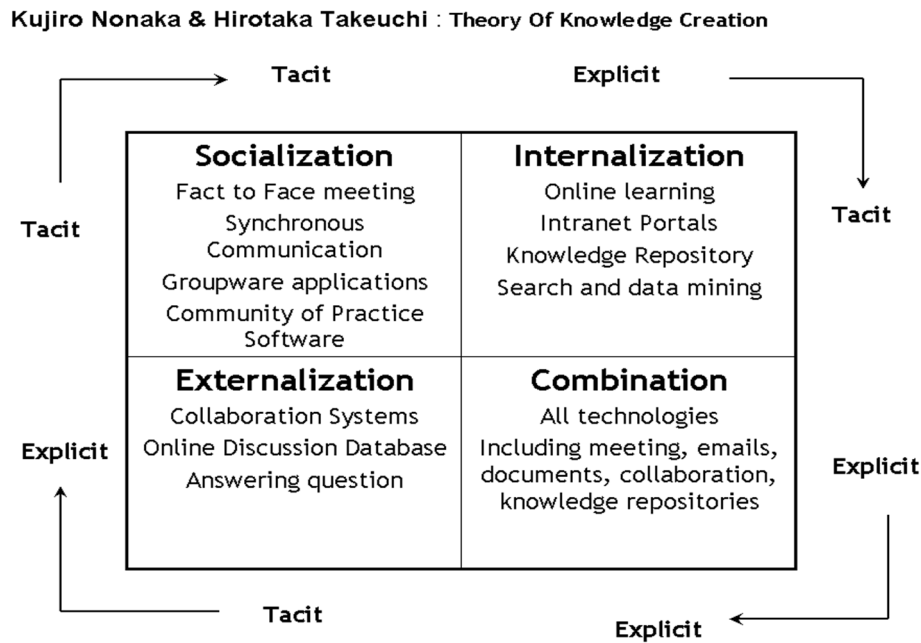
Explicit knowledge is the more visible knowledge found in manuals, documentation, files and other accessible sources. As Nonaka (1994) makes clear, although explicit knowledge may be easier to access and transfer (especially through information technology systems), managing both types of knowledge is important to achieving the objectives of knowledge management. Organizations need to be able to transfer the tacit knowledge found in its employees through creating a culture of knowledge sharing in the organization where every employee sees knowledge sharing as a predictor of growth and sustainable development of the organization.

The Ten Commandments is a very good example of the origin of explicit knowledge from the Bible. The knowledge of the whole commandments was originally a tacit knowledge with God before He explicitly documented it and made it available to Moses for the children of Israel. The Ten Commandments was documented on a tablet of stone.

KNOWLEDGE TRANSFORMATION MATRIX

It is not only important to transform tacit to explicit, but also be able to share and convert other forms of knowledge into one another for the organizational benefits. The organization will not be able to generate the value out of knowledge assets in various electronic repositories if it is not shared across the organization, especially, with the key decision makers. Knowledge has value if it is actionable; otherwise it remains just information.

This figure explains various forms of knowledge and their transformation matrix.



Culled from Kujiro Nonaka & Hirotaka Takeuchi, 1995

a. Tacit to Explicit - Externalization

Externalization is the process that transforms tacit knowledge into explicit form. This can be done using collaboration systems, online discussion database, wikis, blogs, and forums. The process requires transforming the knowledge that is in minds of people into electronic forms.

All forms of knowledge are critical for business growth and decision making capabilities of the organization. The knowledge can be in tacit (in minds of individuals) or explicit (in electronic form in databases and repositories). It is important to consolidate and integrate the knowledge (in whatever form) in the organization so that people can use it to take appropriate actions.

Biblically, the transformation of tacit knowledge to explicit knowledge began with God, using the same example we gave earlier about the Ten Commandments, we'll discover that the Ten Commandments was a tacit knowledge with God before He socialized and externalized it with Moses and the children of Israel by making it explicit for them (Exodus 20:1-26).

b. Tacit to Tacit - Socialization

Socialization is sharing knowledge in formal and informal manner. It could be face-to-face meetings, instant communication, emails, any groupware applications like chats, collaboration tools, and also social networking applications. It entails capturing, documenting and sharing the tacit knowledge of an individual or employee in an organization by making it explicit to form part of the organizational knowledge which can be easily accessible and forms part of the organizational knowledge repository. When tacit knowledge is captured and documented, it becomes explicit knowledge which can be made reference to by other individuals or employees. The whole essence of transforming existing knowledge into another is to ensure that knowledge is captured, utilized and shared by other individuals and to enhance the availability of knowledge for decision making in an organization.

God communicated and socialized the Ten Commandments with Moses and Moses went on and socialized it and externalized it with and for the children of Israel. For those who cannot read, the Commandments were read to them and they understood it. So converting the tacit knowledge of the Ten Commandments to tacit knowledge in the heart, brain and minds of the people of Israel, is simply referred to as the socialization of the Ten Commandments (Exodus 20:1-26).

c. Explicit to Tacit - Internalization

Internalization is sharing and distribution of knowledge within the organization. Everyone in an organization can access the information that is available on intranet websites and knowledge repositories. The end user can either navigate through the repositories or search within. Search is the most effective tool to find desired and relevant information. Knowledge repositories add intelligence to content by creating categorization schema and adding metadata that make search and retrieval faster and more efficient.

Explicit to tacit knowledge transformation can be seen in the way which Moses shared the Ten Commandments with the children of Israel. The Ten Commandments was explicitly documented and Moses made it available for everyone to have access to it and be able to read it and internalize the message it communicates. For those who cannot read, the Commandments were read to them and they understood it. So converting this explicit knowledge of the Ten Commandment to tacit knowledge in the heart, brain and minds of the people of Israel, is simply referred to as the internalization of the Ten Commandments (Exodus 20:1-26).

d. Explicit to Explicit - Combination

This is the easiest form of conversion and is already done in most of the organizations. The explicit knowledge is re-purposed in form that is desired for the decision making. It can be done using any technology including emails, collaboration tools, and knowledge repositories.

The process of duplicating the Ten Commandments into various forms and pamphlets for easy access is an example of transforming explicit to explicit knowledge which is combination. Another example is the translation of the Bible into various languages like Igbo, Hausa, Yoruba, etc., with lots of emphases added to help in simplifying the Word for easy understanding. The production of the Bible into various translations like the King James Version, NIV, Amplified version, etc. is also an example of explicit to explicit knowledge sharing.

CONCEPT OF KNOWLEDGE MANAGEMENT

Knowledge management is the process of capturing, developing, sharing and effectively using organizational knowledge. It refers to a multidisciplinary approach to achieving organizational objectives by making the best use of knowledge. Knowledge management efforts typically focus on organizational objectives such as improved performance, competitive advantage, innovation, the sharing of lessons learned, integration and continuous improvement of the organization. Knowledge management (KM) is the process of creating, sharing, using and managing the knowledge and information of an organization. It refers to a multi-disciplinary approach to achieving organizational objectives by making the best use of knowledge. It is concerned with the exploitation and development of knowledge assets of an organization with a view to furthering the organizations objectives.

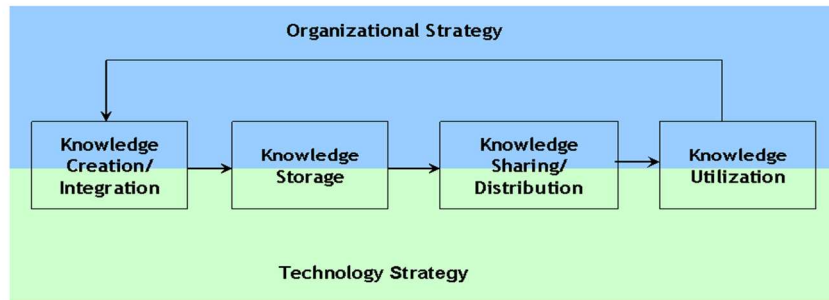
Knowledge management efforts typically focus on organizational objectives such as improved performance, competitive advantage, innovation, the sharing of lessons learned, integration, and continuous improvement of the organization. Knowledge Management can also be seen as information practices and learning strategies, which is accepted in organizations as a set of practices, which helps to improve the applications and use of data and information during decision making (Ramanigopal, 2012). In addition, Smith & Schurink (2005) pointed out that the management of knowledge has increasingly surfaced to become a leveraging mechanism, providing an important competitive edge within organizations. Therefore, for any organization to be competitively viable, improve performance and ensure efficiency and productivity it has

to adopt and implement a knowledge management strategy and best practices to ensure creativity and innovation.

Biblically, knowledge is actionable information from God which is used as a Christian guide and instruction in righteousness. Considering the book of Isaiah 53:11b *which says, "...by His knowledge shall my righteous servant justify many; for he shall bear their iniquities"*. God said, by His knowledge shall his righteous servant justify many and bear their iniquities, meaning that knowledge is an actionable tool from God meant to justify many that will come to God. Also, in Proverb 10:14a, *it says "Wise men layup knowledge"*. These emphasize knowledge creation and storage, it talks about wise men laying up knowledge, which means capturing and storing knowledge in their hearts to guide their way of life. It went on to show that knowledge has its origin from the Bible.

KNOWLEDGE MANAGEMENT (KM) PRACTICES

Knowledge Management is seen as the methodology, tools and techniques to gather, integrate, and disseminate knowledge, specifically involving management of knowledge creation, acquisition, storage, organization, distribution, sharing and application. These processes are further classified into two components - organization and technology components. The organization component consists of organization-wide strategy, standard and guidelines, policies, and socio-cultural environment that enable the adoption of comprehensive KM practices in the organization. The technology component consists of tools and techniques to implement effective knowledge management practice which provides values to its business, employees, customers and partners. These tools can be described as KM practice model which is classified into knowledge creation, knowledge/integration, knowledge sharing and knowledge utilization as shown in the Knowledge Management Practice Model on the next page.



The Knowledge Management Practice Model (adopted from Govi, R., 2007)

Knowledge Creation - Knowledge is created either as explicit or tacit knowledge. Explicit knowledge is put in paper or electronic format. It is recorded and made accessible to others. Tacit knowledge is created in minds of people. This knowledge resides within individuals. This knowledge needs to be transformed into explicit knowledge so that it can be recorded and shared with others in the organization.

In biblical perspective, knowledge is created through studying of the Bible, applying the biblical principles in our daily lives and storing the knowledge in our hearts and minds as tacit knowledge and this tacit knowledge can also be contextualized by individuals after studying the Bible and explicitly documenting as moral lessons learned. An example is from the book of Joshua 1:8, which says *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy ways prosperous and thou shalt have good success.* So the knowledge of the book of the law was created and transferred to Joshua and he has to meditate on it daily.

Knowledge Storage - Knowledge is stored and organized in a repository. The decision on how and where lies with the organization. The objective of this phase is to enable organization to be able to contribute, organize and share knowledge within the organization.

Biblically, knowledge storage starts from how the knowledge is captured and stored in our hearts. In the example *in* Joshua 1:8, it says, the book of the law should not depart out of your mouth, meaning you have to store it in your hearts to be able to meditate on it day and night.

Knowledge Sharing - Knowledge is shared and accessed by people. They can either search or navigate to the knowledge items.

In the same book of Joshua, you discover that the knowledge was shared and transferred to Joshua by Moses and he was given an instruction on what to do with the Knowledge he has received and how to profit with it by continuing speaking and sharing the knowledge with others. The word says, the book of the law should not depart out of thy mouth, meaning he has to share the word.

Knowledge Utilization - This is the end goal of knowledge practice. The knowledge management does not have any value if knowledge created is not utilized to its potential. The more knowledge is created, knowledge is applied and utilized.

Moses advised Joshua on how to use the book of the law and the essence of utilizing it is for him to apply it in his daily life in order to make himself prosperous and to have good success (Joshua 1:8).

CONCLUSION

This chapter reviewed the biblical foundation and origin of information processing and knowledge management practices. It presented the concept of information, information processing, knowledge and knowledge management practices from human and biblical perspectives. It provided an overview of Information Life Cycle in Bible time and this present day. It looked at the transformation of knowledge from tacit to explicit and explicit to tacit from human and biblical points of view.

The concept of information can be traced to the Bible as its origin. The foundation of information is the inference that is drawn from the Bible. God is the creator of the whole universe, and without the universe there is no human, and without humans there's no information except with God. He created the world with His spoken Word; His word is information. "In the beginning was the word, and the word was with God, and the word was God" (John 1:1). Therefore, God is the foundation and the originator of information. The paper concluded by justifying the need for biblical information and importance to humans, and then, explained at what point the information becomes knowledge, and the benefits of knowledge and knowledge sharing for sustainable development.

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