

**LIBRARY, RECORDS
&
INFORMATION SCIENCE
IN THE
BIBLE**

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CHAPTER 1

INFORMATION GENERATION AND ARCHAEOLOGICAL DOCUMENTATION PROVE THE ACCURACY OF THE BIBLE

By

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Abstract

This paper examined information generation and documentation in the Bible. It looked at the history and origin of the Bible; information storage in the Bible and divisions of the Bible. It discusses the sources of information generation; and documented evidences from archaeology to prove the accuracy and relevance of information in the Bible. The paper also looked at some outstanding biblical events and miracles. Conclusively, the Bible can be trusted as a reliable and accurate historical document.

Introduction

In the beginning was information. The book of John 1:1 says, “In the beginning was the Word, the Word was with God and the Word was God”. Information is the product of different human activities and events. Activities are undertaken by individuals or by organizations in pursuance of certain objectives. Events are things that happen, occur or take place. If there has been no activity or an event taking place, there would be no information. Information was defined by Alemna (1990) as the “transmission of human experience, a symbol or a stimulus, a symbol or a set of symbols with potentials for meaning”. According to the Linux Information Project (2006)

Documentation is any communicable material that is used to describe, explain or instruct regarding some attributes of an object, system or procedure, such as its parts, assembly, installation, maintenance and use. Both documentation and information can have important roles. For many products, all the information that is necessary for most people is good documentation.

The Bible declares: in the beginning, God created the heavens and the earth (Gen 1:1). The Bible has long made it clear that the creation of the original groups of fully operational living creatures, programmed to transmit their information to their descendants, was the deliberate act of the mind and the will of the Creator, the great Lord Jesus Christ. A rigorous analysis of the characteristics of information demonstrates that living things intrinsically reflect both the mind and will of their Creator. Over and over again, the Bible has been found to be accurate in its places, dates, and records of events. No other “religious” document comes even close. The Bible comes with the authority of the Almighty God. It is His Word, and He is greater than all else. The Bible record is immensely superior, and quite credible. Those early Bible records cannot be written off as myth or legend.

According to Werner (1997), ‘the amount of information is not defined exclusively by the message, but what can be assumed as additional knowledge on the part of the sender and receiver’. The concept of information has become just as fundamental and far-reaching, justifying its categorization as the third fundamental quantity. One of the intrinsic characteristics of life is information.

Characteristics of Information

According to Kawatra (2000), some of the characteristics of information are that information:

1. conveys meaning
2. reduces uncertainty
3. can be communicated, and
4. depends upon the user’s needs

The Holy Bible

The Holy Bible is the Word of God. It is the Christians’ handbook for life. God's message to mankind, His love letter is contained in the pages

of the Bible. *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness* (2 Timothy 3:16) (NIV). *I tell you the truth, until heaven and earth disappear, not even the smallest detail of God's law will disappear until its purpose is achieved* (Matthew 5:18 (NLT)). The message of the Bible is conveyed through the history of its written pages and it traces the story of humanity, from beginning to the end. The Bible, in essence, is God's plan of redemption for fallen man, woven through the ages, projected forward to our eternal destiny. It is divided into two parts – the Old Testament (O.T.) and the New Testaments (N. T.) - written in different languages, and is comprised of 66 books, 39 in the Old Testament and 27 in the New Testament. The Bible, in the original, is written in three languages, Hebrew, Aramaic and Greek.

Divisions of the Bible

Pentateuch or Torah: Written more than 3,000 years ago, the first five books of the Bible (Genesis - Deuteronomy) are called the Pentateuch. For the most part, both Jewish and Christian tradition credit Moses with primary authorship of the Pentateuch. These five books form the theological foundation of the Bible.

Historical Books of the Bible: The Historical books record the events of Israel's history, beginning with Joshua and the nation's entry into the Promised Land until the time of its return from exile some 1,000 years later.

Poetry and Wisdom Books of the Bible: The writing of the Poetry and Wisdom Books spanned from the time of Abraham through the end of the Old Testament period. Referred to as "wisdom literature," these books deal precisely with our human struggles and real-life experiences.

Prophetic Books of the Bible: The Prophetic Books address the "classical" period of prophecy during the later years of the divided kingdoms of Judah and Israel, throughout the time of exile, and into the years of Israel's return from exile.

The Gospels: The Gospels recount the story of Jesus Christ, the promised Messiah. Each book gives a unique perspective of His life. They were written between A.D. 55 and A.D. 65, with the exception of John's Gospel, which was written around A.D. 85-90.

The Epistles: The Epistles are letters written to the fledgling churches and individual believers in the earliest days of Christianity. The Apostle

Paul wrote the first 13 of the Epistles, each addressing a specific situation or problem.

The Apocalypse or the Book of Revelation: This is the last book of the Bible canon. It was believed to have been written by John during the time when Christians were being persecuted because of their faith in Jesus Christ as Lord. The writer's concern was to give his readers hope and to encourage them to remain faithful even in the times of suffering and persecution. Most parts of the book consist "of several series of revelations and visions presented in symbolic language that would have been understood by Christians of that day, but would have remained a mystery to all others" (Revelation: Good News Bible, 1979).

Information Generation, Documentation and Storage in the Bible

The generation, creation or origination of information involves writing, conducting research, painting and production of databases. According to Aina (2004): "storage of information involves storing recorded information in cabinet files, open shelves or in electronic forms such as computer hard disks and diskettes, microforms, compact disks databases, internet, etc." During the early Christian era, the writing material most commonly used was *papyrus*. This highly durable reed from the Nile Valley was glued together much like plywood and then allowed to dry in the sun. In the twentieth century many remains of documents (both biblical and non-biblical) on papyrus have been discovered, especially in the dry, arid lands of North Africa and the Middle East. This tradition continued as late as the 8th century. Papyrus eventually becomes brittle and deteriorates with age. The dry climate of Egypt allowed some papyrus manuscripts to be partially preserved. No New Testament papyrus manuscript is complete; many consist only of a single fragmented page.

However, beginning in the 4th century, parchment (also called vellum) began to be a common medium for New Testament manuscripts. This was made from the skin of sheep or goats, and was in wide use until the late Middle Ages when paper began to replace it. It was scarce and more expensive; hence, it was used almost exclusively for important documents. Parts of the New Testament have been preserved in more manuscripts than any other ancient work, having over 5,800 complete or fragmented Greek manuscripts, 10,000 Latin manuscripts and 9,300 manuscripts in various other ancient languages including Syriac, Slavic,

Gothic, Ethiopic, Coptic and Armenian (Wikipedia, the Free Encyclopedia).

According to Wikipedia, the Free Encyclopedia (n.d):

The **Dead Sea Scrolls** are a collection of 972 texts discovered between 1946 and 1956 at Khirbet Qumran in the West Bank. They were found in caves about a mile inland from the northwest shore of the Dead Sea, from which they derive their name. The texts are of great historical, religious, and linguistic significance because they include the earliest known surviving manuscripts of works later included in the Hebrew.

Sources of Information Generation and Documentation in the Bible

Akinola, Afolabi and Chinedu (2010) define information sources as ‘the materials or means through which information can be found’. For the purpose of this study, information sources are defined as materials, means, avenues or packs through which information were generated and documented in the Bible. There are three main sources of information – they are the primary, secondary and tertiary sources respectively. In the Bible we have the autographs, manuscripts and translations. Ringer (2007) gave a good definition of the terms as follow:

- **Autographs:** *The original texts were written either by the author's own hand or by a scribe under their personal supervision.*
- **Manuscripts:** *Until Gutenberg first printed the Latin Bible in 1456, all Bibles were hand copied onto papyrus, parchment, and paper.*
- **Translations:** *When the Bible is translated into a different language it is usually translated from the original Hebrew and Greek. However some translations in the past were derived from an earlier translation. For example, the first English translation by John Wycliffe in 1380 was prepared from the Latin Vulgate.*

(Source: Ringer, Wesley (2007). History of the Bible: how the Bible came to us.

<http://www.godandscience.org/apologetics/Bibleorigin.html>.)

Writing Materials in the Ancient World

(Sourced from: <http://www.truthnet.org/Bible-origin.>)

The way writing was transmitted varied in the ancient world, the oldest surviving materials were written on stone and metal. While manuscripts written on paper and leather only survived if kept, dry to prevent rot, such as the Dead Sea scrolls and Egyptian Papyri. The greatest numbers of ancient manuscripts surviving were written on stone and clay.

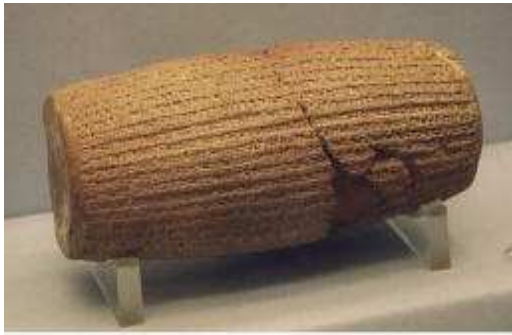
Stone



Rosetta Stone

The 10-commandments written by the finger of God were written on stone (Exod. 24:12; 31:18; 32:15-19).

Clay Tablets



Cyrus Cylinder

Clay was cheap and durable but the amount of information was limited and transportation was difficult due to the weight of the document.

Papyrus

Papyrus was much easier to use than clay and stone, and could be easily transported, but it was not as durable as clay.



Leather

**John P. Rylands
manuscript**

Leather was acquired from sheep, goat, antelope or cowhides; it was dried, shaved and scraped clean for writing. It had a greater durability than paper.

According to the *Letter of Aristeas* (second century B.C.) the scrolls, which the translators of the Septuagint used were also made of leather.

Parchment

Parchment is also made of the hides of animals; however, they are soaked in limewater to make them white.



Copper Scroll

One of the most famous Dead Sea Scrolls is the famed Copper Scroll, which is a list of the Temple treasures and their locations.

Potsherds (Ostraca)

Pieces of pottery were used to jot notes on, the material preserved messages thousands of years old. One of the most famous is the Lachish Ostraca, which records events taking place in the city during the Babylonian siege in 586 B.C.



Lachish Ostraca dated 586 B.C.

The Silver Amulets



(Sourced from: <http://www.truthnet.org/Bible-origin.>)

**Some Documented Pictorial Evidences From Archaeology
to Prove the Accuracy and Relevance of Information in the
Bible**



One of the Babylonian Creation Tablets, Enuma Elish



Ur Nammu, the king of Ur who claimed to build a famous tower



The Eshnunna Law Code dating to c.1900 BC



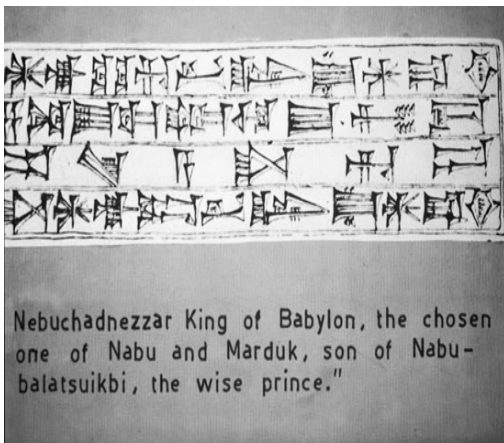
Canaanite deities, Baal and Asherah



The entrance to the Solomonic City of Gezer



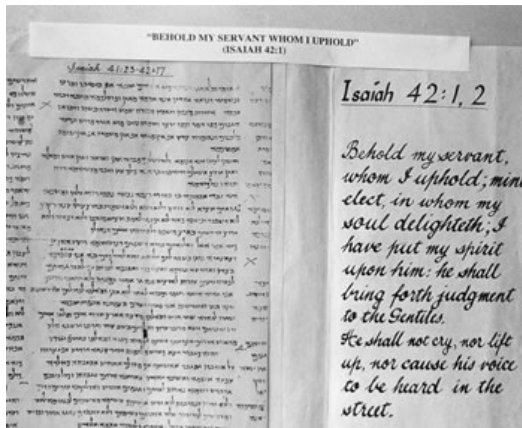
King Sargon of Assyria, mentioned at Isaiah 20:1



Critics said ‘There was no such king’, but his palace and library were uncovered



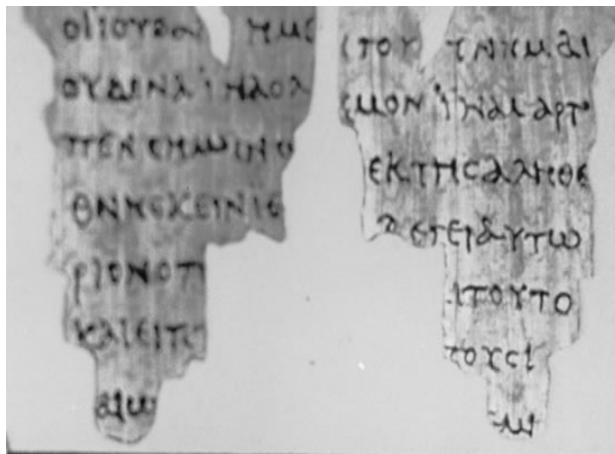
Part of the restored wall of Nehemiah



Part of the main Scroll of Isaiah recovered alongside the Dead Sea



Part of an inscription about enrolling for the poll tax



Both sides of the Ryland's Papyrus

Source of the archaeology facts is from Wilson, Clifford (2008), Does archaeology support the Bible? <http://www.answersingenesis.org/artcle/nab/does-archaeology-support-the-Bible>.

Some Biblical Records, Events and Miracles as Information Generation

Every record and event in the Bible is important and can act as source of information generation. The most documented Biblical event is the world-wide flood described in Genesis 6-9. The Ten Commandments or the Tablets of the Law are the laws that God gave to the people of Israel through Moses after leading them out of Egypt. In essence, they are a summary of the hundreds of laws found in the Old Testament Law. They offer basic rules of behaviour for spiritual and moral living. The story of the Ten Commandments is recorded in Exodus 20:1-17 and Deuteronomy 5:6-21.

The account of Jonah and the Whale records one of the strangest events in the Bible. The theme of the story is obedience. Jonah thought he knew better than God. But in the end he learned a valuable lesson about the Lord's mercy and forgiveness, which extends beyond Jonah and Israel to all people who repent and believe.

Sumerian tablets record the confusion of language as we have in the Biblical account of the Tower of Babel (Genesis 11:1-9). There was a golden age when all mankind spoke the same language. Speech was then confused by God, lord of wisdom. The Babylonians had a similar account in which the gods destroyed a temple tower and "scattered them abroad and made strange their speech."

There are two records in the Bible of the genealogy of Jesus Christ. One is in the Gospel of Matthew, chapter one the other is in the Gospel of Luke, chapter three. Matthew's account traces the line of descent from Abraham to Jesus, while Luke's account follows the ancestry from Adam to Jesus. Matthew adds several statements to the Sermon on the Mount, several parables (including "the parable of unmerciful servant", "the parable of the weeds", and "the parable of the laborers in the vineyard"), the prophecy of the last judgment (Mt. 25:31–46), and describes the suicide of Judas. Luke also contains multiple unique miracles and parables (e.g. The Parable of the Good Samaritan). Many details of the last days of Jesus can only be found in Matthew or Luke. For example, Matthew is the only gospel that states that Jesus rode into Jerusalem on two animals (Mt. 21:2–7). Matthew is the only gospel that states that Jesus' tomb was guarded by a soldier. Luke is the only gospel that states that one of the robbers crucified next to Jesus repented and was promised Paradise by Jesus (Lk. 23:35–43). Other important recorded information in the Bible are:

1. Fall of Samaria (2 Kings 17:3-6, 24; 18:9-11) to Sargon II, king of Assyria
2. Defeat of Ashdod by Sargon II (Isaiah 20:1).
3. Campaign of the Assyrian king Sennacherib against Judah (2 Kings 18:13-16),
4. Siege of Lachish by Sennacherib (2 Kings 18:14, 17)
5. Assassination of Sennacherib by his own sons (2 Kings 19:37)
6. Fall of Nineveh as predicted by the prophets Nahum and Zephaniah (2:13-15)
7. Fall of Jerusalem to Nebuchadnezzar, king of Babylon (2 Kings 24:10-14)
8. Captivity of Jehoiachin, king of Judah, in Babylon (2 Kings 24:15-16)
9. Fall of Babylon to the Medes and Persians (Daniel 5:30-31)
10. Freeing of captives in Babylon by Cyrus the Great (Ezra 1:1-4; 6:3-4)
11. Forcing Jews to leave Rome during the reign of Claudius (A.D. 41-54) (Acts 18:2)
12. The writing of the law by Moses (Deut. 31:24-26)
13. The scroll of the law read by Ezra to the Israelites (Nehemiah 7:73-8:1,5,8,18)
14. The list of the Israelites that returned from exile (Nehemiah 7:6-60)
15. The parting of the Red Sea (Exodus 14:15-18)

Conclusion

Is the Bible trustworthy? Absolutely. No archaeological discovery has ever contradicted the information in the Bible. Therefore, since it has been verified over and over again throughout the centuries, we can continue to trust it as accurate historical document.

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Remember
the Sabbath
And keep it
Holy



Fourth
Commandment

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and **rested** the seventh day: wherefore the Lord **blessed** the Sabbath day, and **hallowed** it.

CHAPTER 2

THE WORLD WIDE WEB (WWW) FROM A BIBLICAL PERSPECTIVE

By

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Introduction

In the beginning, after God had created Adam and Eve and kept them in the Garden of Eden, He directly communicated with them, with an instruction to look after the garden and all the creatures (Genesis 1:27). During this time, it was a face to face communication. In the same manner, oral communication predate the ancient time when the means of communication was only oral. In villages, town-criers were sent to pass important messages to the inhabitants of the town using either gong, bell or cane wood. Gospel preachers also used the same means to deliver their gospel message. Sometimes, some of the preachers amplify their voice, shouting from one corner of the town to another in order to spread the gospel message. This method was not new since it has its root in the Book of John 1:7-23. John the Baptist in that passage preached the gospel message about the coming of the messiah (Jesus) through an oral means. He informed the people to be prepared to witness the beginning of a new dawn through the ministry of Jesus Christ. It should be noted that John the Baptist used the only means of communication – ‘oral’ to inform the people and his message was heard, even reaching the farthest part of the country. When technology started to improve, some preachers started using single user amplifier in order to reach a wider audience.

Post Office and Other Methods of Communication

To communicate and pass a message, several methods could be applied; notable among them are oral, postal, telegram, telephone and email among others. An intermediate method existed during the post office era

where a message will be packaged and handed over to the postmaster to deliver to the recipient. The messenger (postmaster) becomes the intermediate person who moves the message to the recipient. In most cases, if the messenger added anything or remove anything from the parcel, it would distort the content and invariably the message.

God also, in the time of the prophets, used post office method to deliver messages to His people. He used Moses to deliver messages to the children of Israel and to Pharaoh (Exodus 3:16; 5:1; 8:1). God in the book of Exodus called Moses to go and speak to deliver one message or another to Pharaoh. God also used Daniel to deliver one of the most important messages that shape the history of the world to Nebucadnezer and his grandson, Belshezar (Daniel 2:28-43; 5:22-28). In the time of the prophets, God also used them to deliver messages just like using a town-crier and intermediaries to orally pass messages. Prophets like Isaiah, Jeremiah, Ezekiel, Hosea were among those that God used.

History of Writing

Before the advent of the World Wide Web (WWW), the traditional means of communication was oral and later sign writing. There was no laid down protocol, standard or formality to be followed in the delivery of information during those ancient times. This made communication difficult, until an understandable and acceptable sign for written word was introduced. However, writing was first witnessed in Exodus 32:15-17 when God first wrote the Ten Commandments on tablets. The tables were the work of God, and the writing was the writing of God, graven upon the tables. After which, the children of Israel made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, *Holiness To The Lord* (Exodus 39:30). Several Bible passages attested to the fact that written words in form of sign was one among the means of communication (Deuteronomy 10:4; 31:24; 1st Chronicles 28:19; 2nd Chronicles 2:11; 21:12; 35:4; 36:22; Ezra 1:1).

Ancient inscriptions were made on parchment (animal skin), papyrus, tree-bark and tortoise shell in order to preserve them. Biblical manuscripts, with a few minor exceptions such as verses written on amulets and pots, are written on one of three materials: Papyrus, Parchment, and Paper. It was noted that parchment (treated animal skins) was by far the most durable, but expensive and difficult to get in large number of sheets of the same size and colour. Papyrus was much

cheaper, but wore out more quickly while paper was by no means as cheap in the late manuscript era as today.

Hodges and Kilmon (2007) outlined how language came about and its early use as a means of communication. They submitted that:

Language existed long before writing, emerging probably simultaneously with sapience, abstract thought and the Genus Homo. The transfer of more complex information, ideas and concepts from one individual to another, or to a group, was the single most advantageous evolutionary adaptation for species preservation. As long ago as 25,000 - 30,000 years BP, humans were painting pictures on cave walls. The advent of a writing system, however, seems to coincide with the transition from hunter-gatherer societies to more permanent agrarian encampments when it became necessary to count ones property, whether it be parcels of land, animals or measures of grain or to transfer that property to another individual or another settlement. It was then that the first evidence for incised "counting tokens" about 9,000 years ago in the neolithic Fertile Crescent began. Around 4100 - 3800 BCE, the tokens began to be symbols that could be impressed or inscribed in clay to represent a record of land, grain or cattle and a written language began to develop. One of the earliest examples was found in the excavations of Uruk in Mesopotamia at a level representing the time of the crystallization of the Sumerian culture. Pictures began to represent what they were. Pictographs, and eventually, certain pictures represented an idea or concept, ideographs, and finally to represent sounds. Eventually, the pictographs were stylized, rotated and impressed in clay with a wedge shaped stylus to become the script known as Cuneiform. Written language was the product of an agrarian society. These societies were centred on the cultivation of grain. The signs of the Sumerians adopted by the East Semitic peoples of Mesopotamia and Akkadian became the first Semitic language and would be used by the Babylonians and Assyrians. The Akkadian characters continued to represent syllables with defined vowels.

In the modern era, as technology continues to shape communication medium, use of telephone, computer and internet communication among people has also evolved. Many medium of communication has emerged including the World Wide Web (WWW). The WWW is described as linkage of web pages, documents and computer files for easy access on the Internet. The Biblical perception of the WWW is from a different angle. Since WWW indicates connection, communication and togetherness, it implies that its essence was to connect to people just as Jesus connected us to God Almighty (John 14.6). Before discussing some of the salient points biblically, it is important to highlight some background information about the World Wide Web.

Launch of the Internet

In 1960, Internet was launched by ARPANET (Advanced Research Projects Agency NETwork) through which four universities were connected. ARPANET itself was set up in 1958 for the US Department of Defense (DoD), 60,000 computers communicated among research organizations and universities, and worked on a variety of projects. However, the Internet did not first come online until 1969 (Answers.com, 2013). According to Lovegrove (2000), the Internet provides numerous kinds of information exchange. These include but not limited to:

- **E-mail:** A worldwide electronic post office
- **World Wide Web:** A giant library of information and electronic shopping mall
- **Newsgroups:** Bulletin boards where people post and exchange information
- **Chat Rooms:** A meeting place for people to have live conversations through their computers.

The World Wide Web

The World-Wide-Web (WWW) is a part of the Internet that was introduced in 1989 by Tim Berners-Lee (a British physicist at the CERN in Geneva) (Answers.com, 2013). The World Wide Web (WWW), otherwise known as "The Web," is the most popular part of the Internet. The Web is about access to information on the Internet. It is a network of Internet documents accessed by hypertext protocols (The Chambers Dictionary, 2002). Electronic documents, known as "web pages," from

all over the world can be examined using a computer program called "browser". These documents can contain graphics, sound, animations, and even movies. They also contain built in cross-references to other web pages, which makes browsing from document to document very easy (Lovegrove, 2000). Internet Evangelism Day (2013) sees the Web as a medium that is so broad that for any person it can be 'what you want it to be'. For some, it is merely best way of keeping in touch with friends and family by email. For others, it can be any or all of: finding new friends, seeking information and doing research, hearing news, playing online games, networking with others about a hobby or interest, sharing opinions, asking questions, making choices about purchasing, publishing their writing, photographs or videos, and much more.

The World Wide Web in Biblical Perspective

The Bible did not specifically mention WWW in the context of connection or communication as it exists today. However, it discussed about seven locks of Samson's head with the web (Judges 16:13, 14); and Spider web (Job 8:14; Isaiah 59:5, 6). When one talks about Spider web, it is clear that it cannot exist in isolation without connecting to something. A spider web cannot dangle but rather hooked to an object with several links. The mention of web in the Bible shows that most of the advancements in our world today were rooted from it. This is because the Bible is the basis for every human knowledge.

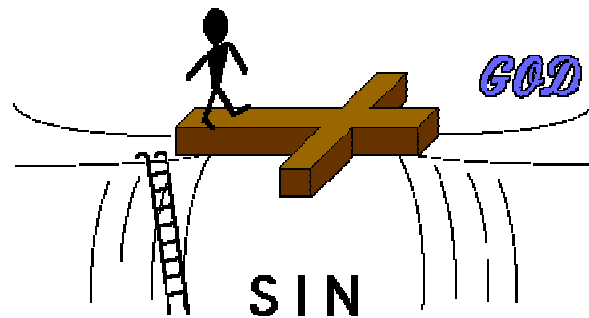
To perceive the Web, like how Internet Evangelism Day describes it, gives a direct picture of the inventor's perception. Internet Evangelism Day described the Web as a medium that helps to achieve many exploits - keeping in touch with friends and family by email, finding new friends, seeking information and doing research, hearing news, playing online games, networking among others. But biblically, the Web is more than that. This is because; the Web makes the world a 'small village' connected to (God) the owner of the piece of land where the village is situated. The Web shows that the entire world can be connected just like the spider web which hangs on a tree and connect to several branches of the tree.

Jesus Christ, A Web-Link to Heaven

For the Christians, Jesus is a bridge between heaven and earth. The gap between heaven and earth is quite a distance. There is an existing gulf between heaven and earth. Staring at heaven from this world shows that it is impossible to send any information from this world to heaven. This

is because, it is far and of course, there is no sign of linkage between heaven and earth. For communication to be sent to heaven could be considered a herculean task. However, when we consider the impact of the World Wide Web on those that surf the Internet, the tendency of talking to God in prayer by faith seemed possible. An explicit illustration of communication flow connecting the world to heaven is through the death of Jesus Christ. This world and its inhabitants were doomed, and sentenced to everlasting death. But God in His usual manner of forgiveness, mercy and love sent His only Son to die in order to bridge the gap. “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (John 3:16).

The death of Jesus on the cross is a bridge between this world and heaven. It provided access and paved way for easy communication. Actually, what caused separation between man and God is sin. However, the cross where Jesus died bridges the gallow and the deep ditch that breaks connection and communication between God and human beings. The cross in the New Testament has a more personal and individual meaning as a symbol or an image for the path of transformation (Grisham, 2013). According to Carder (n.d.) God knew He must build a bridge across the sin that separates man from God.



The Cross of Jesus Christ, a Bridge to God

Adapted from *ChildCare Action Project: Christain Analysis of American Culture (CAP)*

There was nothing we could have done on our own that can take us across the canyon of sin to life with God in heaven. We could not cross the canyon of sin if it were not for Jesus! (Carder, n.d.). The cross of Christ becomes a great web that links this fallen world again with heaven, just as the web connects one person from one corner of the world to another.

From the above illustration, since Jesus intervened in the disconnection between God and man, and established connection, the purpose of the invention and innovation in creating and launching WWW was to enable connection between millions of computers on the Internet. The WWW enhances the unrealized potentials of millions of computers connected together through the Internet (<http://www.webfoundation.org/vision/history-of-the-web/>). The impact of WWW among users has been enormous since Internet surfers are able to share and communicate important information that enhances the achievement of set goals and objectives. The enthusiasm which spurred Tim to achieve the breakthrough was not far from the Bible.

Tim's inspiration was drawn from Genesis 1:26 where God said, "Let us make man in our own image, after our likeness" God in the first place connected with the other God-head "Son" and "Holy Spirit" to create man. He used the WWW to connect with the other God-head. Tim, after his first proposal in 1989 which was not accepted further persevered and by October 1990, he had specified the three fundamental technologies that remain the foundation of today's web.

In His effort to create man, God established connection with 'God the Son' and the 'Holy Spirit'. The importance of connection which eventually leads to communication can not be over emphasized. Healthy connection and communication encourages and enhances great exploit and breakthrough. Callian and Beners-Lee understood this and that was why they did not relent to achieve the feat. Throughout the Bible, God made frantic effort to connect with His people. In Isaiah 1:18, God invited His creatures (men) to come and reason together with Him. He opened up communication channel to reason with mortal beings. He did not decide as the Creator to be on His own and impose things against our choices, but rather requested His creatures to come and commune, rub minds and to discuss with Him despite our sinful nature.

The Web since it was launched has established connection and communication among million of people around the world. In the same manner, God called the God-heads during the creation of man and again in Isaiah 1:18 for us to reason with Him. God is faithful, awesome, omniscience and omnipresent who knows the future. He enjoys open communication with His creatures, just like the WWW that allow sharing of resources. The WWW is the meeting point of people on the Internet. Several concepts that relates to WWW include prayer, faith and belief. Let me quickly discuss them and how each of the concepts relates to connecting with God via wireless connectivity.

Biblical Standards for Web Connection

Prayer

The web uses some standards which are synonymous to biblical terms. The WWW establishes and allow sharing of resources between two or more people on the Internet without a wire running from one computer to another. The essence of communication is to pass a message. Communication is a conversation between two or more people. The type of communication that is made through WWW is usually wireless communication between computers connected via satellite on the Internet. The only requirement is to have a computer that is enabled to access the Internet with a web browser (Internet explorer) installed. Another important resource that is utilized on the WWW is Hypertext Markup Language (HTML). This is an Internet resource that enables publication of format for the web, including ability to format documents and link to other documents and resources. Other resources include Uniform Resource Locator (URL) and HyperText Transfer Protocol (HTTP). The URL is a unique resource that identifies each address on the web; it is a character of string that constitutes a reference to a resource (Wikipedia, 2013), while the HTTP allows the retrieval of linked resources from across the web.

These fundamental technologies form the basis of connection and communication between people on the Internet. They are bound to utilize a unique identity to exchange data. For the web to reach its full potential, the underlying technologies must become global standard, implemented in the same way around the world. The reason for the global standard was to ensure that all stakeholders connect and communicate with the same standard. Prayer is a means of connecting with God Almighty through a wireless communication just like using the Web to connect. Before prayer is offered, an individual must first identify who the prayer is to be offered to and where the prayer is going to. All the resources that made up the WWW are practically used when praying.

In the Bible, protocol was established for effective connection with God. Like the HTML, HTTP and URL that makes it possible for communication to flow between computers on the Internet, Jesus in Matthew 6:9-13 established standards and protocols in the Lord's Prayer. He outlined how to offer prayer which is the standard for effective connection with God in heaven. An individual must understand how to use the protocols outlined in the Lord's prayer in order to establish connection with God.

Having identified the scenario for which an individual was intending to pray for, it is therefore very pertinent to send prayers through the right channel using the right name and address. Just as the Internet only accepts right protocol, address and language, Biblically, the right name, address, protocol and language to link to heaven is JESUS CHRIST (Acts 2:38; 3:6; Phil. 2:10). It is important to emphasize that the same way communication and data are sent via computers, cellular phones, Ipads, and other communication gadgets through the satellite without wire, and on the WWW connecting on the Internet, and replies were made, prayer can as well be offered to God and result will be received. This is where faith is required. If human beings could be faithful in technology to achieve much in this generation, then God can be trusted to answer prayers sent to Him. Jesus argued that if we could have little faith like the Mustard seed (Matthew 17:20), then there is no doubt that we cannot move mountain.

Jesus' Standard for Connection and Communication

The standard stipulated in Matthew 6: 9-13 by Jesus Christ was to identify who the recipient of our prayer is and also to know the address. Prayer is usually offered to somebody or something. Here, Jesus taught the disciples and invariably us to pray thus:

Our Father which art in heaven
Hallowed be thy name,
Thy kingdom come,
Thy will be done in earth as it is in heaven
Give us this day, our daily bread
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For Thine is the kingdom,
And the power and the glory
Forever, Amen (KJV).

The Bible is the communication media through which we can understand how to talk to God. It directly presents us to God and His plans for our salvation. According to Adiele (2011), we learn more about Him (God) to whom we pray through the Bible. For an enhanced communication to be established, we need to know God better. Since the information we have is to be communicated to God through wireless,

there is need to properly identify the address (URL). It is also important to use an acceptable standard language (HTML), and an acceptable protocol (HTTP). The language of the prayer Jesus taught his disciples is solemn and appealing. HTTP in this manner is to utilize the power of prayer to transfer a request to heaven where God dwells. Before all the features can be fully operational, use of URL is very necessary because an address must exist for a connection to be effective. In the case of Matthew 6:9-10b, the address is heaven. The Bible recorded in Matt. 6 Verse 10 that heaven is the address of the Lord's prayer, "*Thy will be done in earth as it is in heaven.*" Again, the Bible recorded that God is the target of the prayers of the righteous as found (Psalm 121:2).

The Lord's Prayer is like a poem with one stanza of twelve lines. The conversation involves God and man. Anyone who offers this prayer adapts himself to the poet. The fourth line "*Thy will be done in earth as it is in heaven*" identifies linkage between heaven and earth. This line has direct connection between heaven and earth which means that before God's will can be done on earth as it is done in heaven, all the features, HTTP, HTML and URL must be established. In fact, if God's will is to be done, there must be a connection utilizing WWW and Internet must be present.

The first and second lines of the Lord's Prayer also present salutation and identification of the Almighty God as the receiver of the message.

Our Father which art in heaven
Hallowed be thy name,

The slogan "*Hallo*" by MTN commonly used by GSM subscribers was adapted from the second line of the Lord's Prayer. The slogan "*hallo*" was a short form of "hallow" meaning blessed, consecrate and respect. The intended word was "*hello*" for a normal greeting; however, Jesus taught us to use it as demonstrated in the Lord's Prayer as a way to show respect and adoration which will awaken God's curiosity to listen to us. This is because; the sender of the message shows reverence to the receiver. When a request is to be sent, it is proper to use the right language (HTML) in talking to the receiver. God is greater than anyone. He deserves our respect and accolade. We cannot approach God the way we did to our friends. We must mind the kind of language we use. Jesus introduced this manner of prelude to show how necessary and important it is to reverence the Almighty God first before establishing our request.

Thy kingdom come,
Give us this day, our daily bread
And forgive us our debts,
As we forgive our debtors.

Furthermore, line 3 to 6 as shown above indicates that communication with God could include effectual request. The Bible specifically noted in James 5:16 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.” This means that for good communication with God, prayer must be offered with sincerity and accordance with circumstance, not forgetting confession of sins. These are the features for effective communication.

Through the use of WWW most people have had access to requests from others. The WWW is one of the best avenues to contact and send large chunk of information to friends and pals.

The 7th line, “*and lead us not into temptation*”, portrays direction which is required for an effective communication. A good communication requires no deceptive clause. Any deception may mislead the receiver of the message. Jesus asks us to request that God lead us away from being tempted. This request attributes to security of those who utilizes WWW and those who surfs the Internet. To be protected from Internet fraud and ensure that communication sent via WWW reaches the right destination, use of security software like Internet filter, antivirus, and firewall among others are needed to be introduced.

Faith

Access to the Internet through WWW became possible because of the unwavering faith of the users. When the Internet was first launched in 1960, nobody knew it was going to be an auspicious project that will enhance information and communication flow among people. It may have been daunting; but Tim must have been inspired by faith. Hebrews 11:1-39 gives perfect examples of men of God who by faith accomplished tedious tasks even in the face of intimidation, brutality and death. In verse 1, the Bible says “*Faith is the confidence that what we hope for will actually happen; it gives us assurance about things we cannot see* (NLT).

Communication on the WWW through the Internet is all about faith. When message is sent to another person as an email, the sender has

faith that it has been delivered. As the reality of the authenticity of Internet resources like email and WWW grew, faith to use those resources increases. Jesus says in Luke 17:6 and Matthew 17:20 that if you have the faith as of a mustard seed that you could tell a mulberry tree to uproot itself and go plant itself in the sea and it would do it. If you had faith as a mustard seed you could tell a mountain to move and it would do it (<http://www.prophecyunveiled.com/mustardseed.html>).

Faithfulness in little things enhances celebrated accomplishment. In order to utilize heavenly protocols and standards, faith beyond human imagination must be exhibited. God checks the level of our faith on Him and He also knows exactly when we are on the web of faith. It does not matter how consistent an individual prays, without faith, such prayers can not go beyond the ceiling of the room. Faith enables us to identify the right web link and connect directly to God who is eager and ever ready to communicate with us.

Belief

Going by prophecies which are being fulfilled in this generation, it is obvious that unbelief is a hindrance to achieving success. Belief happens to do with conviction by the individual to be able to achieve success and to confirm the truth (John 5:39; Acts 17:11). The World Wide Web creates a lot of opportunities and open avenues to connect to the entire world on the Internet. This would not be possible if Tim Beenards Lee did not have faith. The Bible teaches us to be faithful in whatever we do especially when we invite God into our situation. Jesus is the link to God. Paul in the Book of Philippians 2:10 boldly said that *at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth*” Jesus gave us the mandate to connect to His Father.

However, Jesus in Matthew 17:20 identified unbelief as a bane to establish good connection with His heavenly Father where He said *because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

The power to connect to God lies in believing in Jesus Christ. Belief breaks the yoke that hinder us from accessing the power just like a person’s inability to connect to the internet. Being confident gives zeal to achieve so many things beyond our imagination, like Tim and his colleagues. The Bible established the importance of belief as a core

requirement to accessing heaven's store house of joy, peace and love of God.

In line with WWW which links systems with information and packet data from one person to another undermining distance, our belief has strong indication to connect us with God through Jesus Christ.

Believer's Standard for Connection

Hope

The believers' standard for connection is to have hope of Christ's second coming (Revelation 22:12; John 14:2, 3). Expectations are high in this era of technological advancement. In the past, especially during the agrarian era which was characterized by subsistence farming and cultivation of crops through the use of plow and draft animals, hope of better tomorrow by utilizing technology was faint. During that period, the mode of production that was close to technology was the use of animals hitched together to a large sharp object used to plow farm land. According to Elwell (n.d.) the use of plow greatly improves the productivity of the land, it brings to the surface nutrients that have sum out of reach of the roots of plants, and it returns weeds to the soil to act as fertilizers. However, recent developments in technology increased the hope of mankind. The Bible confirms that "in the last day many shall run to and fro and knowledge shall be increased" (Daniel 12:4). The prophesy is here with us in a unique and advanced fashion. Trends in communication through the use of WWW have been enormous and several improvements have been recorded.

Knowledge is increasing by the day. According to Evans (2013), the Internet of Everything (IoE) is the intelligent connection of people, process, data and things to create new value and opportunities. The technology is radically changing the way we think and the way we do things. Evans laid strong emphasis about how Internet will enhance buildings that will talk, street light that will turn into intelligent information kiosks and offer new services such as communication, safety and entertainment, vehicles that will use IP which will be standard and about 500 million cars and 50 billion people to be connected by 2023 and dumb things will utilize intelligent systems and will speak.

In this dimension, hope comes alive that the link which was established between God and man at creation still exist. During creation, communication between God and man was direct and effective until after the fall. However, if human beings could create communication gadgets like the WWW, there is the tendency that the linkage between heaven

and earth still exist through Jesus Christ. No wonder Jesus requested us to ask anything from His father through Him and that He will gladly honor it.

Evangelism

The Bible in Matthew 24: 14 indicated that *the gospel of the kingdom shall be preached in the entire world for a witness unto all nations; and then shall the end come*. In this verse, the Bible already foretold the spread of the gospel, though it did not specify the medium to use. The advent of WWW is a fulfillment of the Biblical injunction. This is because for the gospel to every part of the world before the end comes, it requires an advanced method in order to spread the gospel. The ability of the WWW to reach out to people everywhere, connecting and enabling communication like wildfire is likened to evangelism. In the past, some Christian churches used the word “*Effort*” and “*Crusade*” for evangelism. These were serious words to exhibit their intent. However, nowadays, the Bible is penetrating into the unreachable corners of the world through the use of WWW. The word of God (Bible) is published online and accessible through social media. The Bible sees evangelism as a WWW that will connect every person in this world in fulfillment of the injunction in Matthew 28.

In the book of Daniel 12:4, it says, *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* (KJV). The Bible foretold this last days which of course provides avenue for the gospel to be spread through the WWW. The WWW is a connection of documents, files on the systems connected together on the Internet that allow sharing and communication. It has no barriers. The Bible spoke about it and it has come to pass. Several Christian organizations are on the Internet utilizing WWW to publish their activities, connecting and communication with people and spreading the gospel Jesus Christ. The WWW also housed evil activities. One of the greatest needs and challenge in utilizing WWW and the Internet according to Farrell (2008) was the ability to communicate quickly, clearly, safely, and more recently, in real-time. Pujic (n.d.) opines that the explosion of social media is the fastest tool of communication in human history.

Through the use of WWW, some social site like LIFEconnect (LC) (www.lifeconnect.info) has been developed. LIFEconnect is a social site with a drop down menu feature with all the major languages of the world. The home page has marquee of inspiring quotes and write-

ups that enhances ones desire to know Jesus more. LIFEconnect sets the pace for Christian to rejuvenate their love for one another and for Jesus Christ. The publications in the site encompass Christian living, health and pertinent issues about life. According to Pujic (n.d.),

LC is a form of social media developed with an important purpose to engage people from all over the world, to explore life together in their own language, and understand the values and applications of the Bible. Users will draw on their own blogs and social networking profiles to bring others to the LC hub. This will create a network of sites with reciprocal links, helping to amplify traffic across this entire network, while also allowing our LC digital missionaries to engage in discipleship through activities they already participate in.

Prior to the development of the LIFEconnect and other sites with the intent to connect people to Jesus Christ, Jesus already used connecting method to draw people to Himself. However, it is true that Jesus did not utilize technological tools, but His method of reaching people was acclaimed the best because of many lives that He touched. This is why Sister White acknowledged the modern method as “the new frontline evangelism, which is based on Christ's method to “mingle with people where they are, sympathize with them, empathize with them, meet their needs and invite them to follow Jesus” (White 1905:143). Therefore, connecting with people in diverse places has long been used by Jesus which is the same method that is being used in this modern time using technology.

While the Bible spoke of increase in knowledge as recorded in the book of Daniel, churches all over the world are driving toward utilizing the computing power of the WWW to spread the gospel. It is important to emphasize that while the WWW could be a wonderful tool to spread the gospel, Jesus in Matthew 24:24 warned that *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect* (KJV). There are significant evidences that show that the WWW and Internet are currently used as a medium of attacks, corruption, stealing and all forms of evil. The intention of Tim Bernas Lee and others who supported him in creating the WWW may be regarded as been defeated.

The World Wide Web and the Library

The World Wide Web has revolutionized how information is accessed, retrieved, used and disseminated. Libraries all over the world are taking advantage of the Internet to disseminate information across borders and boundaries. It is important to note that library acquires information covering all human knowledge which the Bible is part of. Unegbu and Onuoha (2013) opine that the Bible should be a textbook for library and information science courses which is disseminated through the library. The message of the gospel of Jesus Christ may be incomplete if it is not disseminated through the libraries and the Internet.

Again, the WWW enhances connection of information systems on the Internet, and it enables sharing of resources. The library could be classified as a web if it enhances linkages, allows sharing of resources in form of inter-library loan and fulfills its mandate through provision of information in various formats and in different medium.

The World Wide Web and its Challenges

The World Wide Web has several advantages and potentials to impact those that used it. However, it must not be forgotten that it has series of challenges. Just as the Web is capable of supporting connection and communication, it also has potential to expose people to hate sites, virus, spam, malware and 419 (also known as *Yahoo Yahoo*). Indeed, most evil that are committed in our world are linked to Internet connection as well as communication through the WWW. While most of these evil may not be easily noticed, The Bible gives positive impact as it exposes the ills of men, like the account of David and Uriah in 2 Samuel chapters 10 through 12. The Bible is also concerned about moral lessons and correction as recorded in 2 Timothy 3:16 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” In this case, while the WWW may be perceived as a means of linkage, connection and communication, the Bible should be used as basis for such activities carried out on the WWW. Bible principles ought to guide every action, activity and communication that is disseminated across the Internet.

Another challenge that the WWW poses is the isolation of people who are linked to it from meeting physically. The use of WWW may create barrier for people to meet at regular intervals, since they usually communicate. This however is not the case with the Bible as it unites and brings people together.

In order to correct the anomalies that the WWW poses, it is recommended that Bible be used to enhance advocacy, counseling, healthy communication, moral doctrine among other virtues in the world.

Conclusion

The Bible is the inspired word of God. It highlights all principles and information for daily living. Every human invention in the world has its root from the spoken word of God. The Bible also discloses the future through prophecies. There are evidences that show that the WWW concept emanated from the Bible. Before it was conceived by the developers, God already designed it and it came to pass through the developers. The Bible perceived the WWW as a tool through which man can communicate with one another just as prayer, faith, belief, hope remained the tools to unlock heaven's store house of abundant grace. The World Wide Web is therefore a critical resource for librarian to utilize order to share the gospel message in the Bible.

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CHAPTER 3

THE BIBLE: A GUIDE TO ETHICAL ISSUES IN LIBRARIANSHIP

By

Sussan Udoaku Ogbuiyi

Abstract

The Bible is the word of God and should be obeyed. Bible describes God as concerned with human acts. He made man in His image therefore man is a responsible moral being answerable to God. Therefore ethical issues in librarianship are value judgment and professional morality. God reveals His standard by means of rules which also concern professional ethics. Invariably, ethical issues in all professions, including that of librarianship are gleaned from Bible in order to protect people's welfare. Thus ethical frameworks and censorship of selection are guides from the Bible to protect people's interest, so that life will not be a terror and menace. Thus, the Bible provides ethical frameworks as well as censorship to protect people's interests.

Introduction

The Bible is the word of God. In the Bible God teaches human beings what is right to do and how to live a justifiable life. The Bible brought to light God's standard by means of rules and regulation for the living. Bible made it clear for people to know how to obey and respect their creator as well as how to be fair to their fellow human beings. In the same vein, ethical issues in the whole professions as well as that of the librarianship are set of principles taken from the Bible to protect and guide the weak from the strong as well as to protect the right of customers or patrons' welfare. If otherwise, customers will face a lot of dilemma.

As custodians of information and knowledge, libraries and information resources managers are under obligation to make information that is available within the library's holding accessible to all people regardless of age, sex, wealth, status, religion, as well as race. That is if there is no Bible and as well as professional ethics customers, other individuals on the whole could face a lot of dilemmas.

Ethical Issues

Ethical issues are complex and are not easy to determine at a given instance. However, the Bible which is the word of God stipulated those things that are ethically right for individual who want to act appropriately in whatever they want to do. This implies that ethical issues of the professions are borrowed from the Bible in order to protect individual right. Ethical issues deal with actions that are right or wrong. It deals with fundamental questions of actions that are morally right or wrong. It has to do with how people should be treated and how one should act, if one wants to act rightly. Ethical issues are extremely complex. It has to be concerned with the value attached to what is appropriate or inappropriate, conduct within professional or occupational groups. Therefore, ethics are mainly matters of value judgments and occupational morality. It is obvious that professional ethics are very important as a non-material resource of a society and without it, progress or developments becomes impossible. Actually ethics and accountability complement each other for professional ethics is the basics for accountability and which is bases of Bible to teach people to be responsible and to accountable to God their maker and their fellow human beings. The foundation on which accountability is built is the norms and values of the society. What this invariably implies is that governance, administration, and professions are deeply influenced by the nature and character of a society (Yahaya, 2006.)

However, a philosopher's use of the word "ethics" goes beyond that of an ordinary man. For instance, according to (Maclytyre 1967 p.14), ethics is basically the essence of man. He said that the essence of man is his functioning well as a man. To function well as men is to be successful. To be successful is to conform to the prevailing conventions as to what is just, right and fitting.

The Longman dictionary of contemporary English defines ethics as moral guide or principles of behaviour for deciding what is right and wrong (Quick: 1999, p466). This implies that ethics is a code of ordinance or a set of guidelines which regulates and guides the behaviour

of individuals in their endeavours in life. In addition, Omoregbe (1991) defines ethics as a branch of philosophy that deals with the morality of human action. He posits further, that ethics is the systematic study of the fundamental principles of the moral study of human conduct.

The aim of this study is to show the relationship between the Bible and ethics in librarianship and to show the Bible as a guide to ethical issues in librarianship.

Bible and Information Ethics

Bible describes God as intensely concerned about human acts. He commands obedience to moral rules in other words moral ethics. The greatest good in the ancient Hebrew culture was love, especially the love of God above all else, and the love of fellow man Deut. 6:5. The Psalms emphasize both God's separation from the world, as creator, and his concern for humans, especially those in need of social status, such as widows, orphans and foreigners Psalms 146. Justice towards such people is commanded.

Invariably, information ethics is concerned about human acts. It deals with how information professional should treat their information users. The information professional should love their users and hutting to go extra mile in meeting their needs. Love is the root of any goodness. The command of Leviticus, 'Love your neighbor as yourself' was taken up by Jesus and made the centrepiece of his ethical stance. Jesus said that all the commandment of the law could be summarized in two rules. Love God and love your neighbor. Mark 12:28-31. He illustrated that command 'love your neighbour' with the parable of the Good Samaritan, which praises action to help human in need. Invariably, information ethics also stress the need of love to information users. One can as well summarized information ethics in two rules as love your God and love your information users. This implies that if the information professionals will love God and their users, there will be willingness to assist the information users to satisfy their information need.

Paul does not present his ethical principles in a systematic way, but stresses its relationship between ethics and theology. Paul's moral behaviour is linked with belief in judgment and resurrection, whereby decisions are made, with a profound awareness of death. The Kernel of Paul's moral advice is faiths working itself out in love; expressed in the beautiful passage on agape in 1corinthians 13:1-3. Paul teaches that love fulfils God's law. Love does no wrong to a neighbor; therefore love is the fulfilling of the law (Romans 13:10). His ethics is a community

ethics. Christians becoming the body of Christ, God's field, vineyard and temple which is also representative of physical existence, with the body itself being the temple of the Holy Spirit, are some of Paul's Christian teachings.

How Does the Bible Contribute to Information Ethics?

- ❖ By giving information professionals basis for ethical obligation, in terms of the individual's obligations to do the will of God. It provides information professionals with an account of the relation, explaining how God's purpose is hindered by wrong living and how God's grace can restore righteous living
- ❖ It depicts the ideals of the kingdom of God that Christ came to establish
- ❖ It reveals God's moral ethics, declaring duties as aspects of life
- ❖ It teaches principles of information dissemination.

The Bible as a Source of Information Ethics

The most important source of information ethics is the Bible. Christian view the Bible as God's word that has authority. This implies that the Bible has absolute authority and is to be obeyed. Although some Christians might disagree about interpretation, there are some basic principle that they agree on in both the Old and New testaments. The world has purpose and meaning also information as a profession has purpose and meaning. In the beginning God created the heavens and the earth (Genesis) – morality is an objective reality which is intrinsically part of the nature of things. God made humans in his image. We are responsible moral against ultimately answerable to God. We have been endowed with conscience – the voice of God within provides us with an intuitive awareness of right and wrong. However, according to Genesis chapter 3, this harmony is shattered by “The fall which leads to disharmony, disruption, death, disintegration, chaos, conflict, the burial of conscience and ignorance of natural law. This terrible state is overcome only when God enters into a binding relationship with his people.

The Ten Commandments

God revealed His standards by means of rules for living which are found in the Pentateuch which is made up of the books of Genesis, Exodus, Leviticus, Number and Deuteronomy. And God speak all these words, saying I am the lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou shall have no other gods before me
2. Thou shall not make unto thee any given image
3. Thou shall not take the name of Lord they God in vain
4. Remember the Sabbath day to keep it holy
5. Honour thy father and thy mother
6. Thou shall not kill
7. Thou shall not commit adultery
8. Thou shall not steal
9. Thou shall not bear false witness against your neighbor
10. Thou shall not covert.

These are the summary of the Ten Commandments as found in Exodus 20:1-17. They are also the summary of all the ethical issues in the Bible that shape the life of God's children.

Ethical Bible Teachings

Profound ethical teachings can also be found in the Books of Proverbs, Job, Ecclesiastes and the Song of Solomon (known as wisdom literature) and in the utterings of the prophets - Hosea, Micah, Amos, Isaiah, Jeremiah - who taught that religion and justice, equality and compassion are all one and the same. At the heart of the New Testament, ethics is the theme of Redemption. God revealing Himself in and through creation, in the law and through his prophets, now fully reveals himself in human form as Jesus Christ who lives and dies for the redemption of humankind. The life and teaching of Jesus became the essence of Christian morality. Christians, who want to discover how best to live, need to look to the example of Jesus who is God incarnate. As well as being a moral example, Jesus is also the Messiah ushering in a new kingdom of God. He is portrayed as being the living example of kingdom ethics, his miracles and teachings recorded signs of the kingdom. Jesus is depicted as proclaiming 'light' and new 'life' in contrast to darkness and death; teaching a community ethic built on love, forgiveness and loyalty, 'love one another, as I have loved you' (John 15:12). The essence of the life of the kingdom is love or agape (self

giving concern for others). Some of the most challenging of Jesus' teachings are to be found in the Sermon on the Mount (Mathew chapters 5-7), which focus on ethical conduct in our daily life and how it affects our destiny in the next life. Chapter 5 begins with The Beatitudes which emphasize the spirit in which the children of the kingdom should live, for example "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied '(5:6): Blessed are the peacemakers, for they shall be called Sons of God' (5:9).

Jesus teaches that it is not just the outer rules and laws that must be obeyed but the inner spirit of the law. Jesus teachings are more than a set of commandments, but a challenge to the inner world of deeper motivation and intent. It is not how people act that is all important – inner intention and attitudes are crucial too. In chapter 6, Jesus explains to the children of the kingdom how they should fulfil laws and customs. When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret (6:3). In the same chapter, He calls for detachment from material and sensual world of wealth, ambition and power. Do not lay up for yourselves treasure on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasure in heaven, for where your treasure is, there will your heart be also (6:19-21), a teaching that is in stark contrast to modern capitalism, where profit is deemed more important than principle.

The Golden Rule

If we look at some teachings from the sacred scriptures of the world religions we find some core principles. Despite differences in cultural beliefs and customs there are some underlying ethical principles that, although arising in different cultures and at different periods of history, are identical. History records that from age to age enlightened ones have imbued the human race with a profound consciousness imparting a new significance to all aspects of the life including art, government, education, science and architecture, relating individual life to a high purpose. Underlying the astounding diversity of traditions that have developed over the centuries there lies a common foundation manifested in cosmological, eschatological, and theological teachings about human origins and destinies. This underlying unity is exemplified in the ethical systems of different faiths, especially in the teaching that we should treat others as we ourselves would wish to be treated.

The Golden Rule, therefore states that all things whatsoever you would that men should do to you, do ye even so to them. For this is the law and the prophets. Gospel of Mathew – Christian tradition alongside such teaching as why do you see the speck in your brother’s eye, but do not notice the log that is in your own eye? (7:3) are teachings of the kingdom. Enter by the narrow gate, for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few’ (7:14). The Sermon on the Mount expresses a demanding ethic requiring deep sincerity rather than the assumption that because someone follows the rules he or she is necessarily a good person. In contrast to more contemporary secular thought that the sermon puts enormous emphasis on the inner man or woman – the intention which proceed from the heart rather than the outward act itself. The psychology of the individual becomes all important – what motivates people deep down is crucial and not just what appears on the surface of personality. These inner attitudes and motivations have a direct bearing on the way people act in the external world, and are at the heart of Jesus’ ethical teaching. The fourth Gospel according to St John celebrates Christ as the logos of word of God as well as the wisdom of God, grounding Jesus in His earthly historical context. In the beginning was the word, the word was with God and the word was God (John 1:1)

The use of the Word suggests a dynamic principle by which all things came through Him. The word itself is light entering the world, empowering people to become children of God. John is clearly describing a new creation story of Genesis in its opening words, “In the beginning” he word is with God “In the beginning” just as wisdom and truth is. The fourth Gospel does not express a rule – centred ethic but is concerned with the revelation of the nature of God through Jesus Christ. The moral imperative of the Gospel is to “Believe the truth and do the truth; and it presents a stark contrast. Light versus darkness, freedom versus slavery, courage versus fear imply that he or she who possesses spiritual insight does the truth.

This is my commandment that you love one another as I have loved you. Greater love than this hath no man, than that a man bestows his life for his friends. You are my friends, if you do whatever I command you. John 15:12-14.

Prescriptive Utterances

Commandments are found throughout the Bible, some related to inter-human relationships while others focus on issues at worship and rituals. There are commandments that are related to man's interaction with fellow men and those that affect his relationship with God. Many commandments are remarkable in their blending of the two roles; for example, observance of Sabbath is couched in terms of recognizing God's sovereignty and creation of the world while also being presented as a social justice measure to prevent over working one's employees, slaves and animals. As a result, the Bible consistently binds worship of the divine to ethical actions.

The ethical issues in all professions in the world today are taken from the Bible which is instituted by God. God reveals His standard by means of rules which people should follow. He as well instituted ethical conducts within professions without which development becomes impossible.

Professional Codes of Ethics for Librarians

Librarians all over the world have professional ethics and they are aware of its implications. In more than 60 countries library associations have developed and approved a national code of ethics for librarians (Roesch, 2011). Information ethics is the field that investigates the ethical issues arising from the development and application of information technology. It provides a critical framework for understanding moral issues concerning information privacy, moral agency, new environmental issues, problems arising from the life cycle of records from the creation, collection, recording, distribution, processing of information. Thus the ethical frameworks:

1. Equal Access to Information:

One of the key principles of librarianship is free and equal access to information for all. As custodians of information and knowledge, libraries and information resources managers are under the obligation to make information that is available within the library's holding accessible to all people regardless of age, sex, wealth, status, religion, or race. This is in recognition of the fact that information has become a source of power and key for prosperity among those who have access to it.

2. Intellectual Freedom:

Intellectual freedom is the right of every individual; the right to seek and receive information from all points of view without any restriction. It is

the right to freedom of thought and of expression of thought. As defined by article 19 of the universal declaration of Human Rights, it is a human right. Article 19 states: Libraries and information centres also have the intellectual freedom to hold and disseminate information materials that represent all view point of ideas. Everyone has the right to freedom of opinion and expression, this right includes freedom to hold opinions without interference, and to seek, receive and impact information and ideas through any media and regardless of frontiers.

3. Intellectual Property

According to the World's Intellectual Property Organization, intellectual property refers to creations of the mind, inventions, literary and artistic works and symbols, names and images used in commerce. Intellectual property is divided into two categories:

- i. Industrial property includes patents for inventions, trademarks, industrial designs and geographical indications.
- ii. Copyright includes literary works such as novels, poems and plays, films, musical works, artistic works such as drawings, paintings, photography and sculptures, and architectural designs. Rights related to copyright include those of performing artists in their performances, producers of programs, and those of broadcasters in the radio and television program.

4. Confidential Information

A trade secret is a formula, practice, process, design, instrument, pattern, or compilation of information which is not generally known by which a business can obtain an economic advantage over competitors for customers (Aina, 2011).

In the delivery of library services, the rights of patrons on the nature of their research and library transactions remain private. Confidentiality has been defined by the international organization for standardization (ISO) in 150-17799 as “ensuring that information is accessible only to those authorized to have access” and is one of the cornerstones of information security. (Wikipedia). Information not in the public domain, that is private to the study participant (Such as identity or personally identifiable health information), or that is proprietary to the sponsor such as intellectual property and some study designs and end points.

5. Information Policy

Information policies include the international, national, state and organizational laws and regulations governing information technologies and the ability to citizens to access information, and hence have ethical ramifications for example restricting materials to those under age

6. Privacy

Privacy is the right to keep information about personal and professional life from disclosure, especially to government and commercial enterprise, and to remain free from surveillance except as authorized under provisions of law. According to Free Encyclopedia (2010) privacy is the ability of an individual or group to seclude themselves or information about themselves and thereby reveal themselves selectively. The boundaries and content of what is considered private differ among cultures and individuals. Privacy is sometimes related to anonymity, the wish to remain unnoticed or unidentified in the public realm (Aina, 2011). The degree to which private information is exposed therefore depends on how the public will receive this information, which differs between places and time. Privacy is broader than security and includes the concepts of appropriate use and protection of information.

Violations of Privacy

Rubin (2010) highlighted the violation of information privacy as follows:

- a. Revealing information about employees to individuals who do not need to know such information or revealing information that might unnecessarily damage the individual's personal or professional reputation.
- b. Misusing personnel records or files, including in appropriate access to computer files
- c. Collecting any personal information about employees that is not related to the necessary function of the organization
- d. Conducting inappropriate investigations of an individual's personal history or using irrelevant personal information to make a personnel decision
- e. Conducting drug, alcohol, HIV, or other tests unless it is essential to the safe operation of the job or is directly related to the safety of others

- f. Monitoring employees with video cameras or tape recorders without their knowledge or consent, unless significant and specific job related reasons make such monitoring necessary
- g. Using a polygraph unless there is clear and substantial reasons for its use e.g. in case of suspected theft
- h. Attempting to censor the writing would significantly damage the institution's ability to perform its essential function.

Community Service

Libraries prioritize social or community service above financial profit. They serve their clients by studying their information needs, collecting materials, organizing those resources and making them available and accessible to the users.

Ethics and Technology

Librarians and information professionals face a lot of ethical dilemma. There is a growing interest nowadays in workplace ethics because the evolution of modern technology has changed the manner in which humans interact with each other and their environment (Jones 1984, 17). In the recovery of ethics in librarianship, Severson points out that:

Technological innovation for example is enabling us to create "brave new worlds"... but automated environments are unfamiliar worlds. Our old intuitive habits of evaluation, which are adequate for determining what is best in the traditional world, are inadequate in new and different settings (Severson 1995, 13).

Also Mason argued that since it is often only librarians who have the skills to access information from specialized databases, it is important that librarians keep ethics in the forefront. Schweinsburg (1995) stresses that it is critical for information professionals share their knowledge with patrons. If not, a rift will develop between those who have the power to obtain information and those who don't. Along with the latest technologies come questions of user fees and problems associated with fair and equal rights to information. Librarians also need to make sure that the information and services offered to users are current, timely, and of the highest quality possible. Collaborate and communicate with library vendors to make sure the library has the best resources available (Mintz, 1991). The user is relying on the information to be accurate and from a reliable source.

Censorship of Selection

Deliberating on the consequences for intellectual freedom, Finks wrote about the need for librarianship to develop a new code of ethics. A perusal of the code leads to the conclusion that perhaps not all of his concerns were incorporated. Essential to Finks' thesis is the belief that a code of ethics for librarians and information professionals must not be a hollow statement written to satisfy the public or library boards. It must embody the principles and convictions that librarians have historically considered of value, and should "focus on the way we do our work and whether or not we perform in a way that can honestly be called professional" (Finks, 1991: 84). Furthermore, as Finks points out, since society judges a profession by its individual members, all members must follow a clearly defined set of ethical standards. In particular, ethical issues related to selection of materials, and intellectual freedom should be carefully considered by libraries (Finks, 1991).

Intellectual freedom hinges on the assumption that individuals choose the path their inquiries take, but this is often a false assumption. How each selection is made in the process of providing information involves a value judgment (Scheinsburg, 1995: 34).

Libraries often decide the direction an inquiry takes, not the patrons, and therefore, it's important that librarians try not to let their personal ideologies interfere with their professional activities invariably, the client has no way to judge whether librarian has acted unethically. Professional codes require libraries to remain neutral and to provide the information a client requests. Libraries should set aside their assumptions and prejudices to make sure they won't destroy the fundamental principle that underlies librarianship: the social obligation to allow access to all perspectives. This also has serious and considerable consequences for the selection of materials. In professional awareness of the ethics of selection, Scheinsburg addresses the issue of selection in libraries and writes, "the fact that librarians must examine and select the materials of their collection may make them the factor censors" (Scheinsburg 1995, 34).

Finks (1991) stresses that selection must be free of censorship and should be undertaken by library users not based on any personal preferences. Hauptman correctly points out that these decisions are becoming more important as the price of books and other materials continue to rise, and because libraries face frequent budget cuts. He cautions libraries to avoid censorship and duplication of reference materials (Hauptman, 1990: 17). Lack of money has always been an

issue for libraries, but the problem is exacerbated when so much has to be spent keeping up with new technologies, and meeting public demands.

Ethics of Reference Libraries

Many ethical issues are faced everyday in reference work. How they are dealt with can have serious repercussions for both individuals and society. Hauptman (1990: 15) brought some of these issues to the forefront when he carried out an unobtrusive experiment in an effort to see how reference librarians respond to questions of an ethical nature. In 1975, he visited thirteen libraries and asked various reference librarians to provide him with information for building a bomb, a bomb big enough to blow up a suburban home. Not one librarian refused his request. Herein lies the dilemma for people working on reference desks everywhere do they blindly serve clients, discounting any moral obligation to their communities and society, or is it their primary duty to think of the collection good?

Hauptman calls it the “dubious professional commitment to dispense information” (Hauptman, 1990: 15). If there is any reason to suspect foul play or if you believe any physical harm could come to somebody by providing information to a person who just walked in off the street, then the onus is on you, the reference librarian, to refuse the request. As Hauptman puts it, whenever there is a direct conflict between professional ethics and societal good, the latter must take precedence” (Hauptman 1990: 16).

Bakker also has strong views concerning where libraries priorities should lie, stressing “that the professional’s first ethical imperative should be altruistic service to the clients.

Conclusion

God reveals His standards in the Bible. The Bible has authority and should be obeyed, therefore ethical issues in all professions, including that of information resources management took its root from the Bible. Information ethics investigates the ethical issues arising from the development and application of information technologies. It provides a critical framework for considering and understanding moral issues concerning information privacy, moral agency, problem arising from the life-circle. The ethical issues in the Bible and that of information professionals rest on the golden rule which states that whatsoever you would that men should do to you, do that to others.

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CHAPTER 4

THE CONCEPT OF FILTER FROM A BIBLICAL PERSPECTIVE

By

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Introduction

Filters are commercial products like any other piece of software, and the companies that introduce them sometimes have political or religious biases that affect what ends up on their “Black lists” and “White lists.” According to Thomas (2000), filter is a program that accepts a certain type of data as input, transforms it in some manner, and then outputs the transformed data in accordance with specified criteria. It is a pattern through which data is passed. Only data that matches the pattern is allowed to pass through the filter. For example, the command, “display document that have a name starting with “Love” is a filter that rejects all except name with “Love”. The concept of filter originated from the Bible. It aligns with what the Scripture says about the kingdom of God. “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven”(Matthew 7:21).

In other words, anyone that abides by the will of God will be allowed to enter into the kingdom of heaven. Only data that matches the pattern is allowed to pass through the filter. In the Bible, Jesus talk about the kingdom of heaven, and who will enter “And whosoever that is not found written in the book of life was cast into the lake of fire” (Revelation 20:15). The idea of filtering aligns with the word of God. “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” (Revelation 21:26-27). These Bible passages

established that God's standard (which acts as FILTER) will be used to determine who will be allowed to enter into the kingdom of heaven.

The word filter is used in various disciplines for different purposes. It is used for construction, it is used in electrical engineering, it is also used in computer sciences, and it is used by information scientists. There are different types of filter: lens filter, camera filter, custom filter, internet filter, optical filter, membrane filter, ceramic filter, water filter and electronic filter. This paper focuses on Internet filters.

Objective of the Study

The aim of this paper was to show that the concept of filter and internet filter originated from the Scripture (the Holy Bible). Therefore, the Bible chapters where such concept is used will be reviewed. The paper also revealed the implication of internet filter utilization in the library and why parents use filtering software?

Internet Filter

Internet is made up of various types of networks all over the world. It provides a variety of resources and data that are shared by people all over the world. The internet defined by Eytayo (2008) is made up of millions of computers linked together around the world in such a way that information can be sent from any computer around the world to any other 24 hours a day. According to him the internet is often described "as a network of networks", this is because smaller networks of organisation are linked together into one giant network called the internet. The two most popular services are the email and the World Wide Web (WWW). The Email is a system for transmitting messages between computers while the World Wide Web (WWW) is a global system of linked web pages containing links to information or content. The internet refers to the network itself while the WWW is a service that can be accessed via the internet (Ezeani, 2010).

To understand what internet filtering means, first we have to understand what a filter is, then, we will understand the meaning of both. Filter is a program or piece of pass-through code used to examine an input or output requested to meet requirements of criteria then process or forward it in agreement with specified criteria. Filter takes an input data, processes and makes some decision about it, and then passes it to another program. Usually, filter has no own input or output operation, however, it inserts or removes headers or control characters in such data.

(<https://sites.google.com/site/ethics3001/internet-filtering>) Internet filter was designed to protect families from unwanted things that sprint over the internet. Filtering software can protect internet users and children from attack on unwanted websites. Now, the entire paid search such as Google and Yahoo are filtered by the search engines to keep out any wrong websites. Before, if someone goes through discarded websites by mistakes, this person may be lead to a wrong site before he or she starts to download. But, nowadays the search engines themselves provided with internet filtering software to block any unwanted materials. Before the internet filter God has been protecting us with His Angels. The Bible in Psalm 91:11 says “God will put his angels in charge of you to protect you wherever you go.” (Psalm 91:11). “...I will protect those who acknowledge me as LORD” (Psalm 91:14).

Internet filters are software tools that can help monitor web content viewed on a particular computer or network. An Internet filter is a piece of software that helps block out unwanted content, such as pornography and hate group sites in libraries. Practical instruction that Paul gives to his fellow Christians act as a filter designed to guard their minds from the intoxicating influences of evil. “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (*Phil. 4:7, 8; Rom. 12:2*). In the case of family safety settings, Internet filters can also help parents manage what children can communicate with or how long children can use the computer. Typically, filters use a list of keywords and well-known Universal Resource Locator (URL) to keep children and adults from accessing inappropriate material (Mattee, 2013).

According to the Bible, when Jesus was preparing to leave this earth and return to heaven, He specifically promised that the Holy Spirit would guide us into all truth. John 16:13 says, " the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." More advanced filters can also block or filter chat rooms, instant messages, file downloads and forums. There are also filters that block out spam. The Internet filters ensure a safe and legal use of the Internet. Internet filters block access to websites that may contain malware, viruses and spyware. “They also restrict access to inappropriate content, such as pornographic-based sites, hate-based sites and sites with disturbing videos or content (Boone, 2013). They protect children from releasing personal information to cyberbullies and online pedophiles. One of the functions of Internet filters is to help block websites

containing inappropriate content from children and adults. Internet filtering is one of the key securities today. It refers to content control software or web filtering software that block unwanted content or materials over the internet. It can deny access to pop-ups pages, advertising, wrong content or unwanted sites, virus, file transfer, or chat rooms.

However, Internet filters can help: Parents, guardians, or school administrators to protect children from viewing inappropriate material as well as identify which websites children can visit. Parents and guardians can block sites by content type or only allow access to certain sites; they can prevent unwanted, explicit sexual content from appearing in your search results. Businesses can block websites or programs that they do not want their employees to use at work. Internet filters can warn you about and block you from suspicious websites that might be fraudulent.

There are many uses of internet filtering but, the main reasons to use internet filter software are to: filter any unsuitable contents, and then provide safe internet surfing; enhance the productivity of employees and enforce policies about how employees can use internet and not to waste the work time. For example, company can block websites like social networking, chat rooms and Facebook. Hence, the use of filtering software should be modest, because this can give your children a chance to feel about the limitation of information space.

The Use of Internet in Libraries

Today, the Internet has penetrated into every areas of our life. Most librarians have grappled and incorporated it into library use. Presently, the internet plays a vital role in libraries. The library's policy regarding Internet access is to provide access to information that will enhance and support the educational, instructional, and research activities of students, faculty, and staff. It is increasingly being used for independent research, reference work, and to connect people and organizations all around the world in libraries. It provides current and factual information on different types of information. The Internet can be a beneficial tool, but it is also seen by many as a tool which is dangerous, immoral, and uncontrolled. For this reason, there are members of the community who are of opinion and feel that librarians should be doing more to block sites, regulate use, and monitor online activity in order to protect the rights of library users.

Acceptance of Filters in Libraries

Some Libraries began using Internet filters in the late 1990's due to community pressure and the Children's Internet Protection Act (CIPA). CIPA is a federal law that requires all computers in a public library to be filtered if that library accepts any federal funds for computers that access the Internet or the costs associated with the connection to the Internet. CIPA law took effect from July 1, 2004. CIPA contains the following directive that, the protection measures must block or filter Internet access to pictures that are: (a) obscene, (b) child pornography, or (c) harmful to minors (for computers that are accessed by minors). As a result, some Schools and libraries complied to CIPA requirement to adopt and implement an Internet safety policy addressing: (a) access by minors to inappropriate matter on the Internet; (b) the safety and security of minors when using electronic mail, chat rooms, and other forms of direct electronic communications; (c) unauthorized access, including so-called "hacking," and other unlawful activities by minors online; (d) unauthorized disclosure, use, and dissemination of personal information regarding minors; and (e) measures restricting minors' access to materials harmful to them. Caldwell-Stone (2013) ascertains that after the CIPA, internet filtering has become a frequent practice in public libraries. It has also become the primary strategy for managing students' internet access in school libraries. Afterwards, the librarians see Internet filters as another form of collection management. On the contrary, literature reveals that the adoption of filter in libraries is contrary to the role of librarianship. It compromises with Library Bill of Rights.

The American Library Association (2013) affirms that all libraries are forums for information and ideas. Therefore, the following basic policies should guide their services.

- Books and other library resources should be provided for the interest, information, and enlightenment of all people of the community the library serves. Materials should not be excluded because of the origin, background, or views of those contributing to their creation.
- Libraries 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 challenge censorship in the fulfillment of their responsibility to provide information and enlightenment.

- Libraries should cooperate with all persons and groups concerned with resisting abridgment of free expression and free access to ideas.
- A person's right to use a library should not be denied or abridged because of origin, age, background, or views.
- Libraries that 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. These policies Adopted June 19, 1939, by the ALA Council; amended October 14, 1944; June 18, 1948; February 2, 1961; June 27, 1967; January 23, 1980; inclusion of "age" reaffirmed January 23, 1996.

In light of the policies stated above, there is an enormous amount of literature dealing with the question of filtering Internet access in the library. The issue is being examined by school librarians, children's librarians, librarians in academic and special libraries, and by public library administrators. Librarians are concerned because filters are not technologically complex enough to replace the role and function of a librarian. There is also the concern that, beyond their technical ineffectiveness, filters are fundamentally contrary to librarianship, as they destroy the library patron's right to privacy, and encourage librarians to censor their collection. Literature shows that filter is not 100% effective, or adjustable to a librarian's desires or needs. Lairue (1997) states three reasons not to use filtering software on public Word Wide Web workstations: (1) It accidentally blocks access to innocuous and useful sites, (2) It intentionally blocks access to sites that do not have anything to do with pornography, (3) It does not work. This is perhaps the strongest reason to oppose the public use of filtering software.

American Library Association (2013) highlights problems associated with the use of blocking/filtering software in libraries. The problems associated are:

- Libraries are places of inclusion rather than exclusion. Current blocking/filtering software not only prevents access to what some may consider "objectionable" material, but also blocks useful information. The result is that legal and useful material will inevitably be blocked.
- Filters can impose the producer's viewpoint on the community.

- Producers do not generally reveal what is being blocked, or provide methods for users to reach sites that were inadvertently blocked.
- Criteria used to block content are vaguely defined and subjectively applied.
- The vast majority of Internet sites are informative and useful. Blocking/filtering software often blocks access to materials it is not designed to block.
- Most blocking/filtering software was designed for the home market and was intended to respond to the preferences of parents making decisions for their children. As these products have moved into the library market, they have created a dissonance with the basic mission of libraries. Libraries are responsible for serving a broad and diverse community with different preferences and views. Blocking Internet sites is antithetical to library missions because it requires the library to limit information access.
- Filtering all Internet access is a one-size-fits-all “solution,” which cannot adapt to the varying ages and maturity levels of individual users.
- A role of librarians is to advise and assist users in selecting information resources. Parents and only parents have the right and responsibility to restrict their own children’s access—and only their own children’s access—to library resources, including the Internet. Librarians do not serve *in loco parentis*.
- Library use of blocking/filtering software creates an implied contract with parents that their children will not be able to access material on the Internet that they do not wish their children to read or view. Libraries will be unable to fulfill this implied contract, due to the technological limitations of the software.
- Laws prohibiting the production or distribution of child pornography and obscenity apply to the Internet. These laws provide protection for libraries and their users.

The American Library Association states that the use of filtering software by libraries to block access to constitutional protected speech violates the *Library Bill of Rights*. However, the Internet is here to stay, and so is the battle over how it should be governed. This issue is nowhere more pertinent and contested than in libraries. Houghton (2010) said that “if someone is using a library computer, does that mean that he

or she automatically has less access to information. It should not and libraries are fighting for information access rights every day.” He advocated that libraries must turn off the filter. Caldwell-Stone (2013) reported that School librarians, teachers, and even department of education officials are openly complaining that the overzealous blocking of online information in schools is impairing the educational process. He further said that it is worthwhile to review just what the law *does* require regarding internet filtering in libraries. From the literatures revealed one can deduce that the internet filter uses in libraries are not generally accepted.

Why Parents Use Filter

In this age, parents are using filter to protect their children from accidental access to inappropriate websites. Filter helps sieve out inappropriate content and monitor internet activity to keep children safe. If every parent uses filter wisely, it can become a powerful voice against teen violence, teen pregnancy, teen drug use, the use of foul language, obscene and child pornography. The Bible says “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen”. This Bible verse illustrates that we should refrain from using foul language. Comcast (2013) said that every show is not appropriate for every age group. Since parents do not have eyes in the back of their head. Therefore, parental controls give you the power to decide what content is appropriate for your children, and easily control what they watch — even when their parents are not at home to check.

With the support of Internet Service Providers (ISPs) parents control their children from accidental access to inappropriate websites. Internet service providers (ISPs) provide parental control software - most of which includes content filters which can block offensive content such as pornography. They can help to reduce the chances of children coming across inappropriate content, such as pornographic and violent material. Some filters allow parents to set different profiles for different children. Some filter tools allow parents to set time limits to online activities. This allows the parent to restrict access to the internet or to certain types of websites at certain times. For example parent can block social networking during homework time and also see which websites their children have been viewing and how long they were online. Some more advanced parental control software even provides parents with reports on their child's social networking activity.

In all indication, the parental control measure used to monitor materials their children read, watch and see, still not avert the purpose of using filter. Actually, the real problem is that parent definition of “protection” is shallow. The best protection is not only to shelter and isolate people from obscene things, but also, it is to teach them how to handle it when they do encounter them. The Bible says, “train up a child in the way he should go: and when he is old, he will not depart from it” (Proverb 20:6). Therefore, if parent follows this Bible injunction on how to train children, our children can control what they read, see and watch. Our children need a solid Christian foundation more now than ever before.

Today, many false teachings exist just waiting to steal the children’s heart. In that case, our only hope is to educate the children on how to filter everything through God’s Word. Parents need to talk to their children and make sure they know how to stay safe online. The book of Isaiah 7:15, 16, says “butter and honey shall he eat, that he may know to refuse the evil, and choose the good. Before the child shall know to refuse the evil, and choose the good...” This Bible passage reveals that the world of God should not depart from our mouth, dwell on it day and night. Actually, Filters are supposed to block all images and videos deemed to be child pornography, obscene, block multimedia that is harmful to minors and sexually explicit images that adults have a legal right to access but lacking any serious literary. Reitman (2013) recommends that parents are to empower their children with the skills they need to use good judgment, common sense, and basic precautions when browsing the web. Rather than employing overly stringent filters to censor the Web. This recommendation agreed with what King Solomon wrote in the **Book of Proverbs 20:6**. Williams (2013) affirms that filters are incapable of applying peculiarly human definitions in content analysis, and they are easily circumvented by intelligent, determined users and content providers. So, filters can block not only objectionable sites but also innocent sites which may employ vital information. Because, the creators of the filters determines what to block based on political or profit motives.

Filter From a Biblical Perspective

There are different ways the teachings of the Bible are used in the world today. Obviously, the concept of filtering originated from the Bible. Biblical concept involves in designing internet filtering. Bible is designed to help Christians to live and to discover in it the source and

well spring of all that is noble, pure and good. The Bible, as an educating power, broadens the vision, strengthens the mind, and elevates the thought. It gives strength of character, noble ambition, keenness of perception, and sound judgment. Bible is used as a guide to Bible readers to the facts that the Bible gives a calm peace in believing, and a firm hope for the future. The Bible solves the great problem of life and destiny. It makes known the only antidote for sin and presents the only perfect code of morals ever given.

The purpose of filter is to clean out bad particles so that whatever the filter is cleaning will be clean or safe. Filter is used during Noah's time. In Genesis 8:19, 20 the word of God says "Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" Leviticus 10:9 "... that ye may put difference between holy and unholy, and between unclean and clean". Noah uses mind filter to separate clean beast and clean fowl from unclean ones just as filter is used to clean out bad particles. Furthermore, filter corresponds with the illustration Jesus gave in the book Matthew 25:32 "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats". This Bible passage is concerning separation of goat from sheep. Jesus in this passage says that in the last day, when he will sit on the judgement throne, He shall separate the goats representing the wicked ones from the sheep representing the meek ones. By this separation, Jesus displayed how filter works and the essence of filter. Similar illustration appeared in Matthew 13:30 which says "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" and Luke 3:17 "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. Jesus discussed the parable of wheat and tares. The parable is a clear indication that filter is necessary; hence there is usually mixture of good and bad that may require separation.

Hence, much of what we think about is directly connected to what we are feeding into our mind. And what goes into your mind affects your whole life. God tells us in His word "I want you to be wise about what is good, and innocent about what is evil." (Romans 16:19). We need to filter our mind and not fill it with garbage. This includes what we watch on TV, what we read, and the music we listen to. The book of Romans 12:2 says that we need to renew our minds and the benefits we

will reap if we do so. The first major strategy for renewing your mind is found in Philippians 4:8-9. It contains 8 specific steps we can take to renew our mind which says:

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.

Each of these 8 steps can be a filter in mind to take people closer to God's way of thinking. With each of these 8 steps, someone can constantly look for God's standard, not self standard. There is need to discover God's standard of truth, not self perception of truth.

What does God say in His word about truth? If I am going to renew my mind, I must fill my mind with His truth. But it is not enough to have this information in my head- I must "put it into action!" That is the conclusion Paul gives in Philippians 4:9. The more you fill your mind with His truth, the more it will help to cleanse your mind of the inappropriate thoughts. Actually, filter restricts access to inappropriate content, such as pornographic-based sites, hate-based sites and sites with disturbing videos or content. But, the 8 steps of Philippians 4:8-9 provide a powerful place to start in renewing our mind-focus on the positive.

More so, the scripture points to the absolute need for us to know and filter all things with God's word. You must speak God's truth to the evil thoughts that come to you. The book of Mathew illustrates how Jesus did battle with Satan in the time of temptation early in His ministry. Jesus did not ignore the temptation. He faced it. He quoted scripture to respond to each temptation. The quotation are found in Matthew chapter 4, Jesus used the scripture to filter everything Satan said. This is telling us that when evil thoughts come into your mind, do not try to run from them-attack them. Instead, use the scripture as tools God has given to filter everything that is against His thoughts. Once you have exposed what you are battling, then begin to focus on the positive things God speaks of in Philippians 4:8:- "whatsoever things are true, honest, just and pure". This is the function of filtering software, it protects internet users and children from attack on unwanted websites. A major strategy for renewing your mind is also found in Hebrews 3:1.

"Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess." God has promised to give His children the "spirit of self discipline." See 2 Timothy 1:7. If you are going to renew your mind, self discipline is absolutely essential.

This process of renewing the mind calls us to ever higher standards of filtering our thoughts and placing boundaries so we do not go down the path of sin in our mind. Jesus made it clear in Matthew 5:27-28, that sin is not simply measured by our actions—we also sin when we embrace that thought and go down that path in our mind. David's prayer in Psalm 51:10 can be our prayer: "Create in me a pure heart, O God, and renew a steadfast spirit within me." God has promised to give His children the "spirit of self discipline." 2 Timothy 1:7. If you are going to renew your mind, self discipline is absolutely essential. The call to Christian maturity is to discipline your thoughts and your emotions—to find the balance Jesus had in 3 areas of His life—His thoughts, actions, and feelings.

The Holy Spirit and Internet Filter

The role of internet filter aligns with the role of the Holy Spirit. Internet filter helps sieve out content and monitor internet activity to keep children/adult safe. This is the work of the Holy Spirit. The Bible calls the Holy Spirit our "Helper". The Lord gives us his Holy Spirit as our divine Teacher and Helper that we may grow in the knowledge and wisdom of God. In order word, filter is designed to mimic the work of the Holy Spirit. The Bible reveals that Holy Spirit is a person, not an impersonal force. Statements such as, "it seemed good to the Holy, and Us" (Acts 15:28), reveal that the early Believers viewed Him as a person. Christ also spoke of Him as a distinct person. The Holy Spirit has personality. He strives (Gen. 6:3), teaches (Luke 12:12), convicts (John 16:8), directs church affairs (Acts 13:2), helps and intercedes (Rom. 8:26), inspires (2 Peter I: 21, and sanctifies (1 Peter 1:2). Also, He is omniscient, because "the Spirit serves all thing, yes, the deep things Of God" no one knows the things of good except the spirit of God" (I Cor. 2:10-11). The Holy Spirit is invisible, but his actions are felt. Similarly, internet filter is available on the search engines such as Google and Yahoo. It is not visible on users' interface, but its tasks are felt. How it works to protect users from websites not are observable. Before, if someone goes through discarded websites by mistakes, this person may come to a wrong site before he or she starts to download. But, today the

search engines themselves provided with internet filtering software to block any unwanted materials. The book of Psalm says “God will put his angels in charge of you to protect you wherever you go.” (Psalm 91:11). Internet filter was designed to protect families from unwanted things that sprint over the internet. Filtering software can protect internet users and kids from the attack of unwanted websites. Before the internet filter God protects us with His Angels and He is still protecting His children today.

Conclusion

The paper has demonstrated that “filter” emulates some basic Biblical concepts. But, filters are fundamentally contrary to librarianship, as they destroy the library patron’s right to privacy, and encourage librarians to censor their collection. Literature revealed that no filter is 100% effective, nor are they always adjustable to a librarian’s desires or needs. The use of filtering software may be perfectly appropriate for computers at home, and even terminals placed in the children's area. Though, parent definition of “protection” is deemed inadequate, the best protection is not to segregate people from obscene things, but to educate them. The Bible says that parents have the responsibility to rear their children in the knowledge and wisdom of the Lord. This responsibility includes placing filters on every computer in the house and then monitoring the children’s Internet activity.

Finally, the libraries should educate students, faculty members and community users to protect themselves online. While, parents should teach their children on how to protect themselves online and when they are faced with challenges. The Word of God is the original filter. We should not depend on internet filter to catch everything, so we need to keep our eyes and ears open. But, library Internet access should open whole new worlds to users. Students, faculty members, children and community users should access multimedia information freely on subjects ranging from space exploration to local community issues online.

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CHAPTER 5

PRESERVATION IN THE INFORMATION PROFESSION AND THE BIBLE

By

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Abstract

Preservation ensures accessibility to materials and its information content. It encompasses management of: physical stock, monetary aspect, personnel and policies. Preservation after all the preparatory and supporting activities is the actual repair and maintenance of information carrying resources. It does reformatting programmes, creation of longer lasting material, and better technologies.

From the time of Gen. 1.1 in the beginning, God created the heaven and the earth, man whom God had had breathed into (Gen 2:7; and breathed into his nostrils the breath of life, and man became a living soul) continually been searching for better ways of preserving his information. Example man and the Tower of Babel as recorded in Genesis 11:3-4

And they said; Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth.

Introduction

Preservation as an English word means to keep from going bad, prevent from extinction, expiration or prevent from becoming unusable. The Longman Dictionary of contemporary English defines preserve as the urge to save something from being harmed or being destroyed. All professions engage in one form of preservation or the other. The biologists or zoologists preserve rare plant or animal kind from becoming extinct. Linguistics work hard to keep languages and dialects

from dying that is, going into extinction. Legal profession preserves exhibits needed to support their legal arguments. Archivists, libraries preserve books, artifacts, materials or political, cultural or other allied significance for coming generations. To the information professional information preservation is one of the core tenets of their profession.

Bible scholars also engage in serious preservation tasks to see that the inerrancy and infallibility of the Bible is not tampered with. Even people in the community such as historians, griots, medicine men who are valuable carriers of information are guarded jealously. It is said that the death of an old information source man is akin to the loss of a whole library.

Origin of Preservation

Colossian 2:3 declares 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 hieroglyphics, slabs, papyrus, velum, parchments, rag paper, chemical paper, books, electronic books, digital information storage devices. In order to create and preserve for permanence information records from aural/oral forms were transmitted to written/readable formats.

All these forms of information storage however came with their own hazards. There is the risk of the content being lost through the weakness inherent in the storage device. All these carriers of information are liable to deterioration. They are also endangered by environmental natural occurrences and manmade crises. Other risk factors include technological obsolescence and collapse. To this time man continues to searching ways of preserving their information.

Progressively, as man in quest of development as well as following the Biblical injunction to dominate continues to research into more effective methods of information dissemination and storage, paper, printing and consequently books came into existence. In essence it was the advent of writing, transcription and storing of precious manuscripts in monasteries and archives that led to printing. The printing and publishing of books led to the formal establishment of libraries hence, the coming of librarianship.

Preservation in the ICT Era: Effects on The Bible and the Information Profession

Librarianship is predicated upon cataloguing and classification for effective information storage, retrieval and use of library users. In the current age of information technology, information has moved from ownership to usership. Therefore, the issue of preservation is becoming more and more complex. One can trace this complexity to the interdependency of longevity of materials and the high volume of users. The work of information professionals is becoming more intense and very technical. There are more people to be catered for, larger volumes of information formats to be stored, lesser time available for user-centred retrieval. All these challenges call for more effective storage and retrieval mechanism and more functional and cost effective preservation technology.

The Bible is not left out of this new trend in information technology. Now we have Bibles on the computer. More and more technology compatible believers and pastors go around with their digital Bibles. This is however not surprising since all the activities of man originated from the unending capability of God, who is the patent owner of man, the universe and all in it.

Preservation: Limitation and Advantages

All form of information storage came with their own particular limitations. Consequently, there is the risk of content being lost through the weakness dormant in the various information formats. The Bible also is not free from the loss accruing through the disadvantages found in the storage devices. The Bible, more than any other information media, is charged to be accurate and meticulous as an information resource/material. Luke 11:23 says that heaven and earth shall pass away; but my words shall not pass away.

The tenet that the Bible is inspired without error and perfect in its teaching (Inerrancy and infallibility) is one of the reasons why the Bible itself as a book must be preserved faithfully. Various methods had been adopted to preserve the Bible through generations. Though Burbidge (2013) and scholars still argue that the present modern version could not match the original version. The original writings were called autographs or self writing. Other versions were called: the Masoretic scrolls, the Dead Sea scrolls and the Leningrad codex. However by 1455 /Johannes Guttenberg invented the first movable metal type printing press. The Bible then could be printed and the job of preservation became easier.

Preservation through the various translations is Jehovah God's way of ensuring that his words were preserved for coming generations.

Documentation in the Bible and in the Library

The keeping of record is very crucial in the information profession. Information is preserved so that users might gain access when needed. In the same vein documentary evidences in the Bible such as events records such as:

Creation stories; Genesis Chapter 1 & 2

Birth of Jesus: Mathew 1: 1-15

The fall of man: Genesis Chapter 3

The fall of Vashti: Esther 1:10-19

The downfall of Haman: Esther 7:3-10

Specification of the temple building

Specification of the temple materials

Laws of the nations; Esther

Writings of the Old Testament

Old Testament as reference materials: Matt 12: 38-40

Record keeping Esther 6:1-2

Record keeping Jeremiah 32: 13-16

The Garden of Eden as a type of library

In the library there are personnel who function to satisfy the information need of library users. So also in the Garden of Eden are people performing different functions. In the library information sources could be books, journals, CD ROMS among others. In the Garden of Eden information sources are primarily Jehovah God and other celestial beings among whom we have Angel Gabriel. Representing library dependent users we have Adam and Eve. The smooth running of the library is often disturbed by library criminals such as those who deface, mutilate, abducts, and generally cause problems in the library. Currently added to the list are cyber bullies and internet criminals. The Garden of Eden is not without its own information distorting foes, in the shape of the serpent 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? That started the interaction that eventually led to the fall of mankind.

Methods of Preservation

Oral and Mnemonic Devices

Before documentation by written word when the community griots, story tellers, musicians serves as the oral library and historians one could say this was predicated upon Biblical principles. For in Joshua 1:8 God commanded the children of Israel to commit his laws to oral/aural and mnemonic retentive devices. Joshua 1:8 This book of the law shall not depart out of thy mouth; but thou shall meditate there in day and night, that thou mayest observe to do according to all that is written there in for then thou shall make thy way prosperous and thou shall have good success.

Cataloguing and Classification method was used to preserve animal kind and mankind from perishing in the flood. Even as certain valuable books and materials were preserved for the generation of man through reformatting so also we have different translations of the Bible to keep it from being lost of man.

Safe Keep in Monasteries by Monks

Precious books handed down, preserved for and by man through the ages, from the then ravaging barbarians, wars, fires and other natural and manmade disasters were kept safe in the monasteries and by monks. So also the arks of covenant and of testimony served as means of preserving precious religious relics and materials.

Preservation by Books

Coded information were kept in book form for the diligent seekers to find. That was why certain impish humans jokingly concluded that if you wished to hide anything from an African, put it in a book. In the book of Revelation chapter 20 verse 12 for effective and justified judgment by our God it was recorded that “And I saw the dead small and great stand before God and the books were opened and another books was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works.

Other evidences of preservation of information in books and documents include;

Acts 19:19 – Many of them also which used curious book arts brought their books together and burned them before all men....

2 Timothy 4:13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee and the books, but especially the parchments.

Daniel 7:10the judgment was set and the books were opened.

Ezra 4:15 that search may be made in the book of the records of thy father so shall thou find in the book of records and know that thy city is a rebellious city.....

2 Kings 22: 8 – And Hilkiyah the high priest said unto Shapan the scribe I have found the books of the law in the house of the Lord. And Hilkiyah gave the book to Shapan, and he read it.

Library Functions as Found in the Bible

Weeding: After some materials might have gone beyond optimum use and are no longer sought for use, the librarian might then recommend them for weeding. So also in the Bible as soon as the children of Israel began to partake of the crop of the land, the manna stopped. Joshua 5:12. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more.....

Open Shelving: Books for general use are kept on the open shelves for all library users to access. Joshua 1:8 is an open source information for all Israelite.

Reference materials: There are some information bearing materials that cannot be kept on the open shelf due to their sensitive, important and expensive nature. In the Bible also God kept such materials in the arks of testimony and covenants.

Exodus 10:20 and he took and he put the testimony into the arks, and set the staves on the ark, and put the mercy seat above upon the ark;

At that time, the Lord said unto me, hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables, the words that were in the first tables which thou breakest and thou shalt put them in the ark. And I turned myself and came down from the mount and put the tables in the ark which I had made; and there they be as the Lord commanded me (Deut 10: 1-2, 5).

Archival Materials: Certain precious materials or documents of historical, medical, cultural and political significance not many in circulation might be preserved in archives for generational referencing benefits. In Genesis 19: 32-38 after the flood, the survivors means of

perpetuating man. In Joshua 4:1-7 stones from Jordan were to be kept for the coming generation as historical and spiritual relics. Joshua 4:1-3, 7. And it came to pass when all the people were passed over Jordan, that the Lord spake unto Joshua saying, take you twelve men out of the people, out very tribe a man. And command ye them saying, take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones and ye shall carry them over with you and there stones shall be a memorial unto the children of Israel for ever.

Non-book Materials: Such non book materials include disc, CD ROMs, Films, pictures and audio tapes were also preserved in the non-book section of the library. The Bible also preserved such materials as recorded in

Mathew 2: 13 Preservation of the life of Baby Jesus

Mathew 9:17 Information on how best to preserve wine

Hebrew 9:2-4 Preservation of Religious items

Exodus 16: 19-27 Preservation of, Deterioration of manna

Encyclopedic Reference Materials: Special reference materials bore factual records of great significance and therefore be made available to users when needed. Certain books, chapters of the Bible bore records of such significance. They include record of genealogy, autographs of Bible characters, record of government, judiciary record and record of warfare.

Selective Dissemination of Information (SDI): This refers to information packaging and delivery to certain individuals or groups of people for specific usage. In the Bible such devices were used when God needs to directly interfere or direct the course of history. The case of David's adultery with Bathsheba refers. When God had to send Nathan to him directly and singularly

2 Sam 12:1 And the Lord sent Nathan unto David. And he came unto him and said unto him....

Other references points are when God directly put his words to the prophets to give to a nation in order to alter, control or affect history as recorded in the books of the minor and major prophets. It is usually prefixed by "Thus saith the Lord" or "The word of the Lord came unto me".

Conclusion

Materials coming newly into libraries and archives are now quarantined before release to the regular shelves for usage. Even some of the materials are stored at low oxygen level so that vermins and pests will not be able to survive thereat. So also the words of God serve as

quarantine to our hearts to preserve us from the pollutants inherent in the world. Psalm 119:9- Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word.

Psalm 119:11 Thy words have I heed in my heart that I might not sin against thee. So also are we charged to operate at zero tolerant level for sinful desires. Romans 6:12: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Preservation tasks are ongoing in the library as experts continue to seek better ways of keeping information and information formats. So also God, the Supervisor-General of the whole earth is working, supervising the preservation of all mankind, other living things and even non-living things. Preservation has its origin in the Bible and is still being done by the creative force behind the Bible.

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CHAPTER 6

THE ROLE RECORDS PLAYED IN THE BIBLE BOOK OF ESTHER

By

Shem Magaji

Abstract

The role records played in the Bible book of Esther clearly show the importance of records keeping and use in Medo-Persia, and all actions taken, were guided by the records (law). The whole book revealed a book packed with actions recorded, from the elaborate feast that lasted 180 days to the choice of a new queen and men not forced to drink according to the law (records). The records speak of Mordecai and the Jews working to save their lives in Medo-Persia kingdom. The role records played in making Mordecai an important officer in the kingdom and the sparing of the Jews from death because the records show that Haman told a lie against the Jews. The success story of the Jews led to the institution of public holidays (Purim) for the Jew. The paper is structured under several sub-headings as follow: records of feast in the book of Esther, role of law, women suffering, Esther replaces Vash'ti as queen, plan for murder and genocide, Mordecai honoured by king Ahasuerus, Haman's plan against Mordecai and the Jews, Purim for the Jews, records of King Ahasuerus and Mordecai's deeds, records of no God's name in the book of Esther, conclusion and recommendations.

Introduction

The book of Esther is an action-packed book. It has many characters and actors, of which Esther is the chief actress. Other actors are king Ahasuerus, Vash'ti, Haman the Agagite and Zeresh his wife, Haman's friends, Mordecai, some named Eunuchs and a few others. The arena is Shushan, the capital city of Medo-Persia, and the rest of the provinces that constituted Ahasuerus kingdom. Groups of people singled out and to

be watched for possible severe punishment, even to death are Jews and all women in the kingdom who fail to respect their husbands. Major recorded actions in the book, include feasts, beauty pageant/contest, failed plans of murder and genocide, decrees and counter decrees at play. Haman's gallows, Mordecai out to save the Jews, Purim, and recorded deeds of king Ahasuerus and Mordecai.

This paper is interested in the role of records in the book of Esther and records that existed before the choice of Esther as a Queen in place of Vash'ti. Records like the laws and decrees of the Medes and Persians that were not changeable. The pronouncements and sayings of individuals in the corridors of power, like Haman that came to pass, and Mordecai, who was not in power all came to pass.

Role of Law

Generally, the role of law is to guide and protect people from falling victims of the same law and to show fairness to all that come before the law. The law's role is like that of a mirror to man. The mirror points/shows what should not be on one's face or a wrong way one's tie is knotted. The unwanted thing on the face is removed and or the tie knotted the way it should be. The role of the law is to lead you to doing the right all the time.

Esther 1:8 states, "In accordance with the law, drinking was not compulsory" and verses 13 & 15 say, "the king said to the wise men who knew law and justice", and "what shall we do to queen Vash'ti according to law, because she did not obey the king?" The role of law in the verses cited is that of fairness to all people and to Queen Vash'ti.

Records of Feasts in the Book of Esther

The Bible book of Esther begins with a record of several feasts made to celebrate king Ahasuerus third year anniversary on the throne. The feast was held in Shushan, the capital of his kingdom. The records (Esther 1:3) indicate that all the king's officials and servants – the powers of Persia and Media, the nobles, and the princes of the provinces were invited to attend the feast which lasted 180 days. The role played by records in the Bible book of Esther is that records are sources of information and records should be kept as in Information Resources Management (IRM).

The records for another feast in verse five (v5) of chapter 1 was made for seven (7) days for people in the capital only. "Queen Vash'ti also held a feast for the women for seven days (v9) in the palace." In all the feasts, the records in chapter 1: 8 states that, "in accordance with the

law, the drinking was not compulsory: for so the king had ordered all the officers of his household, that they should do according to each man's pleasure". This shows that drinking was a matter of choice according to the laws of the kingdom. The law is a proof that records played much role in the book of Esther and at the time of Esther. In IRM, records keeping and use are vital and reference points.

The records in chapter 1: 10 is where king Ahasuerus gave a "command" to seven eunuchs to bring queen Vash'ti and present her before the people at the feast because the king wanted his people to see her beauty. The queen refused to obey the command and as a result, she was removed from being the queen. It is recorded (v15) that the king wanted a punishment for Vash'ti "according to the law "of the land. The records show that Memucan (v16) recommended removal of Vash'ti as queen, making women in the kingdom to respect their husbands as a command that stated that, all wives will honour their husbands, both great and small(verse 20). This was a decree from the king. (Eiselen, 1929; Nichol, 1976 & Boldwin, 1984).

Women, Suffering

In chapter 1: 19 – 20, king Ahasuerus wanted justice and fairness towards Vash'ti, hence, her punishment that stated, " Vash'ti shall never come no more before king Ahasuerus and the decree be proclaimed throughout all his empire" that "all wives will honour their husbands, both great and small". The fault of Queen Vash'ti and the punishment recommended for that fault became a state matter that led to the promulgation of a decree making women not to look down on their husbands. (1:17 – 20). The making of this decree fulfilled the role of records in the book of Esther. It is on record that the decree was sent to all the provinces that constituted the kingdom. The decree was translated into all the languages of the different people that were in the kingdom. This was to make a record that citizens were properly informed in their languages.

This episode clearly relates with IRM goal to make information available to all the people and to keep proper records. The decrees were records and the letters pieces of information that needed to get to the people concerned.

Esther Replaces Vash'ti as Queen

On the advice of the king's servants, a decree was made. Verse 8 of chapter 2 is a record of a decree that went out from the king

“commanding beautiful virgins” all over the kingdom, “to gather at Shushan the capital city”, to enable the king choose the most beautiful girl among them, who will be the next queen in place of Vash’ti. This relates with IRM in that information is involved in getting the girls to Shushan. It is also recorded that Esther’s beauty pleased Hegai (vs. 8 & 9) the keeper of the girls and he gave special treatment to her.

According to the regulations (that is, from the records, chapter 2: 12), each young girl had to undergo beauty preparations for 12 months before coming in to see the king. The book of Esther, chapter 2: 10, records that Esther’s turn to meet the king was in the 10th month in the 7th year of king Ahasuerus’ reign.

The records said (2: 17) that the king was happy with Esther “and made her the queen instead of Vash’ti”. A feast to mark the choice of Esther as the new queen and mark her coronation was made and named it, the *Feast of Esther* (v 18).

Plans for Murder and Genocide

In Esther 2: 21 – 23, Mordecai revealed a plot against king Ahasuerus by Bigthan and Teresh, the King’s door keepers because they were not happy with the king. The records further stated that, the two door keepers were arrested, sentence to death by hanging on gallows. Chapter 2: 23 concluded that this episode was “written in the book of the chronicles in the presence of the King”.

In Esther 3: 3, Mordecai refused to bow down for Haman as “commanded by the king.” As a result, Haman sought to destroy all Jews in the kingdom. In verse 8, Haman drew the attention of the king to “a certain people with different laws in the kingdom. Therefore, “if it pleases the king, let a decree be written that they be terminated.” The plan in chapter 3: 11 – 14 to terminate all Jews was sent to all the provinces and in every language of the different people living in the kingdom. Verse 15 is a record of “couriers” sent out with copies of the letter. “The king and Haman sat down to drink, but the city of Shushan was perplexed.” Sending letters to all parts of the kingdom was to make sure that all got the information. IRM goal is to make information available to all people and language understood by them.

When Mordecai got to know of Haman’s evil plan against his people, the Jews, it is recorded in chapter 4: 1, that “Mordecai tore his clothes and put on sackcloth and ashes and cried out with a loud voice” because of this plot against his people, the Jews. In verses 5 – 8, Ha’tlach, the eunuch was sent by Esther to Mordecai to know why and

what was happening to Mordecai. Mordecai in return, sent Ha'thach back to Esther with reasons why he appeared so and with a copy of the decree made to destroy all the Jews in the kingdom. The actions of Esther and Mordecai relate to IRM on how access to information allows one to make intelligent decision based on information received. Both Esther and Mordecai processed the information received and took decisions that saved them and their people. All the Jews in Shushan did the same. In order to avert the genocide against them, it is on record (5:1) that Queen Esther took a risk to see the King, against the law (4: 11-14) that stated that no one went to see the King, if not invited by him.

The records in the book of Esther (5: 2, 3 & 6) indicate that the King welcomed Queen Esther and this created a chance for her to reach the King with her plea to save her people, the Jews from total annihilation in the kingdom.

Mordecai Honoured by King Ahasuerus

Chapter 6: 1-3, from the book of records, it was found that Mordecai once saved the King from being murdered by two of his door keepers, and nothing was done to him in the form of reward or appreciation. The role records showed in this portion of the book of Esther is that, Mordecai's name was found in the record as the person that saved the King from death; and as a result, the King honoured him and instructed Haman, the arch enemy of the Jews, to execute the actions of honouring Mordecai.

This action of honouring Mordecai angered Haman the more and he told this to his wife, Zeresh, his 10 sons and friends. The records (5: 14) revealed that Zeresh and Haman's friends advised Haman to prepare a gallows, 50 cubits high (45inches = 1 cubit; or $50*45 = 2250/12 = 187.5\text{ft} = 5.2 \text{ yards}$), in preparation to hang Mordecai on it.

Haman's Evil Plans against Mordecai and the Jews

Esther chapter 5: 3: And the king said to her, what you ask "it shall be given to you- up to half of the kingdom." Haman's evil plans were to hang Mordecai, his arch enemy on the gallows and destroy the Jews on the date the pur fell (i. e., 13th of the month of Nisan). Because Queen Esther received favour from the King, it is recorded that, she was asked to state her problems to the King and the King promised solving them. By the time Esther stated her reason of meeting the King, Haman was the one hanged on the gallows he made for Mordecai. This is the records in chapter 5: 14; 7: 9, 10. Records played a role of proving that the Jews

were innocent of the charges Haman laid against them before the King and the kingdom in general.

Haman's plan to destroy all the Jews in the capital city and the provinces turned against him and the men he recruited to carry out the genocide. King Ahasuerus found that the Jews committed no evil against no one or the kingdom. He thus accepted that the Jews kill all the people that were against them, and those that Haman recruited to kill them.

The records in chapter 8: 8, 9 & 11, is where the King authorized Mordecai via a decree to inform the Jews in the kingdom through a letter written on the 23rd. of the third month (month of Sivan) "to gather together and protect their lives." The letter authorized the Jews to kill any one that stood against them. The role of this piece of record is that it tells of how information got round to the Jews on what to expect and the action to take. This relate to the use of information for decision-making as in IRM.

The records revealed that on the date set by Haman to destroy all Jews in the kingdom, 13th. day of the 12th month (Adar), turn out to be the date the Jews killed over seventy-five thousand of their enemies. The record speaks of the killing, spilling to the 14th. of the month.

Purim for the Jews

In chapter 9: 15-16, 20, it is recorded, the killings of Jews enemies took place in two days and Mordecai sent information to all Jews in Shushan and the provinces to set aside and observe the two days as holiday, Purim. Purim is a word coined from pur, meaning, casting a lot or ballot. Haman and other enemies of the Jews cast lots to choose a date in which the Jews were to be destroyed. The date came and it was the enemies of the Jews that got destroyed all over the kingdom. From the book of Esther 9: 19, 20 & 26, the records speak of the Jews feasting and resting after the killings; and as a result, Mordecai set the 14th. day of Adar as annual holiday and day of freedom from death for the Jews in Ahasuerus kingdom.

Verse 27 "according to the written instructions," a decree was promulgated in Shushan and all the 27 provinces recognizing the Purim as a public holiday for the Jews. As a result of this decree, the Jews still celebrate the Purim. This is the essence of record keeping and as IRM teaches.

The role records played in the making of Purim is that events of the date were recorded and this made the date important in the kingdom, thereby accepting it as a day of joy and rest for the Jews to

commemorate their freedom from being annihilated in Ahasuerus kingdom of Medo – Persia. Purim is still a public holiday in the land of the Jews (Israel) and Jews living in other parts of the world do mark Purim.

Records of King Ahasuerus and Mordecai's Deeds

In chapter 10: 2, the reader is referred to the records of the chronicles of the Kings of Media and Persia to know more of the deeds of King Ahasuerus and Mordecai. Because records play role of linking the past to the present, revealing what took place in the past, etc. Records enables one view the past so as to plan for the future. Without records, the past is lost and the future has no reference point. Because records have much role to play in the lives of people, kingdoms and nations, the book of Esther ends with a record that the Medo-Persian kingdom kept records of their Kings and other happenings in the kingdom. The book has existing records and many records were created during the action-packed scenes in the book. The book relates much with IRM in that IRM is about management of information and records keeping.

Conclusion

The role records played in the Bible book of Esther has shown its importance in the life of man. Records in the book said, who Esther was and where she came from. Records tell of Mordecai and his struggle to save his people and his ascendance to the top post in the kingdom. It is from the records that we know of King Ahasuerus, Queen Vash'ti, Haman and the other actors in the book. It is from the records that Mordecai's good deeds were found and this earned him a promotion in the kingdom.

In the Bible book of Esther, many actions took place and these actions were recorded and these have made the book a book (full) of records. Each record has its role as indicated in the body of this work. Examples of recorded actions in the book include, the historic feast of 180 days, the removal of Vash'ti as Queen, the decree forcing women all over the kingdom to respect their husbands, the choice of Esther as new Queen, Haman's ploy to hang Mordecai and destroy all Jews in Medo-Persia, Mordecai and his struggles to save the Jews, Jews saved and Mordecai's promotion in the kingdom to the position of a prime minister in place of Haman, the reason for Purim, etc.

Records keeping were important to this nation as it is for man in this information age. The records assisted the king's servant in getting the king informed of what to do to Vash'ti after her refusal to present herself before the King and other important officers in the kingdom. Records guided Hegai, the girls' keeper of on how to prepare each girl for "queen ship" position. Several decrees were promulgated for different reasons and became records. Records made Mordecai an important figure in the kingdom. The keeping of records in the book is a sign that communication and information were recognized as tools of keeping the people together and to be aware of happenings in the kingdom. The significance of records made Medo-Persia a lawful kingdom at the time of King Ahasuerus and Queen Esther.

Recommendations

In view of the fact that records play vital roles in the lives of people in all ages, it is recommended in this piece of work that:

1. Happenings are recorded, because they may be reference points for the future generations to make use of.
2. Records are regarded as vital in man's life, because they give the history of the past.
3. Without records keeping, man's origin and activities are all lost. Planning for the future may prove difficult if records are not there to guide him.
4. Records play important role in the life of man, it is therefore important to teach the importance of records and records keeping and use.

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CHAPTER 7

BIBLE AS BIBLIOTHERAPY: PANACEA TO HUMAN EMOTIONAL CHALLENGES

By

Imam Abayomi

Introduction

Bibliotherapy is the employment of reading materials in order to help a client (patient) solve his emotional, mental and social problems. It is used by librarians, counsellors, psychologists, social workers and teachers with or without a support group. It involves the use of well packaged (carefully selected) information media (different formats) to address and provide solutions to an individual's personal emotional challenges. In history it is nothing new but only that it is hardly employed unlike other therapeutic methods. Library has always been regarded as a centre of convergence of all materials that address all human problems, if carefully and well used.

The word "biblio" is the root word for Bible and also for bibliotherapy. Bibliotherapy means a treatment which helps someone feel better and grow stronger especially after an illness.

Bible is the symbol of all other books because it is the first document or book in history printed with movable word types by Johann Gutenberg between 1450 and 1456, the "famous 42-line Bible commonly called the 'Gutenberg Bible' (Gates, 1983:14). All other information bearing materials especially literature imitates the Bible. It therefore means that if books can be used in addressing human emotional challenges, then Bible is one major source of solving such psychological problems. The Bible as a tool of bibliotherapy uses reading documents to serve as a panacea to human emotional challenges because it is a compendium of all human activities in the past, present, and future.

Historical Background

Cronje (1994) adequately reported that bibliotherapy had existed and has been known since ancient times. At Thebes, the library bore the inscription, “The Place of the Soul”, while at St. Gall in Switzerland, the medieval Abbey library has a similar inscription the “Medicine Chest for the Soul”. These inscriptions signify the age long belief in the therapeutic nature of literature. According to Madukoma and Haliso (2011), bibliotherapy is an old concept in library science. The basic concept behind bibliotherapy is that reading is a healing experience. It was applied to both general practice and medical care especially after World War II, because the soldiers had a lot of time on their hands while recuperating. Also they felt reading was healing and helpful because it is informative, revealing, refreshing and relaxing. In psychological institutions bibliotherapeutic groups flourish during that time. The books kept the patient busy and they were found to be effective for their general sense of well-being and for other allied reasons.

Concept of Bibliotherapy

Bibliotherapy has been given a lot of definitions by different authors based on its coverage, because it is capable of being handled by different professionals like librarians, teachers, psychologists’, psychiatrists, social workers and counselors or anybody whose duty is to relate with people’s mind. Cronje (1994) listed as many as seven definitions from various sources of bibliotherapy. They are

- 1 The employment of books and the reading of them in the treatment of nervous disease.
- 2 A process of interaction between the personality of the reader and imaginative literature which may engage his emotions and free them for conscious and productive uses.
- 3 A program of activities on the interactive processes of media and the people who experience it. Print or non-print, either imaginative or informational is experienced and discussed with the aid of a facilitator.
- 4 An activity programme based on the assimilation of the psychological and aesthetic values of imaginative and didactic information media in the human personality and behaviour.
- 5 A family of techniques for structuring an interaction between a facilitator and a participant based on their mutual sharing of literature.

6 A program of activity on the interacting processes of media and the people who experience it. Print or non-print material, either imaginative or informational is experienced and discussed with the aid of a facilitator.

7 Getting the right book to the right child at the right time about the right problem.

Madukoma and Haliso (2011) defined bibliotherapy as the therapy that uses reading materials to help patients with mental, emotional, and social problems. These entire definitions boil down to the usage of carefully selected informational media (print, non-print and even oral) in addressing the identified psychological challenges of clients, thus creating new reformed persons from the depressed clients.

Types of Bibliotherapy

Bibliotherapy according to Cronje (1994), especially in educational institutions, can be of two types - corrective and preventive. Brief discussion is necessary on the types of bibliotherapy.

Corrective Therapy: Here the librarian, teacher or bibliotherapist attempts to solve an identified or perceived problem of the client by presenting a carefully selected book depicting a similar situation, by reading the book, the client gains insight which may enable him to solve his own problem. Bible is a source healing as stated in Ps. 107:20. He sent his word to heal them and delivered them from their destructions. Jesus in Matt. 4:23 also taught and preached the gospel in synagogues and healed all manner of sicknesses and all manner of diseases including emotional and psychological problems.

Preventive therapy: Prevention is said to be better and even cheaper than cure here the client is requested to read a book containing problem he may have to deal with in future. In reading this he may be better able to adjust should a similar situation arise in his own life. (Swart,1984). The Bible guides and prevents disaster from happening to people by fore-warning them so that they may guide against it. The guidance is contained in Jn. 16:13... when the spirit of truth is come he will guide you in all truth... and he will shew you things to come. If Bible is read it will predict in order to prevent occurrence of bad things.

Categories of Bibliotherapy

Citing Colliers (1980) Cronje (1994) listed three categories of bibliotherapy as institutional, clinical and developmental. Brief discussion is necessary of the categories of bibliotherapy.

Institutional Bibliotherapy: According to Cronje (1994) uses didactic information media for individual clients. It embraces the medical and psychiatric use of bibliotherapy with a person-to-person situation through a bibliotherapy working medical team.

Clinical Bibliotherapy: Uses information media for groups of clients with emotional and behavioural problems. The team is made up of a bibliotherapist and a worker seeking the attainment of insight and change in conduct and behaviour.

Developmental Bibliotherapy: Uses imaginative or didactic information media or a combination of both groups of normal individuals in the community. The bibliotherapy group is led by a bibliotherapist and an educator to foster normal development self-realistic and mental health.

Cronje (1980) finally concluded that the common characteristic to all categories of bibliotherapy is that a discussion must take place about what is read, seen or heard.

Having examined the views of others on bibliotherapy it can be concluded that irrespective of the types and categories it is the use of literature in addressing and solving both identified and envisaged human psychological challenges in a mutual manner. The bibliotherapist carefully selects and administers literature that deals/envisages the problem to determine the efficiency of the literature on the challenge(s).

Strategies in the Usage of Bibliotherapy

In using bibliotherapy to address client's psychological problems it requires some strategies or methods because it has to be correctly applied to get desired outcomes. It must be planned by specialist (s) in the field. Bibliotherapist group may include the librarian teacher social worker clinical worker psychologist medical personnel and counsellor.

The major work needed to be performed is getting the right literature (written audio and audio-visual) to the client at the right time in the right quantity. No wonder Cronje (1980) citing (Rubin 1978)

identified selection of materials as the main ingredients in bibliotherapy and listed principles as follows.

- i. Materials with which the therapist is familiar must be used, that is literature suggested must be read and video cassette previewed.
- ii. When selecting materials the therapist should be conscious of length, short works are physically easier to read and recall.
- iii. Materials should be applicable to the problem but not necessarily identical to it.
- iv. Choice of materials should be influenced by the reading ability of the client.
- v. Chronological and emotional age is an important factor and should be reflected in the sophistication of the selected material.
- vi. Reading preferences are sole a guideline for selection example children and adolescents go through different stages and reading preferences change.
- vii. The therapist should learn how to know the client well so that materials expressing the feeling or mood of the client can be selected.
- viii. Cartoons and comics which have been carefully considered may also be used; and finally the language of the client must be guiding principle in the choice of the literature.

All above conditions must be applied when choosing the media carrying the information. The media format may be subject literature, imaginative literature, audio-visual, audio and most relevant a mass communication-which reflects various images of the society.

Above all since bibliotherapy is both corrective and preventive the book of God (Bible) provides a wide spectrum of subject and imaginative exposure. Nothing is so calculated to enlarge the mind and strengthen the intellect as the study of the Bible. No other study will so elevate the soul and give vigor to the faculties as the study of the living oracles (White 1977) which the teaching of Bible is an essential preparation (White, 1958). Bible stories (especially the poetry in the book of Psalms can be used (Cronje, 1994). Bible is a book of guidance as contained in Ps. 48:12; Is. 58:11; Lev. 1:79; Jn. 16:13 and Acts 8:31.

Advantages of Bibliotherapy to Clients

1. In their contribution to the usage and benefit of bibliotherapy, Madukoma and Haliso (2011) say that it gives children the confidence they need to deal with anything that comes their way. It also gives parents an opportunity to discuss it with their children and find out what is going on. This creates an avenue for parents and children interaction at both formal and informal level. The Bible says in Duet. 6:7 that 'and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house... there are other verses that support teaching of children Ps. 34:11; I Tim. 6:2, Job 33:33.

2. Another advantage highlighted by Coleman and Ganong (1988) in Cronje (1993) are to impart information; to provide insight, to stimulate discussion about problems, to communicate new attitudes and values, to teach children new solutions to problems; to enhance self-esteem; to furnish relaxation and diversion. All these are supported by the Bible because it is a book of reading, guidance and torch to show light in darkness. I Thes. 5:27 says "I charge you by the Lord that this epistle be read unto all the holy brethren.

3. It also encourages the establishment school library in institutions to facilitate good rapport between children and book. Information needed for positive growth and day-to-day activities are hidden inside books. It is only those that can go on hunt will discover such useful information.

4. Most heart diseases –depression, marital family problems, psychological disturbances, juvenile delinquencies and host of others cannot be cured by drugs. The most effects and preferred therapy is psychological treatment which includes bibliotherapy, counseling and guidance.

5. It promotes consortium among professionals. It thus brings together experts in child development (teacher, clinical workers, special worker, paramedics, librarian educationists and bibliotherapy) to identify and cooperatively provide solution to emotional problems. All these professionals can and will get encouragement by using the Bible-a compendium of all human activities.

6. Bibliotherapy also allows parents to monitor what their children read, or film the watch. Parents take this type of life by leading through

examples. Children imitate a lot, therefore if they see their parents reading, they will copy and develop attitude for reading.

7. Bibliotherapy if used successfully promotes reading culture amongst the youth. Apart from resolving their emotional problems, they grow up to become better writer because better writers come from better readers.

8. It is also very useful in rehabilitation centres like, juvenile home, prison, and hospitals for character re-molding. The inmate will come out as useful members of the society.

Disadvantages of Bibliotherapy

It could be a way of indoctrinating those involved because the freedom of the children to read wide is curtailed by giving them what the bibliotherapist wants them to read. Censorship which is the mother of denial of human rights is promoted in education (library). The children are limited when censorship is introduced in library.

Conclusion

It is crystal clear that bibliotherapy is a potent way of treating emotional problems rather than the conventional drugs. This is because it appeals to the mind of the client, changes and transforms him to be useful in the society. This paper has been able to justify the meaning, usefulness, demerits and methods used in bibliotherapeutic application. Bibliotherapy has been discussed as more of cooperative work than individual, thereby promoting collaboration amongst experts in children development and character formation.

Madukma and Haliso (2011) in their society discovered that the scriptures-(Bible and Quran) are among the most available and preferred sources of information in the remand home. This justifies the Bible as an all-embracing informational book

Recommendations

It is therefore recommended that the following steps if taken will only promote bibliotherapy but also encourage its usage in solving emotional problems as well as in promoting reading because an unformed society is a deformed society.

- i. Review of the curriculum especially in information resources programme to include bibliotherapy at university level.

- ii. Government, individuals and cooperate organizations must see it as a challenge of equipping the library/media at any level, irrespective of where it is located and the clientele it serves (schools, hospitals prisons, rehabilitation centres, and all military formation training.
- iii. With the introduction, acceptance and information communication technology, e-books should be promoted through social media, but parents/teachers must monitor or filter what is accessed on the web.
- iv. Organizations should encourage writers by giving prizes and awards; so also children should be rewarded on their reading ability through competition reading exercises.
- v. The traditional story telling by parents to educated children on human challenges should be revived at home and promoted by the school.

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CHAPTER 8

THE BIBLE ON INFORMATION PRESERVATION AND CONSERVATION: A 21ST CENTURY PRESCRIPTION

By

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Abstract

The Bible has a great deal to say about the preservation and conservation of information materials. Perhaps among the most surprised will be Christians who might have never heard a sermon related to "preservation and conservation" which has become such a concern to so many librarians, archivists, documentalists and information scientists. However, by examining the doctrine of Christianity from the basic text of the faith, the Bible, messages on preservation and conservation were discovered. The purpose of this discussion is to present some portions of the Scripture which relate to preservation and conservation principles whereby we may develop a Bible-based 21st Century prescription on preservation and conservation.

Introduction

The objective of library and archival service is to facilitate access to collection in their custody so that the collections are accessible for educational, research, recreational, cultural and informational purposes. To achieve this objective, the information bearing documents must be in good and usable condition. This demands for the proper preservation and conservation of the information materials. Through preservation, materials are conserved for future generations. Preserving information materials is the best way to serve future users. According to Chaudhary (2011) libraries are obliged to maintain and keep accessible their collections, whether for a few years or indefinitely. Replacing library

holdings is expensive. Library cannot afford to let the information materials to wear out prematurely. To buttress this Sahoo J (2004) posited that the holdings of the libraries are the priceless heritage of mankind as they preserve facts, ideas, thoughts, accomplishments and evidences of human development in multifarious areas, ages and directions. Information materials are national resources and are indispensable to the present and future generations. The preservation of intellectual and cultural heritage is the responsibility of the librarians, archivist, documentalist, curator and information scientists, who are in charge of information centres. Whoever is responsible for the preservation of information materials should know the various causes of deterioration and the possible methods for their preservation. Specific practices such as repairing damaged bindings or deacidifying paper in order to slow deterioration and prolong the life of an object by directly intervening in its physical or chemical makeup, is known as conservation.

The Bible has a great deal to say about the preservation and conservation of information materials. God was the first preservation and conservation librarian. Beginning from Genesis Chapter one verse fifteen God asked Adam to keep the garden. The word “keep” means to preserve so as to slow deterioration and prolong the life of an object. This is the Creator’s example of preservation and conservation. Another Creator’s example is construction of a box for the Ten Commandments.

According to Unegbu and Onuoha (2013) God was the first cataloguer and the first classifier. In other words, God is a librarian, an information scientist. God specialises in every aspect of librarianship. He was also the first preservation and conservation librarian.

Currently, lack of expertise in the field of preservation and conservation, improper storage, inadequate budget, lack of adequate policies threaten the existence of information materials. The Bible has rich information on preservation and conservation that librarians, archivists, documentalists can tap into to maintain the information resources.

Objective of the Study

The aim of this paper is to show that God was a preservation and conservation expert with several examples drawn from the Holy Bible. The paper brings to the notice of library and information scientists, the biblical foundation for preservation and conservation. The Authorized Version of the Bible also known as the King James Version was used in

the preparation of this collection due to its widespread distribution and influence since 1611.

Concept of Preservation and Conservation of Information Resources

Preservation is a branch of library and information science concerned with maintaining or restoring access to artifacts, documents and records through the study, diagnosis, treatment and prevention of decay and damage (Chaudhary, 2011). In the widest sense, preservation encompasses activities that prevent damage to paper-based and media collections, such as proper housing, environmental control, and disaster planning and activities such as treatment, replacement, or reformatting that address existing damage.

According to Verzosa (2013) preservation deals with the acquisition, organization, and distribution of resources (human, physical, monetary) to ensure adequate protection and access to historical and cultural information of enduring value for present and future generations of users . Simply put preservation is the sum of the activities a library, archives and any form of information resource centre undertakes to maintain its collections in usable condition for as long as they are needed. – This is not about restricted use, having all perfect information resources, or keeping them forever but making them useable and accessible for as long as they are needed and taking good care of them.

Preservation and conservation have erroneously been used interchangeably in the literature. It should be distinguished from conservation which refers to the treatment and repair of individual items to slow decay or restore them to a usable state. It deals with the physical or chemical treatment of information resources. Kademani and Kumar (2005) summarised the difference between preservation and conservation that preservation is the generic term, and includes all activities associated with the maintenance of resources and the preservation of information content. This is in contrast with conservation, which refers to the physical items themselves in order to extend their usable life (and restoration, which refers to treating damaged material to bring to its near original condition. Ola (2004) sees conservation as an activity subsumed therefore under preservation. It implies the active use of preservative measures or processes of repair of damaged materials to ensure restoration and the continued existence of individual item.

The term 'Conservation' has been defined in the IFLA Principles for the Care and Handling of Library materials (2010) as:

specific practices taken to slow down deterioration and prolong the life span of an object by direct intervening in its physical or chemical make-up and preservation has been defined in the same IFLA Principles for the Care and Handling of Library Material to include "all the managerial and financial considerations including storage and accommodation provisions, staffing levels, policies, techniques, and methods involved in preserving library and archival material and the information contained in them.

Conservation is direct physical intervention arresting or slowing down deterioration of information resources; preservation involves both the direct and indirect action. Ogunmodede and Ebijuwa (2013) submitted that in preservation consideration is given to every element that promotes the protection of the materials including the housing, storage system and security against such threats as theft, mutilation and poor handling.

One of the major crises facing libraries, archives and documentation centres throughout the world is the rate of deterioration of their collections. Since most of the information bearing materials are composed primarily of organic materials, they are subject to natural deterioration. According to Sahoo (2004), library materials are susceptible to deterioration by the following factors:-

1. Environmental (climatic factors) factors like light, heat, humidity and moisture, dust, dirt and water.
2. Biological factors: - Microorganisms, insects and rodents.
3. Chemical factors
4. Human factors and
5. Disasters

According to Mahapatra and Chatevabarti (2003), the following physical and chemical situations are responsible for deterioration of documents, either by one or more.

1. Natural aging of paper since the major constituents are of organic nature. Such inevitable deterioration can be minimized to a large extent by proper housekeeping.

2. In the manufacturing of paper sometimes fibres are used with low cellulose content or sometimes noncellulose materials of the lignin type are used by which paper becomes degenerated very easily.
3. Mineral and chemical compounds used as basic constituents of paper affect the durability of paper.
4. Impurities in the ingredients used as basic constituents of paper cause inevitable deterioration.
5. Presence of acidic sizing materials such as, alum, rosin, etc, cause the acidic effect.
6. Oxidizing agents present in the constituents of paper make the paper weak, discoloured and disintegrated. Presence of metal accelerates oxidation.
7. Alkalis used in the manufacture of paper affect it if used in a higher quality. Fungi grow very easily on such paper.
8. Heat and exposure to light make the paper brittle and fade in colour.
9. Dust particles make the paper discoloured, invite chemical impurities and accelerate biological growth.
10. Acidic impurities present in the atmosphere make the paper discoloured and degenerated.
11. Moisture and humidity by which not only the tissues of paper are disintegrated but also conditions are created for biological attack.
12. Excessive heat, dryness, humidity and moisture destroy films easily.
13. Chemicals present in audio-visual materials can cause deterioration under adverse environmental condition.
14. Because of the basic elements used in the audio or video tape, they are easily deteriorated by physical and chemical change within the materials under adverse environmental condition.

Preservation and conservation which is a course in Library and Information Science is one of the oldest professions. It started from creation. It is part of creation activities. There are tendencies that the Bible may solve some of the problems that librarians, archivists and documentalists are facing in preserving their holdings.

Library, Archives and Records Management in the Bible

Library, archives and documentation centres are among the oldest institutions. They are part and parcel of creation activities. Throughout the Bible, records, recorders, books, writing, scrolls and rolls are accorded special references. All these are pointer to the existence of library, archive and documentation centre. Information was documented and preserved in form of books, scrolls, rolls for instruction, reproof etc.

All the information therein was catalogued, classified, preserved and conserved. Therefore, it can be a very good source of information for information resources management courses on cataloguing, classification, resource development, preservation and conservation etc.

Several Chapters and verses of the Bible confirmed the above assertions. The first two verses of Ezra chapter six is a very good illustration. “Then Darius the king made a decree, and search was made in Babylonia, in the house of the archives where the documents were stored. And in Ecbat'ana, the capital which is in the province of Media, a scroll was found on which this was written: "A record". This verse show that archives has been in existence since the day of the Bible. There had been an accumulation of historical records and the physical place they are located.

The concept of records and Archives are not new. If it has been in existence since creation, then preservation and conservation had been in existence because of its centrality to the mission of library, archive and record centre. There would be no information for the present generation if the past generation did not preserve and conserve them. As there are records in the scripture, so there are recorders and record officers. Recorders are persons who register knowledge or information about facts or events. In the modern usage, recorder is an instrument that records; by extension, a human being who records events is a recorder. The following Bible passages validate the existence of recorder in the scripture.

And Joab the son of Zeruiah over the host; and Jehoshaphat the son of Ahilud was recorder ;(2 Samuel 8:16)

And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder: (2 Samuel 20:24)

Most of the scribes are recorders and their chambers were used as library or archives. The chamber of Elishama the scribe was used as library or archives as stated in Jeremiah 36:20-21:

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the

king, and in the ears of all the princes which stood beside the king.

According to Reitz (2004), a book is a collection of leaves of paper, parchment, vellum, cloth or other material (written, printed or blank) fastened together along one edge, with or without a protective case or cover. According to Madu and Adeniran (2005) the oldest writing media were clay tablets and dates back to more than 3,500 A.D. in Assyria. Dating the oldest writing materials back to more than 3500 A.D is in the right direction. The oldest book can be dated to the book of Exodus 31:18 which states *and he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. God was the first writer, He authored the first book. The first book was not printed on paper but on tables of stone.*

The following scriptures are allusions to Books in the Bible:

Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel? (2 Kings 1:18)

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? (1Kings 11:41)

And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah gave the book to Shaphan, and he read it. (2 Kings 22:8)

Then Shaphan the scribe told the king, saying, Hilkiyah the priest hath given me a book. And Shaphan read it before the king (2 Chronicle 34:18).

And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel. (2 Chronicle 16:11)

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.(Luke 4:16)

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written (Luke 4:17),

The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments (2Timothy 4:13).

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God (Hebrew 10:7).

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea (Revelation 1:11)

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life (Phillipian 4:3).

The Bible says” As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (Luke 3:4).

The scribes and the priests serve as the secretaries, librarians, archivists, documentalists and information scientists. Deuteronomy 17:18 stated that “And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites” This verse revealed that the priest was the custodian of book, The book was collected from him. Also in Luke 4:16-17, Jesus went to the temple and a book of prophet Isaiah was delivered unto Him by its custodian who could be called a librarian, archivist or documentalist. If there was nothing like preservation and conservation Jesus will never have access to it. Therefore, if the professional in Information Resources Management courses did not consider Bible as a vital text, the course had lost contact with its origin.

God’s Preservation and Conservation Plan

God as a preservation and conservation librarian has His own preservation and conservation plan, policies or guidelines. The following scriptural verses proved it

1. God promises to preserve His words. *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation forever. (Psalms 12:6-7)* To keep means to preserve it from decadence.

You shall not add or take away, says God. Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (Deuteronomy 4:1-2)

God cares about every one of His words. Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Proverbs 30:5-6)

God's words will never pass away. Heaven and earth shall pass away: but my words shall not pass away. (Jesus Christ, Son of God) (Mark 13:31)

God will curse those who change His Word. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Revelation 22:18-19)

Lack of preservation and conservation guidelines or policy is one of the factors that hinders the preservation and conservation of information resources. God, the first preservation librarian had formulated, from creation, policies to follow in preserving his own resources. Information resource centres should have a guideline for preservation and conservation of information bearing materials where it is non-existent.

Exemplary Excerpts of Preservation and Conservation in the Bible

Verses and chapters abound in the Bible that show preservation and conservation of information resources. The book of Genesis Chapter Two verse 15 Adam was given an assignment of keeping the resources that God had collected, catalogued and classified “And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it”.

To keep a thing means to maintain it, This is in line with definition of preservation given by Sawyer-George and Etebu (2010) that preservation is a branch of library and information science concerned

with maintaining or restoring access to artefacts, documents and records through the study, diagnosis, treatment and prevention of decay and damage. Thus, Preservation and Conservation as a Profession in libraries and archives date from the beginning of creation. The history of preservation revealed that in many ancient societies, appeals to heavenly protectors were used to preserve books, scrolls and manuscripts from theft, insect, fire and decay (Chaudhary, 2004). These societies did not invent new things; they borrowed it from the scripture.

When Adam, the first human preservator and conservator disobeyed God, he was sent out of the Garden of Eden. God, the preservation information professional appointed the service of angels to guard what he had catalogued and classified. The angels are invisible portals. *So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life* (Genesis 3:24). This is a lesson for librarian, archivist and documentalist on security of information centres. The application of information and communication technology to library security is traceable to the book of Genesis. The Angels in charge of materials that God catalogued and classified when the first appointed preservation Librarian was sent out cannot be seen, so is technology like CCTV that is monitoring the library patron is not visible to them. History also revealed that in some Christian monasteries prayer and curses were placed at the end of books to prevent theft of the books or to warn the thieves of the impending doom if the materials are stolen..

In Ancient Arabic and other eastern societies, sometimes a traditional method to protect books and scrolls was a metaphysical appeal to “kabi:kaj”the king of cockroaches (Chaudhary, 2004). This is borrowed from library of libraries which is the Bible. The Bible inspirer Himself, God Almighty puts a security code in the last chapter Revelation 22:19.” *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book”*.

The book of Exodus Chapter 25 verses 10-22 and Chapter 37 verses 1-9 is a story of how the construction of the Ark was commanded by God to Moses while the Jews were still camped at Sinai. These verses related to preservation and conservation of information resources.

And they shall make an ark of shittim wood: two cubits and a half [shall be] the length thereof, and a cubit and a

half the breadth thereof, and a cubit and a half the height thereof” (Exodus 25:10) .

And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about (Exodus 25:11).

And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it (Exodus 25:12) .

And thou shalt make staves of shittim wood, and overlay them with gold (Exodus 25:13) .

And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them (Exodus 25:14) .

The staves shall be in the rings of the ark: they shall not be taken from It (Exodus 25:15) .

And thou shalt put into the ark the testimony which I shall give thee (Exodus 25:16).

And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof (Exodus 25:17).

And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat (Exodus 25:18) .

And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof (Exodus 25:19).

And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be (Exodus 25:20).

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee (Exodus 25:21).

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all[things] which I will give thee in commandment unto the children of Israel(Exodus 25:22) .

And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: (Exodus 37:1)

And he overlaid it with pure gold within and without, and made a crown of gold to it round about (Exodus 37:2)

And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it (Exodus 37:3).

And he made staves of shittim wood, and overlaid them with gold (Exodus 37:4).

And he put the staves into the rings by the sides of the ark, to bear the ark (Exodus 37:5).

And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof (Exodus 37:6).

And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; (Exodus 37:7)

One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof (Exodus 37:8).

And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims (Exodus 37:9)

The above verses are for preservation and conservation of information resources. God gave the Israelite the Ten Commandments and spelled out how it should be preserved.

The Ark was a box with the dimensions of two-and-a-half cubits in length, by one-and-a-half cubits in heights, by one-and-a-half cubits in width (a cubit is about 18 inches). It was constructed of acacia wood, and was plated with pure gold, inside and out. On the bottom of the box, four gold rings were attached, through which two poles, also made of acacia and coated in gold, were put. The family of Kehath, of the tribe of Levi, would carry the ark on their shoulders using these poles.

Covering the box was a pure gold. Attached to the pure gold were two sculpted Cherubs, also made of pure gold. The two Cherubs

faced one another, and their wings, which wrapped around their bodies, touched between them.

The Ark was built by Bezalel, son of Uri, son of Hur and the contents of the Ark was Ten Commandments. The use of box in keeping records in information centres dates to the book of Exodus. The ark was constructed of shittim or acacia wood. The wood has been described to be very hard and dense, therefore heavy. The heartwood of acacia is dark red-brown...due to deposits of metabolic wastes that act as preservatives, rendering the wood unpalatable to insects and resistant to water and fungi. This type of wood will be a good wood for library shelves. This is God preventive measures for biological factors as Acacias contain a number of organic compounds that defend them from pests and grazing animals. The ark which was a form of box that housed the Ten Commandment is not conducive to pests and insects. It also prevents pests and insects from entering the ark. Ark cannot give off volatile acidic vapours because it was coated with gold. Therefore it was acidic free. Therefore the use of acacia wood cannot have any adverse effect on the Ten Commandments.

According to Wikipedia (2013) the shi'tim tree or acacia...though rare in Israel is the most common one found in the Sinai. In fact, the name 'Sinai' probably derives from the Hebrew 'seneh,' a name given to another variety of acacia. "Seneh" or "seneh" is also the Hebrew word used for the bush that Moses sees burning without it being consumed by the flames. If the acacia trees are what constituted the bush that was burning without it being consumed by flame, then this type of wood is a form of disaster preparedness in case of fire outbreak. In libraries, archives and museums there is a likelihood of fire breakout as the collections are mostly organic in nature.

There is another typical example of preservation and conservation of the Ark of covenant. The ark was plated entirely with gold, and a crown or molding of gold was put around it. This is God's preservation and preservation techniques. Gold resists attacks by acids. It is one of the least reactive chemical elements, solid under standard condition. It is a dense, soft, malleable, and ductile metal with a bright yellow color and luster that is considered attractive, which is maintained without tarnishing in air or water. Not easily decomposed or otherwise modified chemically. According to IFLA principles for the care and handling of library material (2010) this is a desirable characteristic for materials used in preservation, since it suggests an ability to resist

chemical degradation, such as paper embrittlement, over time and/or exposure to varying conditions during use or storage.

According to McGraw-Hill Encyclopedia of Science and Technology (2007) Gold is chemically 'inert'. It cannot decompose by interaction with water. The use of gold to plate the ark is integrated pest management (IPM) approach which should form part of every preservation programme. IPM involves maintaining an environment not conducive to pests and insects, which is clean, cool, dry, and well-ventilated, preventing pests and insects from entering the building – making sure doors close properly, installing mesh screens for windows and doors, implementing a cleaning and hygiene programme. Gold freed the Ark from biological factors and gold is water repellent.

Also, the Ten Commandments were written on a tablet of stone. Stone is strong and durable. When exposed to great variations of temperature and action of the weather, It's permanence of colour is an added advantage. The use of stone by God is a form of preventive measure for chemical, biological and environmental factors. Biological pest such as insects and rodents cannot consume stone. Paper easily gets deteriorated when it is exposed to light. Sun light, has a serious damaging effect on written or printed paper materials. The ultraviolet radiation of light are mainly responsible for photochemical degradation of paper which takes place rapidly when paper is exposed to sun light in presence of air (oxygen). Stone cannot get deteriorated when it is exposed to light. Also stone is inorganic material, it cannot be eaten up like paper and cannot be destroyed by ozone acts. The notable deleterious substances for the library materials are sulphur dioxides, oxides of nitrogen and ozone. Sulphur dioxide is a hazard to cellulose materials like paper and cloth. The most familiar effect in libraries is the brown and brittle edges of books caused by sulphur dioxide.

The Ten Commandments were written on a tablet of stone. This is another good preservation and conservation technique. What is written on a stone cannot be easily erased or altered. It can be easily passed to the next generation which is one of the essences of preservation and conservation.

Part of human factor that cause deterioration of information resources is how the information resources are being handled. The standard of care and handling of books by their custodians and users is often pretty low. God appoints a person in charge of handling the Ark. The family of Kehath, of the tribe of Levi, would carry the ark on their shoulders using these poles.

Placing the Ten Commandments in the ark reduces the effects of pollution to a great extent. The books kept inside cupboards are better protected than those which are kept outside. Documents kept inside folders are safer than those which are kept in the open. Proper care of the Ten Commandment was taken to save it from dust.

God followed all the conservation guidelines. He stored the Ten Commandment in acid free, rust free storage facilities, away from light where it cannot be infested by insect and rodent Also it is specially handle by special group of people. The Ark was a box with the dimensions of two-and-a-half cubits in length, by one-and-a-half cubits in heights. This shows that the Ark was some inches above from floor level. These are good conservation guidelines.

Conclusion

Preservation and conservation of information resources is one of the oldest professions. It started from creation right from the book of Genesis Chapter 2. It is part of creation. It was put in place by God to preserve and conserve creation. The Bible should be considered as a textbook for library and information science courses so as to expose the information resources management professionals to the biblical views of the profession. Information resources management professionals have a lot to learn from the Bible to enhance the profession. Preservation was the first assignment God gave to Adam in Genesis 2:15 (And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it.) To keep means to preserve. Also, in order to preserve the Ten Commandment God poured His Spirit on Bezaleel for skill to design the Ark.

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CHAPTER 9

COMPARATIVE STUDY OF ETHICS IN LIBRARIANSHIP AND THE BIBLE

By

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Abstract

This paper is a comparative study that discusses ethical issues in librarianship and the Bible ethics. Some issues such as: Laws in librarianship versus laws in the Bible, Censorship in Librarianship versus censorship in the Bible, Bible teachings on access to information and access to information in librarianship, Purification i.e. book binding, conservation and preservation practices in the Library and in the Bible, Weeding of Library collections and weeding practices in the Bible, Privacy and confidentiality in the Library and in the Bible, Orderliness of the Library collections and the Bible, Consortium building of library collections and in the Bible and Consequences of human action in the Library and in the Bible are carefully discussed in order to discover the differences and similarities between the library and Bible ethics. The Authorized Version, also known as the King James Version, was used in the preparation of this paper due to its widespread distribution, completeness and influence since 1611. The paper concludes that there is collaboration between some ethical issues in the Bible and that of librarianship. Also, there is reward for every action done by man. The Bible declares in Romans 6:21 “the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord”. Therefore, as God commands and demands genuine repentance from anyone that wants to enter His kingdom, likewise, librarians and archivists expect every library user to have positive attitude as they consult educational materials preserved in the library because any

information lost cannot be regained easily. Hence, Librarianship takes its root from the Bible.

Introduction

Library is a place, building or room where books and other educational resources are being acquired, processed, organized and preserved for reading, reference and research purposes. Also, library refers to a place where literary and artistic materials are kept for the purpose of reading and research. These materials include: books, pamphlets, records, and periodicals. It also refers to a collection or set of books issued by a publisher (www.ask.com). There are five major types of library, these include: Academic, Public, School, Special and Virtual libraries.

The Bible is a record of the inspired words of God. According to Akinsanmi (2005:6) the Bible is known as **Believer's Information Bringing Life Eternal**. Also, it means **Basic Instructions Before Leaving Earth (B-I-B-L-E)**. In the book of 2Timothy 2:16-17 "*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 (KJV)*". The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be holy. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's chatter. Here, paradise is restored, heaven opened, and the gates of hell disclosed (The Gideon International Bible, 2013:1).

Akinsanmi (2005:7) further reiterates that the word Bible has its root in Greek language **Biblia** – which means Books. The Bible has 66 divinely inspired books written by about forty authors over the period of 1600 years. These forty different writers were writing: different chapters of the same story without seeing or talking to one another; yet, the Bible doctrines are coherent, unique and complete. And so, we can say that the Bible is the Word of God breathed by the Holy Spirit to the writers with divine accuracy (Akinsanmi, 2005:7). The Bible is divided into two parts: The Old Testament which comprises of 39 books, and The New Testament which comprises of 27 books. The Bible contains some set of laws (ethics) to direct, divine food to support and comfort to cheer its users.

According to Eckman (2004:7), the word Ethics comes from the Greek word *ethos*, meaning a "stall" for horses, a place of stability and

permanence. Also, the word morality comes from *mores*, which describes the shifting behavioural patterns of society. Ethics is the philosophical study of morality, a rational examination into people's moral beliefs and behaviour. It refers to a set of standards around which we organize our lives and from which we define our duties and obligations. It results in a set of imperatives that establishes acceptable behaviour patterns. It is what people *ought* to do. By contrast, morality is more concerned with what people *do*. It describes what people are already doing, often regardless of any absolute set of standards (Eckman, 2004:8). It's important to note that ethics is focused on the *voluntary, moral* choices people make because they have decided they ought to take one course of action rather than an alternative. There is a difference between “ethics” and “morals.” Morals reflect the changing whims of culture, but ethics don’t change. For the Christian, ethics are rooted in the absolutes revealed in God’s Word to inform and nurture our moral conduct. Followers of Christ must learn to evaluate their thoughts and actions biblically. Ethics is not concerned about involuntary choices or choices outside the moral realm (<http://dusk.geo.orst.edu/ethics/papers/Quinn>).

The major reason why I develop interest in this research work is to find out the relationships that exist among the ethics in librarianship and that of the Bible and to discover how the ethical issues discussed in Librarianship have their roots in the Bible. This will help us to establish the fact that Information Resources Management has its foundation in the Bible.

Objective of the Study

The aim of this paper is to look at some ethics in Librarianship as compared with the Bible ethics. This is done in order to discover their similarities and differences, and to see the relationship between Bible ethics and ethics in librarianship.

An Overview of Ethics in Librarianship and in the Bible

According to International Federation of Library Associations and Institution - IFLA (2012:1)

Librarianship is, in its very essence, an ethical activity embodying a value-rich approach to professional work with information. The need to share ideas and information has grown more important with the increasing complexity of society in recent centuries and this provides a rationale for libraries and the practice of librarianship. The role of information institutions and professionals, including libraries and

librarians, in modern society is to support the optimization of the record and representation of information and to provide access to it. Information service in the interest of social, cultural and economic well-being is at the heart of librarianship and therefore librarians have social responsibilities.

The American Heritage New Dictionary of Cultural Literacy (2005) defines ethics as concerned with distinguishing between good and evil in the world, between right and wrong human actions, and between virtuous and non-virtuous characteristics of people. Eckman (2004:8) refers to ethics as a set of standards around which we organize our lives and from which we define our duties and obligations. It results in a set of imperatives that establishes acceptable behaviour patterns. It is what people ought to do. By contrast, morality is more concerned with what people *do*. Ethics is the philosophical study of morality, a rational examination into people's moral beliefs and behaviour. Ethics is a branch of philosophy. It shows the right and wrong behaviour of people in the human society. It is a set of code that guides human actions in the larger society.

The study of ethics is particularly important right now. Our society is changing rapidly as it incorporates the latest advances in information technology. Just think about how cell phones, portable digital music players, laptop computers, ipads and the World Wide Web have changed our society for good or bad and how we spend our time to interact with others! These inventions have brought us many benefits. However, some people selfishly exploit new technologies for personal gain, even if that reduces their overall benefit for the rest of us. Here are two examples. While most of us are happy to have the ability to send e-mail to people all over the world, we are dismayed at the amount of spam-unsolicited bulk e-mails we receive. Access to the World Wide Web provides libraries with an important new information resource for its patrons, but should children be exposed to pop-up advertisements for pornographic Web sites? When we encounter new problems such as spam or pornographic Web sites, we need to decide which activities are "good:" which are "neutral:" and which are "bad," unfortunately, existing moral guidelines sometimes seem old-fashioned or unclear (<http://dusk.geo.orst.edu/ethics/papers/Quinn>).

However, IFLA (2012) asserts that code of ethics and professional conduct is offered as a series of ethical propositions for the guidance of individual librarians as well as other information workers/users. IFLA stresses that ethics improves professional self-

awareness and it provides transparency to users and society in general. From the aforementioned statement, it can be deduced that ethics are some set of rules and regulations (laws) that guide the activities of librarians, library users and other information workers. Ethical issues are subjects of great concern in the society; these have to be discussed as they help in guiding various human endeavours in the society especially in Library and Information services.

Most religions in the world have an ethical component, often derived from purported supernatural revelation or guidance. According to Blackburn (2001) cited in Eckman (2004), "For many people, ethics is not only tied up with religion, but is completely settled by it. Such people do not need to think too much about ethics, because there is an authoritative code of instructions, a handbook of how to live." Ethics, which is a major branch of philosophy, encompasses right conduct and good life. It is significantly broader than the common conception of analyzing right and wrong. A central aspect of ethics is "the good life", the life worth living or life that is simply satisfying, which is held by many philosophers to be more important than traditional moral conduct.

Therefore, Bible ethics are set of standards which are used to regulate the activities of Christians within the church and outside the church premises. Bible ethics is otherwise known as Christian ethics. Christian ethics in general has tended to stress the need for love, grace, mercy, and forgiveness because of sin. With divine assistance, the Christian is called to become increasingly virtuous in both thought and deed. Conversely, the Christian is also called to abstain from every appearance of evil and other vices in the society. Hence, Christian ethical principles are based on the teachings within the Bible. They begin with the notion of inherent sinfulness, which requires essential atonement. Sin is estrangement from God which is the result of not doing God's will. God's will can be summed up by the precept stated in Mark 12:30-31: *"And thou shalt Love the Lord thy God with all thy heart, and with thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself..."* (KJV) see also: Deut 6:5 and Lev. 19:18 commonly called the Great Commandment. Christian ethics are founded upon the concept of grace which transforms a person's life and enable's one to choose and act righteously. As sin is both individual and social, so is grace applied to both the individual and society. Specific ethical behaviours originate in the Old Testament's Ten Commandments, and

are enriched by teachings in the Psalms and morals contained in historical accounts of the Bible.

However, according to Holman Bible Dictionary (1991) Biblical Ethics is connected with Christian doctrines. The problem with trying to speak about the ethics of the Bible is that ethical contents are not offered in isolation from the doctrine and teaching of the Bible. Therefore, what God is in His character, what He wills in His revelation, defines what is right, good, and ethical. In this sense then, the Bible had a decisive influence in molding ethics, morality and human character in the society.

Furthermore, Christian ethics would be the principles derived from the Christian faith by which we act. While God's Word may not cover every situation we face throughout our lives, its 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, yet based on the principles we learn through Scripture, we can know that it is wrong. For one thing, the Bible tells us in 1 Corinthians 6:19-20 that *"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 is God"* (KJV). Knowing what hard 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 honoring to God. The Bible also tells us in Romans 13:1 that *"Let every soul be subject unto the higher powers. For there is no power but of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation"* (KJV). Given the illegal nature of the hard drugs, by using them we are not submitting to the authorities but are rebelling against them (www.gotquestions.org).

Correlation Between Ethics in Librarianship and the Bible

In this paper, we shall closely look at some ethical issues in librarianship as compared with the biblical ethics. Hence, the paper shall be discussed in the following perspectives:

- ✚ Laws in librarianship versus laws in the Bible
- ✚ Censorship in Librarianship versus censorship in the Bible
- ✚ Access to information in librarianship and Bible teachings on access to information
- ✚ Purification i.e. bindery, conservation and preservation practices in the Library and in the Bible.

- ✚ Weeding of Library collections and weeding practices in the Bible
- ✚ Privacy and confidentiality in the Library and in the Bible.
- ✚ Orderliness of the Library collections and the Bible
- ✚ Consortium building of library collections and in the Bible
- ✚ Consequences of human action in the Library and in the Bible

Laws in Librarianship versus Laws in the Bible

According to Aina (2004:60) library user is very critical in the practice of librarianship. He affirms that library processes revolve around users. Thus, it is important that the staff of a library always relates with users in a pleasant, friendly, courteous and efficient manner. Hence, in order to carry out this fundamental task, library operations are being guided by some set of rules and regulations so as to create a conducive reading environment for its users. It is very important that library users should familiarize themselves with those rules and regulations. Alokun (2004:35) opines that libraries are guided by fifteen laws. These serve as code of ethics for the smooth operations of any library in the society. Some of those rules and regulations guiding the library services as were listed by Alokun (2004:36) include: readers are searched when leaving the library. Any person caught stealing, or attempt to steal library materials or mutilating books shall be expelled if he is a student or dismissed if he is a staff or handed over to the police in case of external users; silence should be maintained at all times. There should be no group discussion, and respect all library staff since respect begets respect.

Likewise, in the book of Exodus 20:3–17 God gives human race the Ten Commandments which include:

Verse 3 - thou shalt have no other gods before me; verse 4 – thou shalt not make unto thee any graven 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; verse 5 – thou shalt not bow down thyself to them, nor serve them for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; verse 6 – and showing mercy unto thousands of them that love me, and keep my commandments; verse 7 – thou shalt not take the name of the Lord thy God in vain, for the Lord

will not hold him guiltless that taketh His name in vain; verse 8 – remember the Sabbath day, to keep it holy; verse 9 – six days shalt thou labour, and do all thy work; verse 10 – but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; verse 11 – for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it; verse 12 – honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee; verse 13 – thou shalt not kill; verse 14 – thou shalt not commit adultery; verse 15 – thou shalt not steal; verse 16 – thou shalt not bear false witness against thy neighbor; and verse 17 – thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservants, nor his ox, nor his ass, nor anything that is thy neighbor’s” (KJV).

Also, other laws which are given by God to regulate the activities of mankind can be found in different parts of the Bible such as:

Romans 1 :28 – 32 “ verse 28 - And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; verse 29 – being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers; verse 30 – backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents; verse 31 – without understanding, covenant breakers, without natural affection, implacable, unmerciful, and verse 32 – who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them”(KJV).

Besides, Bible warns in *I Corinthians 6:9, 10* verse 9 - *know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor*

abusers of themselves with mankind; verse 10 – nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (KJV).

See also: Galatians 5:19 – 21 and Revelations 21:8. All these laws are to guide the activities of people in the society. Among the Ten Commandments that correlate with library operations and services are: thou shall not steal; honour (respect) thy father and thy mother: that thy days may be long upon the land... In the library operations and services, stealing of library collections is a serious offence as this will deny other library users from accessing such educational materials. Also, library users are to respect both librarians and other library staff so as to obtain best services provided by the library staff. Besides, in Zechariah 2:13 *“Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation” (KJV)* and in Habakkuk 2:20 *“But the Lord is in His holy temple: let all the earth keep silence before Him” (KJV)*. God commands from the above Bible references that silence should be maintained in His house. Likewise in the library, silence should be maintained at all time as noise will distract the concentration of readers and prevent their assimilations.

Censorship in Librarianship Versus Censorship in the Bible

Censorship can be regarded as the control of the information and ideas circulated within a society. This has been a hallmark of dictatorships throughout history. In the 20th Century, censorship was achieved through the examination of books, plays, films, television and radio programs, news reports, and other forms of communication for the purpose of altering or suppressing ideas found to be objectionable or offensive. The rationales for censorship have varied, with some censors targeting material deemed to be indecent or obscene; heretical or blasphemous; or seditious or treasonous. Thus, ideas have been suppressed under the guise of protecting three basic social institutions: the family, the church, and the state (<http://gilc.org/speech/osistudy/censorship>).

In librarianship profession, there is strong opposition to censorship. This is rightly portrayed in Article 19 of the Universal Declaration of Human Rights (1948) as cited by IFLA (2012:1): *Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek,*

receive and impart information and ideas through any media and regardless of frontiers. Also, the Bible states in Matt. 10: 8 *“Heal the sick, cleanse the lepers, raise the dead, cast out the devils: freely ye have received, freely give” (KJV).* It shows from the above Bible passage that anything (information) that is freely received should be freely given out to whosoever that needs it. And in Job 22:7 *“thou hast not given water to the weary to drink, and thou hast withheld bread from the the hungry”* and in Psalm 132:15 *“I will abundantly bless her provision: I will satisfy her poor with bread” (KJV).* Here, God commands that we should not withhold bread (information) from the hungry (information seekers), so, God satisfies the poor with bread.

In Exodus 16: 12 -15“verse 12 – I have heard the murmurings of the children of Israel: speak unto them, saying, at even ye shall eat flesh and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God ; verse – 13 and it came to pass, that at even the quail came up, and covered the camp: and in the morning the dew lay round about the host; verse 14 – And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground; and verse 15 – And when the children of Israel saw it, they said one to another, it is manna: for they wist not what it was. And Moses said unto them, this is the bread which the Lord hath given you to eat” (KJV). (See also Numbers 11:6-9)

He demonstrated His kindness in feeding the Children of Israel with manna (bread) for forty years in the wilderness.

Therefore, in managing the library and its services, the librarian should promote inclusion and should not 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, skillful, accurate and unbiased responses to all requests for assistance to the user. As information providers, we must resist self imposed censorship of any form; we must avoid it as fire. Information is power, everybody in the society needs it for their survival, once it is made available, the users will be on top of their challenges.

Although, censorship of information of any format is against our profession as Librarians and Bible wants us to give information freely to

anyone that needs it but librarians are facing some challenges in doing this especially when such information is in conflict with the security of people in the society or the entire country, just as we are currently having security challenges in our country (Nigeria) whereby some religious fanatics (*Boko Haram*) have taken ammunitions against the society which has led to the massacre of many innocent souls mostly in the Northern part of Nigeria. For example, on Monday September 30, 2013 it was reported on the front page of Vanguard daily newspaper that this Boko haram group killed seventy eight (78) hapless students in a College of Agriculture, Yobe State, Nigeria. They later moved to other houses near the College where they killed residents at will (Vanguard, Monday, September 30, 2013:1&7).

There are some educational materials in the library collections that clearly demonstrate to people how to manufacture bombs and other sophisticated ammunitions; should such books be displayed and accessed by anyone that seeks for such information having known that some criminals may use information in such books to manufacture arms to foment trouble against the peace of the land?

Bible Teachings on Access to Information and Access to Information in Librarianship

This is another thorny issue in librarianship. According to IFLA (2012), the core mission of librarians and other information workers is to ensure access to information for all for personal development, education, research, cultural enrichment, leisure, economic activity and informed participation in and enhancement of democracy. IFLA (2012) further reiterates that Librarians and other information workers offering services to the public should make every endeavour to offer access to their collections and services free of cost to the user. If membership fees and administrative charges are inevitable, they should be kept as low as possible and practical solutions found so that socially disadvantaged people are not excluded. Librarians and other information workers promote and publicize their collection and services so that users and prospective users are aware of their existence and availability.

For this purpose, Librarians and other information workers seek to ensure that the websites of libraries and other information institutions comply with international standards for accessibility and access to them is not subject to barriers. Librarians and other information workers use the most effective ways to make the material accessible to all; through

open access journals, electronic journals and books which are displayed on the net for people to access their collections globally.

Bible in Ephesians 2: 18 *“For through Him (Jesus Christ) we both have access by one Spirit unto the Father (God)” (KJV)*. Here we can have access to information about God through Jesus Christ and this is made possible through His crucifixion and death on the Cross of Calvary. Before now, especially in the old Testament during the era of the prophets people were not having direct access to God but they had to go through the high priest to make atonement for them before God. This had to change after the death of Jesus Christ on the cross when the veil of the temple rent from the top to the bottom, this gave people direct access to God as we pray and read His word. This scenario was recorded in the book of Matthew chapter 27 verses 50 -52:

Jesus, when He had cried again with a loud voice, yielded up the ghost; And, behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose (KJV).

However, both librarianship and the Bible encourage accessibility to information. We must be careful here for there are some pornographic and occultic educational materials among the library resources which may not be good enough for children and other godly minded library users. Such materials may corrupt the innocent children and turn their hearts away from God. As a result of this, partial censorship may be practiced by the library. Such classified materials may be withdraw from the public view and kept in the reserved section of the library for consultation by the matured library users and researchers; librarians must give detailed information on how to have access to such restricted materials in the library. Also, in Deuteronomy 29:29 *“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law” (KJV)*. It shows that there are some information about God which can be revealed and some are not revealed to mankind, we should not probe further into such unrevealed information as in doing this may lead to occultic practices and thereby attract divine judgment of God.

Purification (Book Binding, Conservation and Preservation Practices in the Library and in the Bible)

This is a biblical process of making someone or something clean, to get rid of bad materials from the actual materials needed. Right from the book of Genesis to Revelation, God has been emphasizing the need for anyone that wants to enter His kingdom to be holy. Therefore, purification is the act of having our hearts, souls and mind cleansed from all sinful acts and serve God in holiness and righteousness. Purification also means sanctification and perfection of the heart. Sanctification is a command from God. In Genesis 17: 1 “ *And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect(holy)*” (KJV); likewise, in the book of Leviticus 19 : 2 “*Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy: for I the Lord your God am holy*” (KJV), see also Lev. 21 : 8; Matt. 5 : 8; 48 and Revelation 21 : 27. From the above scriptural passages, God expects anyone that wants to enter His kingdom to be pure in heart and live a holy life. For this to be made possible, Jesus Christ shed His blood on the cross of Calvary for the remission of sin and for the redemption of mankind (please see Hebrews 9:22; 13:12). Also, Jesus in the book of John 17: 16 – 20:

they are not of the world, even as I am not of the world;
verse 17 – sanctify them through thy truth thy word is truth; verse 18 – as thou hast sent me into the world, even so have I also sent them into the world; verse 19 – and for their sakes I sanctify myself, that they also might be sanctified through the truth; verse 20 – neither pray I for this alone, but for them also which shall believe on me through their word (KJV).

Here, Jesus prayed for the sanctification of all His disciples and those that believe in Him.

However, in librarianship, purification is applicable in book binding, conservation and preservation of the library and archival materials. In the word of Reitz (2004:77), book binding refers to the process of fastening the leaves or sections of a publication together by sewing or stitching or by applying adhesive to the back, and then attaching a cover by hand or by machine under the supervision of a skilled binder. Book binding is an aspect of conservation and preservation of the library collections. It involves the reinforcement of

the weak and worn out books, pamphlets and periodicals to the original format. This helps in prolonging the lifespan of the library and archival materials.

Conservation is an important aspect of collection development management of library materials. Conservation is defined by Vinas and Vinas (1988) cited by Aina (2004:263) as the operations which are intended to prolong the life of an object by forestalling or remedying deterioration. IFLA (2010) defined conservation as specific practices taken to slow down deterioration and prolong the lifespan of an object by direct intervening in its physical or chemical make-up and preservation has equally be defined by IFLA (2010) to include all the managerial and financial considerations including storage and accommodation provisions, staffing levels, policies, techniques, and methods involved in preserving library and archival materials and the information contained in them. Hence, Kemoni (1996) categorized conservation into three. These include:

- i. Determining the causes and extent of damage to a document.
- ii. Preservation- that is stabilizing the environment under which library and archival materials are kept. This includes controlling excessive temperature, relative humidity and instituting good housekeeping practices.
- iii. Restoration. This involves repair and prolonging the lifespan of materials of which binding is the most prominent methods of restoration. Reformatting of information is increasingly being adopted as a means of conserving information materials

Aina (2004:263-264) listed the following as the possible causes of damage to library and archival materials:

- a. Mutilation of library materials. This involves the deliberate removal of pages from library materials. This usually occurs when a delinquent reader is interested in a particular section of s document. Rather than borrowing the whole book (or a journal in some cases), there is a resort to the removal of pages that are interest to the reader. Sometimes a reader might deface some library materials that might render the materials unreadable.
- b. Damage to library materials could be in the form of normal wear and tear which may have resulted from prolonged or excessive use. The damage could arise because of negligence of the user.

- c. Natural disaster such as fire, flood, and earthquakes may destroy library and archival materials.
- d. Exposure to excessive light.
- e. Uncontrolled temperatures and humidity leading to library materials becoming too brittle or damp resulting in the growth of mould or fungus.
- f. Damage may also be caused by pests such as cockroaches, termites, bookworms or silverfishes.
- g. Perhaps the most important cause of damage to library and archival documents is the deterioration of library materials. This is as a result of poor quality of papers. This is chemical deterioration.

While some of the causes of the damage of library materials can be prevented through security measures and careful handling of library and archival materials, deterioration of library and archival resources needs to be prevented or reduced so that the lifespan of library materials could be prolonged. The following factors lead to the deterioration of library and archival materials: environmental factors such as: high temperature, relative humidity, exposure to rays of sunlight; biological agents include: fungi, bacteria, insects, rodents and man; Chemical factors;

In the other hand, preservation according to Aina (2004:266) is the maintenance of library materials so that they can be close to the original conditions much as possible. In the submission made by Ogunmodede and Ebijuwa (2013) that in preservation consideration should be given to every element that promotes the protection of the materials including the housing, storage system and security against such threats as theft, mutilation and poor handling. Preservation methods include:

- ✓ Eliminating or reducing the factors that accelerate deterioration of papers.
- ✓ Proper or careful handling and storage of library and archival materials.
- ✓ Reformatting – photocopying, microfilming and digitization.

In summary, librarians and archivist must ensure that library and archival materials at their custody are conserved and preserved so that they are not damaged. Also, it is necessary to provide security for library materials so that they are not defaced, mutilated or stolen.

Weeding of the Library Collections and Weeding Practices in the Bible

In librarianship weeding means systematic removal of obsolete, old and irrelevant materials from the library collections. Aina (2004) and Boon (2009) define weeding as a process of removing some library materials from the shelves because they are obsolete in terms of content, physically damaged or excessively used. They opined that weeding should be done from time to time so as to create space for more relevant and current materials in the library collection. It helps in reducing the cost of processing and maintaining library materials. Sometimes, weeded materials could be replaced if there is a demand for such materials or when there is a newer edition of the weeded materials.

Weeding practices in librarianship and in the Bible has to be done from time to time but librarians should be careful not to weed from the library stock some vital educational materials which may be useful to readers in the nearest future, all the weeded materials have to be replaced with more current and relevant educational materials so that readers will not be denied of information needed from the library. In the Bible, believers should guide their hearts diligently (Proverbs 4 : 23) and should not allow any sinful thought that could disturb their relationship with God.

Furthermore, weeding in the Bible can be referred to as the process of separation of the wheat from the tares. In the book of Matthew 13:24 – 30

Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said an enemy hath done this. The servants said unto him wilt thou then that we go and gather them up? But he said, nay, lest while ye gather up the tares, ye root up also the wheat with them; let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in

bundles to burn them: but gather the wheat into my barn”
(KJV).

Also, the separation between sheep and goats that is between the righteous and sinners. This can be seen in the book of Matthew chapter 25 verses 31 to 34 and 41, it reads thus:

verse 31 – When the Son of man shall come in His glory, and all the holy angels with Him, then shall he sit upon the throne of his glory; verse 32 – and before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth his sheep from the goats; verse 33 – and he shall set the sheep on his right hand, but the goats on the left; verse 34 – 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; verse 41 – then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels (KJV).

Moreover, it can be re-emphasized here that weeding practices should be carried out frequently in the library so that relevant and current educational materials can be acquired, processed and made available to our readers. This will make readers to patronize our resources from time to time.

Privacy and Confidentiality of Users

These are two issues that, while different, are closely related to each other. Protecting user 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 personally identifiable information about users and keeps that information private on their behalf ((<http://www.ilovelibraries.org/getinformed/privacy>)).

Privacy is the right an individual has which prevents other people from having access to his or her personal data. It should be noted here that our personal data in the hands of other people gives them power over us, as they learn about our beliefs, tastes, hobbies, political views

and so on. Libraries and information centres must keep in mind this right from the moment they begin handling data of such sort.

In turn, confidentiality consists in not revealing the relationship between the user and the professional. It also carries with it the duty to declare any conflict of interest that could undermine confidentiality, as well as the need to keep all the names and personal records of library users secret and should not be divulged to a third party.

According to Multnomah County Library (2012), information the Library may gather and retain about current library users includes the following:

- Information required to register for a library card or use (e.g. name, contact address, telephone number, email address, date of birth.)
- Records of material charged and discharged from the library collections
- Electronic access information
- Requests for interlibrary loan or reference service
- Information about topics a person searches for that does not contain any personal information about the person searching.

Likewise in the Bible, records are kept and the right of owners of such information is protected. This can be sealed up by God Himself in the mind of His prophets and could be revealed at the nearest future - Deut. 29:29 *“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law”* (KJV) see also Daniel 12: 7-9. There are set of information that concerns membership of a church which are well known to the pastor, information that relate to members’ marital affair, personal affliction and other personal problems; these set of information must not be revealed to a third party, the revelation of such information may discourage such member from having confidence in such pastor and it may also prevent him or her from attending that particular church.

Orderliness – Classification of Library Resources

Library materials are to be classified in other to facilitate their accessibility by the library users. Classification according to Harrold’s Librarian Glossary (1995) cited by Alokun (2004) is the arrangement of things in logical order according to their degree of likeness, especially

the assignment of books to their proper places in a scheme of book classification. It is the arrangement of similar library resources in a class for easy identification and usage. Alokun (2004) further states that book classification is set to achieve two jobs:

- Sorting the books into groups that will best meet the needs of those who will use them, that is classifying them by a characteristic that has significance.
- Marking the books in a conspicuous place by giving each book its subjects identifying sign or symbol of the notation.

Therefore, to classify a collection of objects is to place together in classes those objects which have certain characteristics in common and to separate them from others which do not have these characteristics. All the books acquired by the library may be classified according to the following classification schemes: Library of Congress (LC), Dewey Decimal Classification (DDC), Bliss Classification, Universal Decimal Classification (UDC), Colon Classification, Bernard Classification and the Superintendent of Documents Classification (Alokun, 2004). Any of these schemes may be used to organize library resources but the most widely used especially in the Academic and Public Libraries are: Library of Congress (LC) and Dewey Decimal Classification schemes.

God declares in the book of I Corinthians 14:40 – “Let all things be done decently and in order”. At the creation of the Universe in the book of Genesis chapter 1, everything in the world were in the state of confusion, darkness and disorderliness, the Spirit of God was hovering the universe thinking on how to bring orderliness to the universe. Then, God created light, plants, animals, man and other living and non-living things in the world. After creation, God described and separated all that He had created by grouping them item by item into different but similar groups, this is known as cataloguing and classification in librarianship. He gave names and notation or class marks to those items He had created. Also, in Genesis 2:10-13 a river flows from the Garden of Eden was divided into four heads and names were given to each of them, these are examples of cataloguing and classification. In fact, God is the first Cataloguer and Classifier, in other word, God is a Librarian.

Consortium Building of Library Collections

Mabawonku (2006) defines library consortium as an association of libraries that have agreed to cooperate on collection development and share resources by providing access to electronic information resources available in any or all of the cooperating libraries. It is a process whereby two or more libraries agreed to come together to acquire educational materials and share them according to their level of participation. Adeyokun and Yaya (2010) define library consortium as a comparative alliance of libraries to share human and information resources. It could be further described as a group of organizations (libraries) who come together to fulfill a combined objective that usefully requires cooperation and the sharing of resources and need to have a clear mutual goal to ensure their success. Consortium building of the library collections helps the library users to have unrestricted access to their desired educational materials as those libraries that form the alliance have their resources and records connected through internet or electronic connectivity.

Consortium building of resources had been practiced in the Bible. In the book of Genesis chapter 11:1-6, at the construction of the tower of Babel, the Lord said, “behold, the people is one (unity) and they have all one language”. Also, consortium manifested among the Godhead (trinity – God the Father, God the Son and God the Holy Spirit) Genesis 1:26; 11:7. Consortium building of library resources helps in reducing the cost of library operations by obtaining a group purchase price for the educational materials acquired into the library.

Consequences of Human Action

There is always reward for every action done by man. In librarianship, as it was aforementioned in this paper, library operations and services are being guided by some set of rules and regulations. Readers are searched when leaving the library. Any person caught stealing library materials or mutilating books shall be expelled if he is a student or dismissed if he/she is a staff or handed over to the police in case of external users (Alokun, 2004).

Likewise, Bible declares in Romans 6:21 “the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord”. Furthermore, in Galatians 6:7-9 “be not deceived, God is not mocked, for whatsoever a man sows, that shall he also reap, for he that sows to the flesh shall of the flesh reap corruption...”. Certainly, there is divine judgment for every sinful action that one engages himself or herself doing on earth – 2Cor. 5:10 *“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 it be good or bad” (KJV); also, in Rev. 21:8 “ *But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (KJV).* See also 1Cor. 6:9-10 “; Gal. 5:19-21 and Psalm 9:17. From the Bible texts and passages stated above, it shows that God’s judgment on sinful souls is certain. Hence, the counsel of God for every sinful soul is to repent and be converted – Acts 17:30-31 “*And the times of this ignorance God winked at, but now commanded all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained: whereof he hath given assurance to all men, in that he hath raised Him from the death” (KJV)* and in Luke 13:3 “ *I tell you nay, but, except ye repent, ye shall all likewise perish” (KJV).* God commands and demands genuine repentance from anyone that wants to enter His kingdom, also, librarians and archivists expect every library user to have positive attitude as they consult educational materials preserved in the library because any information lost cannot be regained easily.

Conclusion

There is collaboration between ethical issues in librarianship and the Bible ethics. It is revealed from the discussion of this paper that librarianship takes its foundation from the Bible; one can rightly affirm that God is a Librarian as He diligently catalogued and classified everything He created in the universe. Library and the Bible have some set of laws that are used to guide the activities of mankind in the society, we are to obey and keep those commandments so as to have a peaceful environment. As information providers, we must resist self imposed censorship of any form; we must avoid it as fire. Information is power, everybody in the society needs it for their survival, once it is made available, the users will be on top of their challenges. 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.

Besides, librarians and archivists must ensure that library and archival materials at their custodies are conserved and preserved so that they are not damaged. Also, it is necessary to provide security for library materials so that they are not defaced, mutilated or stolen. Librarians and other information workers should use the most effective ways to make the material accessible to all; through open access journals, electronic journals and books which are displayed on the net for people to access their collections globally. This helps in taken information to the door step of any information seekers and users. Weeding practices in librarianship and in the Bible has to be done from time to time but librarians should be careful not to weed from the library stock some vital educational materials which may be useful to readers in the nearest future, all the weeded materials have to be replaced with more current and relevant educational materials so that readers will not be denied of information needed from the library.

Furthermore, library materials are to be classified in other to facilitate their accessibility by the library users. Library materials that are not be accessible may not satisfy the information needs of library users, hence, library materials are to be well organized using a standard classification scheme. This helps as library is a growing organism and we should save the time of users.

Above all, Consortium building of library resources helps in reducing the cost of library operations by obtaining a group purchase price for the educational materials acquired into the library. Libraries should be encouraged to put their resources together in order to form synergy when acquiring educational materials. Also, there is reward for every action done by man. The Bible declares in Romans 6:21 “the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord”. Therefore, as God commands and demands genuine repentance from anyone that wants to enter His kingdom, likewise, librarians and archivists expect every library user to have positive attitude as they consult educational materials preserved in the library because any information lost cannot be regained easily.

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CHAPTER 10

THE WORLD WIDE WEB (WWW) FROM A BIBLICAL DIMENSION

By

Osisanwo Temitope Adeleke

Introduction

The Bible which is an inspired word of God contains all the lessons of life and started from when no human existed. Various activities exhibited by humanity are recorded in the Bible. The Bible had the theme of every event that occurred and also predicted what will happen in the future. Almost all things on the face of the earth had been touched by the Bible. Therefore the biblical perspective of the World Wide Web is nothing new but just to see where and how the World Wide Web aligns with the biblical principles and present it as an intention and application of God.

The World Wide Web (WWW)

The World Wide Web (abbreviated as WWW, commonly known as the Web) is a system of interlinked hypertext documents accessed via the Internet. With a web browser, one can view web pages that may contain text, images, videos, and other multimedia and navigate between them via hyperlinks. It had a number of differences from other hypertext systems available at the time (Sausser, 2001). The Web required only unidirectional links rather than bidirectional ones, making it possible for someone to link to another resource without action by the owner of that resource. It also significantly reduced the difficulty of implementing web

servers and browsers (in comparison to earlier systems), but in turn presented the chronic problem of *link rot*. Unlike predecessors such as HyperCard, the World Wide Web was non-proprietary, making it possible to develop servers and clients independently and to add extensions without licensing restrictions.

The World Wide Web is often used in everyday speech without much distinction. However, the Internet and the World Wide Web are not the same. The Internet is a global system of interconnected computer networks. In contrast, the web is one of the services that runs on the Internet. It is a collection of text documents and other resources, linked by hyperlinks and URLs, usually accessed by web browsers from web servers.

It is a network of computers that serve web pages. It is a major component of the Internet, along with email, usenet, ftp, and some other minor protocols. The term "World Wide" refers to the global nature of the World Wide Web, and the term "web" refers to the interlinking of documents by means of hypertext. In simple terms, this means that documents on the Web (or WWW for short) can reference, or link to, other documents by simply stating on which machine they reside, and where on that machine. Computers that serve documents on the World Wide Web are called servers, and the programs used to connect to servers and to display webpages are called web browsers. It is a part of the Internet that conveys information by means of sound, graphics, text, video, animation and interactivity. Navigation uses a system of hyperlinks: when users click on a linked word or graphic they are taken to another place (Aina, et al., 2008)

Documents on the World Wide Web are traditionally written in Hyper Text Markup Language HTML, a major component of the web. HTML defines the appearance and content of a webpage, and usually links to other HTML pages via a Uniform Resource Identifier or Uniform Resource Locator (URL). The pages are transferred between computers via HTTP, the HyperText Transfer Protocol. The most familiar of these concepts is without doubt the URL, such as "http://what-is-what.com/what_is/world_wide_web.html". The first part: "http://" means that the document should be fetched using the HTTP protocol. The next part, "what-is-what.com/" is the name of the server on which the document resides. The last part: "what is/world_wide_web.html" means that the document named "world_wide_web.html" resides in the "what is" folder. Note the suffix ".html". Usually, file name extensions indicate in what format the file

was written. In this case, the file is written in HTML. This is expected, as the file is meant to be accessed on the WWW.

The Lord God Almighty is the principal World Wide Web through whom believers receive revelations, prophesy see visions and dream dreams. The Bible says in *Joel 2:28*:

After I have poured out my rains again, I will pour out my spirit upon all people. Your sons and daughters will prophesy. Your old men will dream dreams. Your young men will see vision. Also in Numbers 12:6 And the lord said to them, "now listen to me even with Prophets, I the lord communicate by vision and dreams. (NLT)

Wireless Communication

Garage (2012) describes wireless communication as among technology's biggest contributions to mankind. Wireless communication involves the transmission of information over a distance without help of wires, cables or any other forms of electrical conductors. The transmitted distance can be anywhere between a few meters (for example, a television's remote control) and thousands of kilometres (for example, radio communication).

It permits services, such as long-range communications, that are impossible or impractical to implement with the use of wires. The term is commonly used in the telecommunications industry to refer to telecommunications systems. It is used to meet many needs. Perhaps the most common use is to connect laptop users who travel from location to location. Another common use is for mobile networks that connect via satellite. A wireless transmission method is a logical choice to network a LAN segment that must frequently change locations. The following situations justify the use of wireless technology:

- To span a distance beyond the capabilities of typical cabling,
- To provide a backup communications link in case of normal network failure,
- To link portable or temporary workstations,
- To overcome situations where normal cabling is difficult or financially impractical, or
- To remotely connect mobile users or networks.

Some of the devices used for wireless communication are cordless telephones, mobiles, GPS units, wireless computer parts, and satellite television.

Wireless communication has the following advantages:

- i. Communication has enhanced to convey the information quickly to the consumers.
- ii. Working professionals can work and access Internet anywhere and anytime without carrying cables or wires wherever they go. This also helps to complete the work anywhere on time and improves the productivity.
- iii. Doctors, workers and other professionals working in remote areas can be in touch with medical centres through wireless communication.
- iv. Urgent situation can be alerted through wireless communication. The affected regions can be provided help and support with the help of these alerts through wireless communication.
- v. Wireless networks are cheaper to install and maintain.

Disadvantages

The growth of wireless network has enabled us to use personal devices anywhere and anytime. This has helped mankind to improve in every field of life but this has led many threats as well. Wireless network has led to many security threats to mankind. It is very easy for the hackers to grab the wireless signals that are spread in the air. It is very important to secure the wireless network so that the information cannot be exploited by the unauthorized users. This also increases the risk to lose information. Strong security protocols must be created to secure the wireless signals like WPA and WPA2. Another way to secure the wireless network is to have wireless intrusion prevention system.

The wireless communication is like connecting to God or making a link to God. The Bible says in *2Tim3:16-17 All scriptures is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It straightens us out and teaches us to do what is right. It is Gods way of preparing us in every way fully equipped for every good thing God wants us to do.* Also, wireless communication is like communing with God through various means as explained in the word of God. Some of which may include:

Through the Holy Spirit: The leading of the Holy Spirit: *Acts7:55 But Stephen, full of the Holy Spirit, gazed steadily upward into heaven and saw the glory of God and he saw Jesus standing in the place of honour*

at God's right hand. That is the leading of the Holy Spirit enables us have a constant and timely communication with the Almighty God. Also, in Romans 8:14 and Romans 16:14) for all who are led by the spirit of God are the children of God. In Romans 16:14 the Bible says for his holy spirit speaks to us deep in our hearts and tells us that we are God's children. Also, in Act 1:8 But when the holy spirit has come upon you, you will receive power and will tell people about me everywhere-in Jerusalem, throughout Judea in Samaria and to the end of the earth. NKJV

Through Prayer: Through Prayer we do commune with God and this can be regarded as another form of wireless communication. The Bible says in Philippians 4:6, *“be careful for nothing, but in everything by prayers and supplications with thanksgiving we should let our request be made known to God.”*

Through divine inspiration: This is another way by which we make communication with God. The Bible says in Act 2:17 *in the last days God said, I will pour out my spirit upon all people, your sons and daughters will prophesy, your young men will see vision and your old men will dream dreams. (NKJV).*

Prayer in Relation to the Web

Prayer is a natural expression of our relationship with God. We depend on God for everything, even life itself. Prayer expresses this dependence as we ask God for what we need. Jesus says that people who trust him know God as their loving Father. God is not like our human fathers, who are flawed and sometimes mistreat their children. God as our *perfect* Father loves and cares for his children *perfectly* (Akanni, 2001).

Prayer could be likened to the internet or the computer system that is connected to the internet through which people depend upon for everything. As we depend on God through prayer for everything users of the internet also depends on the World Wide Web for everything. *“Jer 33:3 says call on me and I will answer you and show you great and mighty things which you do not know”* this Bible verse could also be likened to the web if you are good at surfing the net one will definitely see a lot of things. Also the Bible says in *Philippians 4:6 says, “be careful for nothing, but in everything by prayers and supplications with thanksgiving we should let our request be made known to God.”* Also, 1 John 3:22 says *“And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight”* Prayer is just like a channel through which our needs, request,

desires etc from God almighty can be met. While our devices like the computer system, mobile phones, browsers etc are other devices through which our request from the web can be made available to us.

Faith and the web

Faith believes in what is true. Faith has two elements: 1) being convinced of the truth, being certain of reality, having evidence of unseen things, and 2) believing, hoping in, embracing, seizing the truth. Heb 11:1 (KJV), says that faith is the substance of things hoped for, the evidence of things not seen. While faith requires being convinced that what we believe in is true, just knowing the truth is only half of faith. God's word must be hoped for, embraced, seized!

Faith involves “evidence” of things “not seen”? The marginal rendering of “substance” is “*assurance*.” Faith involves an assurance “of things hoped for.” But, if something is hoped for, that something has not yet been *received*. Therefore, where faith is involved, there is an assurance that it *will be received*!

Surfing the web for information is like working with faith in trying to get information where it appears as if there is no information. But mostly by using the right phrase or word or going to the right or exact place where the information is it can easily be seen.

Faith in Christianity is based on the work and teachings of Jesus Christ. Christianity declares not to be distinguished by faith, but by the object of its faith. Rather than being passive, faith leads to an active life aligned with the ideals and the example of the life of Jesus. It sees the mystery of God and his grace and seeks to know and become obedient to God. To a Christian, faith is not static but causes one to learn more of God and grow, and has its origin in God.

Trinity in Relation to the World Wide Web

The doctrine of the Trinity defines God as three divine persons or *hypostases* the Father, the Son (Jesus), and the Holy Spirit; "one God in three persons". The three persons are distinct, yet are one "substance, essence or nature" Carm (2012) described God as a trinity of persons: the Father, the Son, and the Holy Spirit. The Father is not the same person as the Son; the Son is not the same person as the Holy Spirit; and the Holy Spirit is not the same person as Father. They are not three gods and not three beings. They are three distinct persons; yet, they are all one God. Each has a will, can speak, can love, etc., and these are demonstrations of personhood. They are in absolute perfect harmony

consisting of one substance. They are coeternal, coequal, and co powerful. If any one of the three were removed, there would be no God.

The book of 1John 5:5-7 says: *who is he who overcomes the world, but he who believes that Jesus is the Son of God? This is he who came by water and blood, Jesus Christ; not with the water only, but with the water and the blood. It is the Spirit who testifies, because the Spirit is the truth. For there are three who testify in heaven: the Father, the Word, and the Holy Spirit; and these three are one.* (NLT)

The Bible has always said there is one God: "Hear O' Israel the Lord our God, the Lord is one." (Deut 6:4) Jesus even confirms this in all that he says and teaches (Mk 12:29-30). However, the Bible says: The Father is God. (Matthew 6:8, 7:21, Galatians 1:1) Jesus is God from the beginning (John 1: 1-18). The Holy Spirit is God (John 15:26, Mark 3:29, Corinthians 6:19).

Also, in relation to the World Wide Web, three common components are associated with the web working as three in one they include the web browser, web pages and websites. A web browser is a software program that enables one to view and interact with various resources on the web while a web page is a formatted text document on the web which a web browser can display and lastly, a website is a collection of one or more web pages that resides on a single server. Without the web browser or the web pages and the websites each of them cannot work alone. While in Trinity, the God the father, the Son and the Holy Spirit the three works together they are coeternal, coequal, and co powerful. If any one of the three were removed, there would be no God

The E-Mail and its Biblical Application

The electronic mail (E-mail) is one of the applications of the internet in which electronic message can be forwarded or sent to another user of e-mail. According to Ogbomo (2004) E mail is the most widely used resource of the internet. It is a common resource provided by the internet for sending and receiving messages through the electronic devices. To send e-mail involves creating the message to be sent connecting to the Internet Service Provider (ISP) and sending the message. With e-mail personal communication has been made faster, easier and cheaper. In seconds your message arrives its destination. Hence e-mail has become the life-wire for many business and personal communication. Using the E mail people can send and receive mails electronically, read documents, or post them for others to read, communicate with other people who

share similar interest and store, send and receive documents, graphic images, video, and computer application. Having an E-mail address is like having a relationship with the World Wide Web in which an individual having it can easily pass a message or information in different form to another person also having an E mail address. It is like having an interpersonal relationship with God such that an individual can subscribe to some kind of message/information and receive alert on such information either on daily basis, weekly, monthly etc. When we are in tune with God's word through obedience to His Commandments, whether the Ten Commandments or other instructions from the Bible, we have a connection with God which is like having an e-mail address. Through the e-mail address we connect and link to God. This is like receiving instructions from God based on request. And to receive word of inspiration from above, one must have an interpersonal relationship with the Lord.

Portable Document Format (PDF) in Relation to Destiny

Vance and Rouse (2010) described PDF (Portable Document Format) as a file format that has captured all the elements of a printed document as an electronic image that you can view, navigate, print, or forward to someone else. PDF files are created using Adobe Acrobat , Acrobat Capture, or similar products. To view and use the files, you need the free Acrobat Reader, which you can easily download. Once you've downloaded the Reader, it will start automatically whenever you want to look at a PDF file.

PDF files are especially useful for documents such as magazine articles, product brochures, or flyers in which you want to preserve the original graphic appearance online. A PDF file contains one or more page images, each of which you can zoom in on or out from. You can page forward and backward (Rouse, 2010). Acrobat's PDF files are more than images of documents. Files can embed type fonts so that they're available at any viewing location. They can also include interactive elements such as buttons for forms entry and for triggering sound and Quick time or AVI movies. PDF files are optimized for the Web by rendering text before graphic images and hypertext links.

It is practically not possible to change edit or alter any text or document on PDF files. It can only be saved, downloaded or printed the way it is seen or designed. This is much more related to destiny. Destiny is something which cannot be changed for it is governed by a supreme power and so each of our destinies is predetermined or fixed. No created

being can destine anybody. Only God the Creator can stamp the destiny of anybody because He sees the end from the beginning.. Created beings or evil spirits can predict what happens to people but they cannot destine the life of anybody.

God's sovereignty reaches even to a plan for our individual lives. This is illustrated in God's calling of Jeremiah before the prophet was even born. "The word of the LORD came to me, saying, 'Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations'" (Jeremiah 1:4-5). David also recognized that the Lord had a plan for him. "Your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be" (Psalm 139:16). Because of this knowledge, David sought the Lord's specific guidance in many situations, such as in 1 Samuel 23:9-12. In Acts 9, Jesus appears to Saul of Tarsus with an interesting statement: "It is hard for you to kick against the goads" (verse 5). Jesus obviously had a plan for Saul, and Saul had been (painfully) resisting it. Exercising our freedom against God's plan can be painful while exercising our freedom to follow God's plan brings a blessing.

Conclusion

In conclusion, World Wide Web are often used in everyday speech without much distinction, while the wireless communication involves the transmission of information over a distance without help of wires, cables or any other forms of electrical conductors. The wireless communication is like connecting to God. The World Wide Web and the wireless network have been in use long ago since creation or since man has been communicating with God Almighty above.

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CHAPTER 11

THE ROLE OF CHRISTIAN INFORMATION SCIENTISTS IN A CORRUPT SOCIETY

By

Luke Oyovwevotu

Introduction

A society is made of group of people and cooperating individuals, be it family, clan, city, state or nation. It is made up of people co-existing and interacting with each other in their quest for survival, development as an individual and as a group. Society is defined as a group of people involved with each other through persistent relation, or a large social grouping sharing the same geographical or social territory, subject to the same political authority and dominant cultural expectation.

A society can also consist of like-minded people governed by their own norms and values within a dominant large society. The word “society” may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic or other purpose.

Every society has a value system accepted generally, such values are social, moral and ethical norms. But when the society’s goals change, the social values also change and deteriorate, then the society is said to be decay and corrupt. Corruption sets in when some member of society who cannot get what they want by acceptable means, resort to dubious way of getting it: bribery become the norms, and Nepotism, favouritism and all kind of corruption set in.

What is Corruption?

Corruption is defined as moral depravity or decay, simply put wickedness. It has its root in the heart and nature to regenerate man, which Bible says is desperately wicked (Jer. 17: 9-10) (Badejo, 2010). Corruption is a dreadful state of the mind where man is unable to think correctly and take correct decisions for the benefit of others based on honesty, equity, transparency and sincerity even to his own disadvantage. Stealing is what identifies society miscreants at all levels (Iloh, 2010).

Black's Law Dictionary (1990) defined corruption as “an act done with intent to give advantage inconsistent with official duty and rights of others”. The act of an official or judicial person who unlawfully or wrongly uses his station or character to procure some benefit for himself or for others contrary to duty or rights of others. Corruption is a wide concept which can be seen as the absence of integrity.

Integrity is so crucial for the survival and progress of any society that is made of the cardinal point of national ethics; national ethics should include discipline, integrity and dignity of labour, social justice, religious tolerance, self reliance and patriotism. (Makpu, 2010). Hence, *Marriam Webster Collegiate Dictionary* defines corruption simply as “impairment of integrity, virtue or moral principle or an inducement to wrong by improper or unlawful means. However J Douglas, says corruption is “a spiritual debasement and deviation from law and that standard of God. It is an action that emanate from within.

Corruption in the Bible Perspective

In the Old Testament, one can see the origin of corruption in the garden of Eden, when Adam and Eve broke the rules and regulations of God. So corruption is as old as man with the development of disobedience of Adam and Eve to the clear standard of God, many corrupt practices started to follow which prompted God's judgment and all corrupt ancient people were destroyed. Sodom and Gomorrah demonstrated another account of mass corruption and people were massively destroyed by God.

In the Bible, “bribery” is also used to refer to corruption in the book of Exodus, Moses gives the following instruction: “Do not accept as bribe, for a bribe blinds those who see and twists the words of the righteous Exod. 23:8 similar counsel is also found in Deut. 16:19 (Ruken, 2005) mention that it is true that there can never be true justice when bribery is involved, because it closes the eyes to the truth.

Any income acquired by government officials and judges by illegal means with the purpose of influencing decision can be considered a bribe. Taking a bribe is an offence against God, the weak, the innocent and community (Walton & Matthew, 1997).

In Prov. 17:23 Solomon also portrays the evil intent of bribe and now it depraves justice: a wicked man accepts a bribe in a secret to pervert the course of justice. Another instance of corruption was demonstrated in 1king 21 when Ahab coveted Naboth Vineyard and killed him. In 2 Samuel 11:14-27 David arranged for Uriah's death which showed corruption and wickedness of heart. The sons of Eli also exhibited acts of corruption and bribery and the Bible said of them that their sin was very great before the Lord. From the above analysis one could see that corruption was recorded in the Bible.

Are Information Scientists Librarians?

Information scientists are responsible for managing the acquisition, supply and distribution of information within an organization or section of an organization and for making that information accessible to its clients. Information scientist typically works across the breadth of a company. A lot of his time is spent communicating with colleagues or carrying out research in archives of document. His main responsibilities include:

- Evaluating, organizing, classifying, managing and distributing information in variety of formats.
- Answering freedom of information
- Request (FOI)
- Carrying out audits, inquires and internal commissions
- Answering enquires
- Maintaining statistical and financial record.
- Writing reports
- Searching for and retrieving information from the internet and online databases
- Promoting and marketing services.

According to Wikipedia.com, the role of the librarian is continually evolving to meet social and technological needs: a modern librarian deal with information in many formats, including books, magazines, newspapers, audio-recording, video recording, map, manuscripts, photographs, and other graphic materials, bibliography

databases, web searching and digital resources. The librarian's main responsibility includes:

- Researching topic of interest for their constituencies.
- Referring patron to their community organization and government offices.
- Suggesting appropriate books for children of different reading level and recommending novels for recreational reading.
- Facilitating and promoting reading club
- Developing programs for library users, of all ages and background
- Managing access to electronic information resources.
- Building collection to respond to changing community needs and demands
- Creating pathfinders
- Writing grant to gain funding for expanded program or collections
- Digitizing collection for online access.
- Answering in-coming reference questions via telephone, postal mail, email, fax and chat.
- Making and enforcing computer appointment on the public access internet computers.

From the above functions, information scientist's roles are similar to that of a librarian. Wiki.com emphasized that the role of information scientist is complementary to that of a librarian. Igbeka (2008) also pointed out that a librarian who works in an industry and specializes in information retrieval is called an information scientist. It has therefore shown that librarians and information scientists are the same.

Who is a Christian Information Scientist?

A Christian is a person who is transform by what the God of the universe has done in the person of his dear son Jesus Christ. A person who adheres to Christianity based on the life and teaching of Jesus Christ. A Christian information scientist therefore, according to Mshunu (1993) must be someone with the following characteristics:

- **Christian character:** A librarian a man or woman whose life shows that Christ has redeemed him or her. He may be a serving patron who has never met the Lord as well as new and even

unstable Christian. He must have the interest and desire for promote Christian literature.

- **Someone with a co-operative spirit:** Have the ability to work closely with other people, helpful, approachable and friendly, the information scientist must be up to new ideas.
- **Has appreciation for books:-** Knows how to inject people with the fever to read anything and everything good.
- **Has organizational ability:** The library needs to be well organize, all things must be done decently and order (1 Cor. 14:40). As stated by wheeler, “Enthusiasm, buoyancy in the face of difficulties and disappointment, physical stamina, conviction to the outcome, tireless, persistence to get result, emotional resiliency, a degree of calmness and poise, frankness and firmness with tact and patience, some measure of consistency in ideas and decisions, above all, courage to decide to undertake and persist until the task accomplished. These are the characteristics of a good information scientist.
- **Has initiative and leadership skill:** The librarian must have the ability to develop the staff, finding ways to get things in current informational materials or recreational need of patron. Christian Librarian should derive their professional ethics from methodical exegesis of the Bible. The New Testament is most silent ethical stamen centre on love for God, Neighbor and fellow believers. All these have significant, implication for library practice (Smith, 2002).

Role of Christian Information Scientist in Combating Corruption

- A Christian information scientist should serve as God’s instrument in preserving Christian value by providing relevant up to date informational materials on corruption to each and everyone. These information materials and access provided may contribute to good governance by enlarging the knowledge of the citizens and carrying out symposia and seminars on corruption and its prevention.
- Christian information scientist should adopt evangelical philosophy of librarianship to the patron he serves. The importance of love cannot be over emphasized. The Christian

information scientist should preach the good news and discourage his patron to shun corruption, he does this in love.

- Christian information scientist should acknowledge God, as our supreme authority and pray for his nation. God should be the supreme object of our affection, total allegiance to God involves bringing under his authority every aspect of life. He should be an intercessor to bring the power of God to bear upon the heart and affairs of men in the society.
- He should disseminate information about corruption and educate the populace on its effect on the society Garibasvilli (1999) assert that only well informed citizens can identify and oppose corrupt actions they may encounter in various institutions; only well informed citizens would be able to protect themselves and the society from corrupt individual who force citizens to accept and obey corrupt practices.
- In selecting materials for the library, he must reflect the need of the community, irrespective of race, colour, creed, gender or political affiliation. He has to acquire materials that reflect Christian world view. He will need to balance his collection by including both secular books and Christian literature that can change people's attitude.
- Christian information scientist should practice honesty (Rom 13:9). We are to express honesty in both speech and actions. He must allow our lives to shine that people will see practical example of godly character, our integrity must provide leadership by example, as such, honesty and integrity should put corruption to flight. We are to exert a wholesome influence in the community, a role model, influencing the society positively especially the younger generation.
- He should serve patrons, colleagues, subordinates, and superior with a motive of love. Gal 5:13. Customers are sometimes unreasonable, non co-operative or unkind. If we are motivated to serve them primarily by our professional ethics, we must serve from a hearth that overflows with Christ's love.
- Christian information scientist should collect information material issued by official bodies especially those that pertain with citizen right and corruption and made them comprehensible and accessible through indexes, abstract, search support etc. in

doing this, he has helped to promote information right and raise awareness of citizen of the right to information.

- The Christian information scientist should purchase materials which will strengthen God's image through reading, and provide an environment where the character of people should be molded and shaped up.
- Christian's information scientist should also support implementation of transparency and take good part of the responsibilities that comes with it, because it is expected that access to information and transparency are two vital factors in the control of corruption.

Conclusion

A Christian information professional stands to be a key player in the fight against corruption. He should understand the ethical principle of the profession on the basis of sound biblical teachings. When applied to the library context, the principle of personal integrity, high standards service and impartiality should be affirmed. The Christian information professional and the Libran staff should recognized their role within this context of the society they serve in order to fully exploit their contribution to the providing appropriate and up-to-date materials.

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CHAPTER 12

THE ROLE OF LIBRARIANS AS STEWARDS: THE BIBLICAL PERSPECTIVE

By

Adeniran Pauline Oghenekaro

Abstract

This paper focused on the role of librarians as stewards in relation to the biblical principles of stewardship. Various literatures, including the Bible, were reviewed to establish the ideal roles of librarians as stewards. The paper revealed that the role librarians play have their root in the Biblical principle of stewardship which operates the principle of accountability. Therefore, the paper looked at the roles of librarians, and stewardship, user education and library management. Conclusion was drawn from the admonition of the Apostle Paul to the Corinthians in 1 Corinthians 4; 2-3 that stewards are required to be faithful.

Introduction

The objective of this paper is to analyze the roles of librarians as stewards and biblical principles of stewardship to establish a link between them. The paper therefore looked at the roles of librarians, biblical stewardship, librarians as stewards, provision of library resources and stewardship, service provision and stewardship, user education and stewardship, and library management and stewardship.

Librarians' Roles

Librarians are persons trained in library and information science and are engaged in library services and operations to provide access to information as well as to render other assistance to library users. As the services of libraries vary, especially, in the modern era, so are the types of librarians who work in a library. Hence there are reference and research librarians, technical services librarians, collection development librarians, electronic resources librarians, systems librarians, serials librarians etc. All these work in their own special areas to serve the general purpose of making information available to users. Librarians therefore perform the following roles:

Provision of Information Resources

Provision of Services to Users

Conduction of User Education

Management of library resources

Biblical Stewardship

The biblical doctrine of stewardship defines man's relationship to God. It identifies God as the owner of everything He created and man as the manager of God's creation. God makes man His co-worker in administering all aspects of human life. The apostle Paul explains it best by saying, "For we are God's fellow workers; we are God's field, God's building" (1 Corinthians 3:9). The concept of stewardship dates from the beginning of time when God entrusted the earth to Adam and Eve and their offspring (Gen. 1:26-28). Stewardship has come to be used in the Christian community in a broader sense as the Christians' responsibility to manage wisely the goods and property that are in their possession. The assumption is that man does not really possess or own anything. Rather, the world, including us, belongs to God, and it is arrogant for humans to think otherwise. Therefore, we are not owners but stewards of all that come into our arena of responsibility — income, assets, property, goods, time, talents, and our very selves. In Gen 2:5-15 God put Adam and Eve in the garden in order "to till and to keep" the land. The word "till" could be translated to mean service while the word 'keep' could mean preserve for future generations. Hence, the mandate "to serve and to preserve" the land places human beings not in a hierarchical position over creation but in a position of service to it. As a steward (which also means servant), you have a master whom you are responsible and accountable to. It is

pertinent, therefore, that a steward be transparent, accountable, trustworthy, true, faithful, responsible and loyal to the one who has appointed him.

Librarians as Stewards

The American Heritage Dictionary of English Language defined steward as someone who manages another's property, finances or other affairs. In another way, it defined it as one who is in charge of the household affairs of a large estate, club, hotel or resort. Biblically, the term steward also refers to a manager who is responsible for the goods and property of another. A steward is not therefore an owner, but one who has a responsibility to an owner to treat property with care and respect. It is the responsibility of a steward to manage wisely. The Bible book of Luke 16: 1-13 gave the account of the unjust steward who took advantage of his position to aggrandize himself. A steward is expected to be faithful knowing that he or she will give account of his or her stewardship to the one who has appointed him. In Genesis 2:15, the Lord God placed man in the Garden of Eden as its gardener, to tend and to take care of it, so also librarians have been employed to tend and care for libraries. In order for them to receive good commendation from their employers as much as the faithful servant would receive from the Almighty God, they must align themselves with the biblical principles of stewardship.

Provision of Library Resources and Stewardship

A librarian of any type of library is saddled with the responsibility of developing and managing collections of books and journals (both print and electronic), as well as websites and all other types of information carriers. The activities associated with the acquisition of materials (print, other traditional format library materials, and electronic resources) by purchase, exchange, gift, or legal deposit, include:

Selection of materials: Selection is the process of deciding which materials should be added to a library collection. Selection decisions are usually made on the basis of reviews and standard collection development tools by librarians designated as acquisition librarians in specific subject areas, based on their interests and fields of specialization. In academic libraries, selection may also be done by members of the teaching faculty in their disciplines. Gregory (2011)

exerted that the following rules should be followed when selecting materials to be added to a library collections:

1. Library materials are best selected on the basis of suitability for inclusion in the collection.
2. The collection should be an unbiased source of information that represents as many points of view as possible.
3. Subjects should be covered in a manner appropriate to the library's anticipated users' needs.
4. No materials should be excluded from the collection because of the race, religion, gender, origin, sexual preference, or political view of the author, the materials, or the use.
5. Consideration of the authoritativeness of materials - this can be determined in part by the credentials of the author.
6. Accuracy and timeliness of materials.
7. Adequacy of scope and depth of coverage of the items for the purpose and audience.
8. Appropriateness of style, aesthetic qualities, technical aspects, and physical characteristics.

The principles of stewardship as specified by the Bible require a man to be faithful in rendering the services/duties he is employed to render. It is expected of librarians to adhere strictly to the rules which guide book selection, ordering, receiving and claiming and payment activities of acquisitions in libraries. Ameen (2008) submitted that several interviewees in his study on issues of book acquisition in university libraries in Pakistan mentioned the problem of malpractice on the part of both librarians and booksellers in the acquisition process. He described some booksellers selling old books at high prices to libraries while on the other hand; librarians were blamed by booksellers for receiving kickbacks. The case of having favourite booksellers rather than patronizing several booksellers that would allow for price comparison was also mentioned. To sincerely apply the principle of stewardship, librarians must not be biased in selecting materials for acquisition. They must select materials that are relevant to the needs of their audience; authenticity of source must be considered while allowing faculty members to make input in the selection process. The goal of the library as well as the general objective of the parent institution must be born in mind while acquiring materials for the library.

Service Provision and Stewardship

Libraries are major sources of information for the society and they serve as guardian to the public's access to information. It is the responsibility of librarians to ensure that users access the information they need – regardless of age, education, ethnicity, language, economic status, physical limitations or geographic barriers – as the digital world continues to evolve. Librarians must ensure that users have equal access to information. Information must not be hoarded from people who need information. Equity of access means that all people must have equal access to information. Libraries play a catalytic role in the lives of people with disabilities by facilitating their full participation in society. Librarians should use strategies based upon the principles of universal design to ensure that library policy, resources and services meet the needs of all people. Librarians must guard against any form of discrimination when dealing with diverse population. They should be able to identify their users' needs and locate relevant materials that meet the identified needs. While doing this, librarians must bear in mind the issues of privacy and intellectual property right. As stewards they must not give out personally identifiable information of patrons in their custodies. Showing undue favouritism is not a quality of a good steward. As stewards, librarians must not exert undue influence over their subordinates and patrons (Luke 19:8).

User Education and Stewardship in Libraries

Dramatic changes in technology and society are having a considerable impact on libraries and their instruction programs. These changes have created an urgency to teach users how to become more effective, efficient, and independent in their information searching. Hence library user education has expanded from teaching tools to teaching concepts and from library instruction to information literacy and lifelong learning. Libraries support the reading and research needs of their users (Suleiman, 2012). Libraries' responsibility is to provide better services to their clients to make sure that information sources, services and resources are well utilized for users' benefits. User education, orientation and instruction are programs used to introduce library services and operations to new students as well as teaching them how to maximally utilize the library. These programs help students to know various types of library facilities as well as library resources and services. According to John (2008), it would be beneficial to learn how a well-designed

library orientation programs would affect students' usage and information seeking abilities, and to see if such program would produce more library users.

Applying the principles of stewardship, librarians must ensure that effective use of their collections is of paramount interest to them and therefore should put in their best to train their users in order for them to acquire the skills required for them to explore their libraries. Oyesiku (2000) exerted that effective use of library by staff and students is expected to be the principal objective of establishing libraries in academic institutions. To achieve this objective, the librarians have to instruct the students on how to use the library. They have to familiarize the students with the techniques of library use and information retrieval. Librarians at all time must guard against the assumption that students would always find what they want. They must be quick to communicate with users and also develop feedback mechanism by which users' perception of their services and operations can be evaluated.

Library Management and Stewardship

Wikipedia defined management as a function that coordinates the efforts of people to accomplish goals and objectives by using available resources efficiently and effectively. "Management" is another word for "stewardship." "Stewards," or "managers," are responsible over something entrusted to them by someone else. Management is the process of accomplishing God's purposes and plans through proper use of human, material, and spiritual resources (John, 2010). The concept of management includes planning, organizing, staffing, leading or directing and controlling an organization to accomplish its goals or target. Planning is necessary for systematic decision making to achieve library goals. Organizing helps to assemble and coordinate the human, financial, physical, informational, and other resources needed to achieve library goals.

Leading is a function that involves efforts on the part of the librarians to stimulate high performance by employees, and controlling is about monitoring various library operations and services. For the effective running of libraries, librarians employ management functions to manage both the human resources, equipment, furniture, and information resources. In libraries, librarians, when functioning as managers, define goals, set policies and plan for the library, all of which will be carried out by others (Ralph, n d). Librarians as stewards must see it as their responsibility to evaluate the activities of their subordinates to ensure

that they perform effectively and efficiently to achieve the overall objective of their parent institution.

In Genesis 2:15, the Lord God put man in the Garden of Eden to dress it and to keep it and at the end give account to God who put him there. In the parable of the talents in Matthew 25:14-30, the servants were accountable for all that was entrusted to their care. Their master had a plan, communicated it to them, and they were to fulfill it by investing the funds they were given. In the same vein, librarians are employed to manage libraries' resources to enable their parent institutions achieve their set goals and objectives. Librarians, therefore, must be faithful in performing their managerial role and not to be self-centred nor doing eye-service. They must ensure that the right candidates are recruited and properly managed. Librarians must from time to time educate staff members and library users on how to care for the library building, furniture and equipment.

Conclusion

Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one be found trustworthy, (1 Corinthians 4:2-3). Librarians should be found faithful to the trust reposed on them; to employers and masters that have appointed them; and to the resources (human, materials and finances) as well as the library users that are under their care, declaring all the counsel of God, keeping back nothing which may be profitable to the library community; when they seek not to please men, but God; and not seeking their own glory and the applause of men, but the honour of Christ, and employers.

There is need for librarians to combine a passion for books with interpersonal communication skills and computer literacy to enable them run their libraries effectively. Librarians as stewards require the interpersonal and communication skills to interact with a variety of people. As they interact with patrons of the library they must project a positive image. Librarians also interact with staff members and academic researchers working on publications. Excellent problem-solving abilities are required by them in this information technology era. These abilities will help them to define research problems and to conduct or assist in finding resources.

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CHAPTER 13

THE DIFFERENCE IN INFORMATION STORAGE IN THE BIBLE TIMES AND TODAY

By

Akintunde Basirat Olayinka

Abstract

This paper presents the historical account of information storage and biblical chronologies in the Bible times and the contemporary information storage devices. The paper started by reviewing some of the ancient accounts of accurate prophecies written and compiled by kings and priests of the ancient cities such as those in Egypt, Assyria, Babylon, Rome and Greece. The paper also documented the Ancient information storage devices including the clay tablets bearing Assyro-Babylonian cuneiform inscriptions, the papyrus scrolls from Egypt, the vast majority of these are religious texts or business documents consisting of contracts, bills of sale, deeds, and similar matters. The paper concluded by identifying some of the emerging 21st century information storage devices that make storage and retrieval of information materials very easy and effective, including devices such as floppy discs, CD-ROMs, laptops, smart phones, tablet pcs, touch screens, digital ink, voice recognition among others.

Background of the Study

There is no doubt that information storage across the globe has come a long way since their start many millennia ago. In fact, what man knows today as the Bible is a collection of ancient divinely inspired documents which was composed and compiled in written form over a period of 16 centuries. The collection, or list of books accepted as genuine and inspired Scripture is often referred to as the Bible Canon. The Bible

canon which was originally the reed (Heb., *qa·neh'*) served as a rule or measuring device (Eze 40:3-8; 41:8; 42:16-19). In fact, the apostle Paul applied *ka·non'* to the “territory” measured out as his assignment, and again to the “rule of conduct” by which Christians were to measure how they acted (11Cor 10:13-16; Gal 6:16). The “Bible canon” came to denote the catalog of inspired books worthy of being used as a straightedge in measuring faith, doctrine, and conduct. Besides, there were other information storage media that were commonly referred to by the Ancient people such as clay tablets bearing Assyro-Babylonian cuneiform inscriptions, large numbers of papyrus scrolls from Egypt, the vast majority of these were religious texts or business documents consisting of contracts, bills of sale, deeds and similar matter (The Assyrian Eponym Canon, London, 1875:7).

Today too, there are corresponding information storage devices and media called digital information storage which has both advantages and disadvantages. For example, digital storage systems such as disk drives are sensitive to heat, humidity, oxidation, and stray magnetic fields. And depending on storage conditions, the magnetic tape used to store digital data might last only a decade. Another challenge for those trying to preserve digital information is the rapid change in technology. The hardware that is used to store data changes so rapidly that the systems quickly become obsolete. There were also paper technology, computer system, the smart phones, the CD ROM and the hard discs that make the storage of information a continuous activity in the 21st century.

Overview of Records Storage in the Bible Times and Other Historical Books

The Bible Times in this article refers to the period between (1513 B.C.E and 96 C.E). Going down the memory lane, it is evident that records storage started with the first human pair (Adam and Eve) who were given the responsibility of caring for the Garden of Eden (Genesis 1:15-22). The Holy Bible mentioned various writing tools: scrolls, books, and eventually the collection of little books that make up the Bible. Also, Jerome who was one of the earliest Bible translators called this collection *Bibliotheca Divina*, the Divine Library. Other records of information storage tools in the bible times include the ones discussed below:

- **Egyptian Chronology:** Modern historians rely principally on certain documents in the form of Egyptian kings' lists or annals. Among

these are the fragmentary Palermo Stone, presenting what are considered to be the first five “dynasties” of Egyptian history; the Turin Papyrus, very fragmentary and giving a list of kings and their reigns from the “Old Kingdom” into the “New Kingdom”; and additional inscriptions in stone (Bruce, 1963:112).

- **Assyrian Chronology.** The Assyrian inscriptions include display inscriptions, such as are found on the walls of palaces; royal annals; king lists, such as that from Khorsabad and the limmu or eponym lists (Albert, 1916:5-6).
- **Assyrian display inscriptions and annals.** Albert (1916:5-6) in his book *Assyrian Historiography*, described the Assyrian display inscriptions as follows:

We may use the display inscription to fill gaps in the Annals [royal chronicles listing events annually], but it has not the slightest authority when it disagrees with its original. After showing that the main purpose of these display inscriptions was not the giving of a connected history of the reign, he adds: “Equally serious is it that they rarely have a chronological order. . . . That they are to be used with caution is obvious”.

Of the annals, he says: “We have here a regular chronology, and if errors, intentional or otherwise, can sometimes be found, the relative chronology at least is generally correct. . . . But it would be a great mistake to assume that the annals are always trustworthy.

- **Babylonian Chronology.** Jeremiah 52:28 says that in the seventh year of Nebuchadnezzar (or Nebuchadrezzar) the first group of Jewish exiles was taken to Babylon. In harmony with this, a cuneiform inscription of the Babylonian Chronicle, a Babylonian clay tablet is helpful for connecting Babylonian chronology with Biblical chronology (Pritchard, 1974).

Information storage in the bible times was limited to holy writings such as the biblical papyrus and scrolls that were under the custodians of the Kings and prophets. Nevertheless, what was common was a centralized storage medium that is often read to the audience in their various gatherings. For example, the Bible mentioned the stone

tablets where God wrote the Ten Commandments and gave it to Moses to read to the entire assembly of the Israelites. Similar experience was also seen during the time of Ezra and Nehemiah where the Bible says ‘So Ezra the priest brought the Law before the congregation of men, women, and all who could listen with understanding, on the first day of the seventh month. And he read aloud from it before the public square in front of the Water Gate, from daybreak until midday, to the men, the women, and all who could understand; and the people listened attentively to the book of the Law’ (Neh. 8:1-2). Furthermore, in the Bible times, the custodians of information storage were referred to as the ‘copyist’ and they were instructed to preserve the documented information kept under their custody (Neh. 8:4). God also spoke to the individual prophets to write down the instruction as blue print for human activities (11 Peter 1:20-21).

From the foregoing, it is clear that information storage in Bible times were mainly the inspired writings and other writings such as palermo stones, the turin, papyrus, display inscriptions, royal annals, cuneiform inscription and clay tablets and the Holy Scripture (the Bible). Lastly, most of these storage devices are no longer in use today due to their various limitations and unpopularity. Their ease of use in this technologically driven society equally limited their use today.

Modern Information Storage

The concept of information storage in the modern times has become more popular and widely referred by people who are not in the field of information resources management. Hitherto, just the same way information was stored in the various inspired writing in the bible times the same is true today but in different format and volume. Today, the diverse nature, quantity and volume of information in the contemporary society have necessitated the use of modern storage devices and systems which have the potential to enhance storage and retrieval.

There are various types of information systems that have aided information storage in recent times, for example: transaction processing systems, office systems, decision support systems, knowledge management systems, data management systems, and office information systems. Critical to most management systems are management technologies, which are typically designed to enable humans to perform tasks for which the human brain is not well suited, such as: handling large amounts of information, performing complex calculations, and

controlling many simultaneous processes (Kock, Gray, Hoving, Klein, Myres & Rockart, 2002). There are repositories, which hold data and information permanently or temporarily, such as buffers, RAM, hard disks, cache, etc. Often data stored in repositories are managed through a database management system.

A computer based information system, following a definition of Langford (1973), is a technologically implemented medium for recording, storing, and disseminating linguistic expressions as well as for drawing conclusions from such expressions. Most of the modern day information storage tools are computer based information systems. As new information technologies are developed, new categories emerged that can be used to classify information systems. Some examples are: transaction processing systems, management information systems, decision support systems, expert systems, office automation and business intelligence.

In today's information society, information is stored on such devices as floppy disks, hard drives, CD-ROMs and magnetic tapes. In fact, there are more recently developed media of information storage. These devices are called smart and portable information storage devices and they have the capacity to store huge amount of information. Besides, it has been documented that the various forms and formats of information storage devices are broadly divided into four main types (1) the primary storage, (2) the secondary storage, (3) the tertiary storage and (4) the off-line storage.

The Primary Storage is also known as main memory. The Main memory is directly or indirectly connected to the central processing unit via a memory bus. The CPU continuously reads instructions stored there and executes the duty required. Examples include RAM, ROM and Cache.

The Secondary Storage: Computer usually uses its input/output channels to access secondary storage and transfers the desired data using intermediate or primary storage. Examples include Hard disk and floppy disk.

Hard disk: The hard disk drive is the main and usually largest, data storage device in a computer. It can store anywhere from 160 gigabytes to 2 terabytes. Hard disk speed is the speed at which content can be read and written on a hard disk. A hard disk unit comes with a set rotation

speed varying from 4500 to 7200rpm. Disk access time is measured in milliseconds.

Floppy disk: A floppy disk is a thin piece of magnetizable material inside a protective envelope. The size of the disk is usually given as the diameter of the magnetic media, with the two most common sizes being 5.25 inch and 3.5 inch. Although both sizes are called floppies, the name actually comes from the 5.25-inch size, in which both the envelope and the disk itself are thin enough to bend easily. Both sizes of floppies are removable disks—that is, they must be inserted into a compatible disk drive in order to be read from or written to.

This drive is usually internal to, or part of, a computer. Inside the drive, a motor spins the disk inside its envelope and a read/write head moves over the surface of the disk on the end of an arm called an actuator. The head in the floppy drive is much like that in a tape recorder. To record information, the head magnetizes a small area on the surface of the disk in a certain direction. To read information stored on the disk, the disk controller circuitry that controls the disk drive directs the actuator to the location of the information on the disk. The head then senses the direction of magnetization of a small area on the disk and translates this into a signal that gets stored in RAM until the CPU retrieves it. Most floppy drives today are double sided, with one head on each side of the disk. This doubles the storage capacity of the disk, allowing it to be written to on either side. Information is organized on the disk by dividing the disk into tracks and sectors. Tracks are concentric circular regions on the surface of the disk; sectors are pie-shaped wedges that intersect each of the tracks, further dividing them. Before a floppy disk can be used, the computer must format it by placing special information on the disk that enables the computer to find each track and sector.

Microfilming: The microfilming of records and information can protect them from unauthorized examination or alteration, while making access and storage easier. In fact, if records of accounts paid and received are microfilmed, protection and accessibility are ensured and paperwork is minimized. Microfilming customer files promotes better customer service and relations.

Hard drives: These consist of rigid circular platters of magnetizable material sealed in a metal box with associated read/write heads. They are

usually internal to a computer. Most hard drives have multiple platters stacked on top of one another, each with own read/write heads. The media in a hard drive is generally not removable from the drive assembly, although external hard drives do exist with removable hard disks. The read/write heads in a hard drive are precisely aligned with the surfaces of the hard disks, allowing thousands of tracks and dozens of sectors per track. The combination of more heads and more tracks allows hard drives to store more data and to transfer data at a higher rate than floppy disks (Pike, Dorward, Griesemer & Quinlan 2005).

Accessing information on a hard disk involves moving the heads to the right track and then waiting for the correct sector to revolve underneath the heads. Seek time is the average time required to move the heads from one track to some other desired track on the disk. The time needed to move from one track to a neighboring track is often in the 1 millisecond (one-thousandth of a second) range, and the average seek time to reach arbitrary tracks anywhere on the disk is in the 6 to 15 millisecond range. Rotational latency is the average time required for the correct sector to come under the heads once they are positioned on the correct track. This time depends on how fast the disk is revolving. Today, many drives run at 60 to 120 revolutions per second or faster, yielding average rotational latencies of a few milliseconds.

After many files have been written to and erased from a disk, **fragmentation** can occur. Fragmentation happens when pieces of single files are inefficiently distributed in many locations on a disk. The result is an increase in the average file access time. This problem can be fixed by running a defragmentation program, which goes through the drive track by track and rearranges the sectors for each file so that they can be accessed more quickly. Unlike floppy drives in which the read/write heads actually touch the surface of the material, the heads in most hard disks float slightly off the surface. When the heads accidentally touch the media, either because the drive is dropped or bumped hard or because of an electrical malfunction, the surface becomes scratched. Any data stored where the head has touched the disk is lost. This is called a head crash. To help reduce the possibility of a head crash, most disk controllers park the heads over an unused track on the disk when the drive is not being used by the CPU (Burrows, 2006).

CD-ROMs: While magnetic material is the dominant media for read/write information storage (files that are read from and written to frequently), other media have become popular for more permanent

storage applications. One of the most common alternative information storage mediums is the CD-ROM. CD-ROMs are plastic disks on which individual bits are stored as pits burned onto the surface of the disk by high-powered lasers. The surface of the disk is then covered with a layer of reflecting material such as aluminium. The computer uses a CD-ROM drive to access information on the CD-ROM. The drive may be external to, or part of, the computer. A light-sensitive instrument in the drive reads the disk by watching the amount of light reflected back from a smaller laser positioned over the spinning disk. Such disks can hold large amounts of information, but can only be written to once. The drives capable of writing to CD-ROMs are called write once, read many (WORM) drives. Due to their inexpensive production costs, CD-ROMs are widely used today for storing music, video, and application programs.

Other Types of Storage Media: Variations in hard and floppy disk drive technology are used in read-mostly drives, in which the same drive media may be written to multiple times, although at much slower rates than data can be read. In **magneto-optical (MO)** drives, a strong laser heats up and re-orientes metallic crystals in the surface of the MO disk, effectively erasing any information stored on the disk. To write to the MO disk, an electromagnetic head similar to that in a floppy drive, or orients, the magnetic crystals in one of two directions while the laser is on, thus storing information in a binary form. To read the disk, a light-sensitive instrument reads the light from a separate, lower-power laser that reflects light from the crystals. The crystals polarize the reflected light in one of two directions depending on which way they point.

Another type of storage media, called a **flash memory**, traps small amounts of electric charge in “wells” on the surface of a chip. Side effects of this trapped charge, such as the electric field it creates, are later used to read the stored value. To rewrite to flash memory, the charges in the wells must first be drained. Such drives are useful for storing information that changes infrequently. The earliest mechanical information storage devices were music boxes of the 18th century that encoded sequences of notes as pins on a revolving drum. In the early 1800s Joseph Marie Jacquard used paper cards with information recorded as holes punched in them to control weaving looms. This idea of punched-card storage was later used by British mathematician and inventor Charles Babbage in the first programmable computer. The holes on each card allowed an arm to pass through and activate a mechanism

on the other side. In the census of 1890, American inventor Herman Hollerith used punched cards to hold data. These cards were then read by machines in which rows of electrical contacts sensed when a hole was present. In the 1940s the first electronic computers used punched cards and rolls of paper tape with punched holes for storing both programs and data. Before magnetic media became popular, various memory devices such as cathode ray tubes and mercury-delay lines were used to store information. The first use of magnetic memory devices came in the late 1940s in the form of magnetic tapes and drums, and then magnetic cores, in which small doughnuts of magnetic material each stored one bit of information.

Future Technologies: Although magnetic and CD-ROM technologies continue to increase in storage density, a variety of new technologies are emerging. **Redundant Arrays of Independent Disks (RAIDs)** are storage systems that look like one device but are actually composed of multiple hard disks. These systems provide more storage and also read data simultaneously from many drives. The result is a faster rate of data transfer to the CPU, which is important for many very high speed computer applications, especially those involving large databases of information (Abadi, Madden & Ferreira (2006).

Several experimental technologies offer the potential for storage densities that are thousands or millions of times better than is possible today. Some approaches use individual molecules, sometimes at superconducting temperatures, to trap very small magnetic fields or electrical charges for data storage. In other technologies, large two-dimensional data sets such as pictures are stored as holograms in cubes of material. Individual bits are not stored at any one location, but instead are spread out over a much larger area and mixed in with other bits. Loss of information from any one spot thus does not cause the irreplaceable loss of any one bit of information (Zukowski, Boncz, Nes, & Heman, 2005).

The Tertiary Storage

Typically, the Tertiary Storage involves a robotic mechanism which will mount(insert) and dismount removable mass storage media into a storage device. It is a comprehensive computer storage system that is usually very slow, so it is usually used to archive data that is not accessed frequently. This is primarily useful for extraordinarily large data stores,

accessed without human operators. Examples: Magnetic Tape, Optical Disc.

Magnetic Tape: Magnetic tape has served as a very efficient and reliable information storage media since the early 1950s. Most magnetic tape is made of mylar, a type of strong plastic, into which metallic particles have been embedded. A read/write head identical to those used for audio tape reads and writes binary information to the tape. Reel-to-reel magnetic tape is commonly used to store information for large mainframe or supercomputers. High-density cassette tapes, resembling audio cassette tapes, are used to store information for personal computers and mainframes.

Magnetic tape storage has the advantage of being able to hold enormous amounts of data; for this reason it is used to store information on the largest computer systems. However, magnetic tape has two major shortcomings: It has a very slow data access time when compared to other forms of storage media, and access to information on magnetic tape is sequential. In sequential data storage, data are stored with the first bit at the beginning of the tape and the last bit at the end of the tape, in a linear fashion. To access a random bit of information, the tape drive has to forward or reverse through the tape until it finds the location of the bit. The bits closest to the location of the read/write head can be accessed relatively quickly, but bits far away may take considerable time to access. RAM, on the other hand, is random access, meaning that it can locate any one bit as easily as any other.

The Optical disk

Any storage media that holds content in digital format and is read using a laser assembly is considered optical media. The most common types of optical media are Blur-ray (BD), Compact Disc (CD) and Digital Versatile Disc (DVD).

The Off-line Storage also known as **disconnected storage**. It is computer data storage on a medium or a device that is not under the control of a processing unit. It must be inserted or connected by a human operator before a computer can access it again.

Conclusion

This paper compared the methods, formats and styles of information storage in the Bible times and today. It documented that information was obtained and stored in the Bible time in monuments and tablets as well as from the later writings of the so-called classical historiographers of

the Greek and Roman period including tens of thousands of clay tablets bearing Assyro-Babylonian cuneiform inscriptions, as well as large numbers of papyrus scrolls from Egypt. However, it argued that there are several emerging 21st century information storage devices called digital information resources including the floppy discs, CD ROMS, laptops, smart phones, Tablet PCs, Touch screens, digital ink, voice recognition among others (Microsoft Encarta,2009). Each of these resources both in the bible times and today has some unique features and peculiarities. For example, many of the information storage methods and formats in the bible times have served their purposes during the time but are not in use today due to their format and structure. Above all, it is clear from this paper that; today methods of information storage actually got their beginning from those that were used in the bible times. What is however unique about today's information storage is that they are portable and smart in nature which contribute to their wide circulation and use.

Implications for Information Resources Management Practice

The implication of this paper is that each of the ancient information storage resources remains a major reference for effective practice of information resources management today. Besides, information resources management professionals can learn a lesson from the biblical information storage devices such as inscription on the wall and clay tablet which remains relevance for a long time, by devising such modern information storage devices that have similar features in terms of longevity and durability. Information management professionals who are saddled with the skill and competencies to satisfy user information needs should treat their clientele with adequate attention and recognition, the same way God accorded trust, respect, honor and attention to human prophets such as Moses by giving them His thought in writing. Since information professionals serve all kinds of people, they should borrow a leave from God whose provision of His inspired writing benefit the entire human society by rendering their services without discrimination.

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CHAPTER 14

THE BIBLICAL ROLE OF HEALING IN HEALTH INFORMATION DELIVERY

By

Olurotimi Awe

Abstract

This paper examined the role of biblical milieu in delivering health information in Nigeria. It looked at different forms of healings that involve the use of biblical therapeutic milieu in preventing, diagnosing and treating different illnesses especially in the areas of mental, nutrition and personal health, particularly spiritual rebirth that connects us to the Holy Spirit.

This work looked at different forms of healing seeking milieu, such as mental, spiritual, physical, nutritional and medical healing as ingredients to be incorporated into the health information delivery system in Nigeria at all levels of health care - primary, secondary and tertiary.

Introduction

The health sector has the most voluminous health information needed because every living soul needs some sort of health information. The health information is vast and this paper examines ways of seeking healing for some health challenges like alcohol and drugs, nutrition and personal health.

In Nigeria's health care, individuals need to be empowered to live healthy life styles through promotion and delivery of health information. The Bible is an essential resource for effective health information delivery. It is a known fact in the Nigerian Christian community that the Bible is an inspired work of God, it has all the lessons of life starting from when no human existed; therefore, there is

no health information that has no Biblical foundation. The Bible has holistic therapeutic solutions to all health challenges especially in the area of psychotherapy.

The biblical therapeutic milieu is a very dependable and supportive environment which Nigerian Christians use to foster, predict and trust in seeking health information and solutions, especially in psychiatric centres. It is generally observed that many milieus' therapies begin and end with accounts of biblical references. The Bible has much to say about healthy living. Sometimes man reasons that the care of the human body is strictly up to him and nobody can tell him what to do, this is absolutely wrong. According to Gen 1: 26, 27 God created man in His own image, so it is imperative to glorify God in your body and in your spirit which are God's (1 Corinthians 6:19-20).

However, every human, born of man and woman, has the natural tendency to seek things that are convenient for them even when they are against the biblical principles, as long as they bring benefits in other ways. Apostle Paul calls it the 'fruit of the flesh'. As Christians, health information is stipulated in the Bible as divine, because health and wellness incorporate the mind, body and spirit.

Faith and Bible Belief in Therapy

Therapy is an attempt to provide solution to a health problem and it has diagnosis or treatment undertone. This paper sees some illnesses as having spiritual undertone which faith therapy has a role to play. Many people, mostly Christians, understand mental illness as a spiritual issue. According to Lifeway Research (2014) nearly half of evangelical Christians believe that mental illness can be overcome by Bible study and prayer alone if mental illness is spiritual because Jesus Christ could bring healing to it.

Jesus Christ healed many people according to the Bible and faith played an important role in the healing process. By faith physicians send health information to the patients, believing that it will be received and used by the patients. It is also by faith that the patients receive the information and believe that it will work for them.

If a patient for example does not believe and have faith in any drugs that is being prescribed by the doctor, it is unlikely that the patient will get better when taken such drugs. All the people that got healed through Jesus Christ exercised faith. According to Adigun (2015) the faith employed in information resources management is similar to that faith the centurion had in Jesus when he said He should just speak his

healing words for the servant would be healed and his servant got healed (Matt. 8:8-10). The woman with the issue of blood exercised her faith and got her healing (Luke 8:43-48). Also the Canaan woman whose child was vexed with a devil also exercised her faith (Matt. 15:21-28) and got healed by Jesus.

In the health information sector, the physician's belief in the treatment and the patients' faith in the physician bring a mentally reinforcing effect, and the result is a wonderful remedy. Faith is like today's placebo effect in treatment. Placebo is simply "fake" therapy but it produces an improvement and sometimes it cures. The Bible says whatever we shall ask in prayer, believing and having faith, we shall receive (Matt. 21:22). Faith is a powerful unseen force that does wonders in the present day health information delivery.

It is established from the scripture that God inherently healed the sick through His Son Jesus Christ; little wonder He was often referred to as the Great Physician. Jesus was the first psychiatrist ever known to mankind. It can be rightly assumed that health information has been in existence ever before it appeared in information resources management field. Also his healing and health information delivery activity was experienced in the book of Mark 5:1-20, when he healed a man who had unclean spirit.

It is arguable therefore that the divine powers that Jesus used in healing the mentally disturbed can be related to the therapeutic methods that psychiatric hospitals and healing centres are using today in the treatment and dissemination of health information to their patients. In the book of James 5:14-15 the sick were referred to the church to meet the elders for healing prayers.

However, this paper is not presenting the Bible as a mental encyclopedia because it does not refer to specific mental problems but it can be established, that Jesus healed people of their various diseases which, included mental illness. Even in the Old Testament, mental illness was acknowledged when David pretended to be sick in order to avoid trouble with Achish, king of Gath (1 Samuel 21:12-13).

Spiritual healing has always been a way of seeking health information for mental illness. It is very similar to faith healing through supernatural and spiritual means. It involves prayer, divine intervention most importantly believe, trust and confidence in the source of the information. This can be closely related to the health information seeking in Information Resources Management. Also, in the Bible book of James 5: 14-15, when the sick were requested to call the elders in the church for

prayers, they yielded to the request because they believed that the elders' prayers would heal them. It is established that whatever we ask in prayer, believing and having faith, we shall receive (Matt. 2:27). Faith and spiritual counseling are wonderful tools.

Physical Healing, Nutrition and Health Information

Physical Healing according to *Stedman Medical Dictionary* (2003) is the “process of returning to health; the restoration of structure and function of injured or diseased tissues”. Physical healing occurs when someone is undergoing a process of returning to health and it mostly comes through medicine or surgery. In the Christian community, physical healing is supported with prayers when a team member or a fellow Christian is prayed for, while on hospital admission or receiving treatment. Physical healing is perceived by this paper as a process of making a body to be healthy or fit without any damage whatsoever. Good physical health, especially when maintained by proper diet, gives people a sound physical wellness which is needed to be able to glorify God (1Corinthians 10:31) and present our body to God (Romans 12:1). Many people wrongly assume that they have the right to their body, hence, could eat and do whatever they like with their body.

The Bible has much to say about healthy living. The Bible has taken the role of information centres which disseminate sound health information, about what we eat, and do to maintain our physical wellbeing. The reason is obvious on two accounts, first, God created man in His own image (Gen. 1:26-27) second, as stewards over our bodies we are to glorify God (1 Corinthians 10:31). “ 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” (1 Cor. 6:19-20).

God's reasons for healthy lifestyle have influenced the ways Christians seek accurate health information to uphold the Biblical principles that God has laid down for His people to keep their body well. Many Christians have confessed to physical healing through the powers of God. According to the submission of Bonner and Lloyd (2011) “Christian's patients on admission confessed and believe that it's God's will for them to be healthy and whole”. This was the reason they love to praise God and thank Him for healing all their diseases as they put their faith and trust in him.

Health information seeking according to Alp and Bibel (2004) is a “phenomenon that cannot be ignored in the health sector”. The Bible

also supports health information seeking as in the field of Information Resources Management, as long as they do not violate the principles of healthy lifestyle which the Bible has prescribed.

Today, as it has always been in the Bible, we should seek health information that helps to keep our body in perfect condition. We spend enormous time and money on special nutrient and diet. The Bible records it that God promotes good health and prevents diseases. The Bible speaks about clean and unclean meats; this is found in the books of Leviticus 11 when God told Moses and Aaron what meat to eat and Deuteronomy 14:3 when God said we should not eat any abominable thing.

The Bible contains some biblical dietary instructions which medical science and health information discipline now have come to understand, such as consumption of fat and blood as human food. Probably the reason why health literature has it that raw meat with blood is not healthy for human consumption. According to Carmody and Wrangham (2009) cooked meat delivered more energy to raw meat. Reuell (2011) collaborates by saying that cooking allows humans to extract energy from the food they eat.

The Bible has become an imperative tool to disseminate health information through many passages and events in the Bible that refer to useful health information, especially on what people should eat. Literature has it that vegetables and fruits are good for the body, the Bible had already affirmed this in the book of Gen. 1:29 when God said “Behold I have given you every plant yielding seed, which is upon the face of the earth and every tree, with seed in its fruit. You shall have them for food”. There is no doubt that the Bible supports and preaches healthy and nutritious eating.

The Bible as a medium to disseminate health information, like the libraries and hospitals, has a barrage of health information on obtaining necessary food for health and growth. The Bible has nutrition health information that is beyond comprehension of IRM discipline. In the book of Luke 11: 11-13 Jesus chose fish and egg as good food a father should give his children on request. Also in Matthew 14: 19 Jesus fed the multitude with bread and fish, this alludes to the fact that fish is healthy to eat because Jesus would not feed people with bad diet.

In Deuteronomy 14: 2-4, God specifically chose the type of meat to be eaten such as ox, sheep and goat. Arguably, it may be correct to say that not all meats are healthy for human consumption. It has been scientifically proven that fat is bad for people’s health, so people must be

cautious of fatty meat. More importantly there is a serious consequence for those who disobey God's instruction.

The dissemination of health information on healthy eating is buttressed in the book of Leviticus 11: 7-9 when God specified unclean meat that must not be touched or eaten. In verse nine, He authorized the consumption of all in the waters that have fins and scales, there is no doubt that God was referring to fish eating as healthy. In some health information diet literature, fish is highly recommended as nutritious and a good source of protein that we need for our body's wellness. According to Weichselbaum, Coe, Buttriss and Stanner (2015) "fish consumption is associated with moderate, but statistically significant, decrease in risk of cerebrovascular disease, including stroke". Also Harvard T.H Chan School of Public Health (2005) submitted that there is strong evidence that eating fish or taking fish oil is good for the heart and blood vessels.

Medical Healing and Bible Healing

It is not contestable that God heals miraculously, but more often than not, more prayers and faith are not the only remedy for healing diseases and illnesses, even in the Bible, medicine is used. Medical healing and health information delivery can be viewed from three premises: prevention, diagnoses and treatment. These three premises are well spoken about in the Bible and they are similar to the health information that is available in today's information centres, be it library, church or hospital.

In Nigeria today, people die of minor illnesses that could have been prevented with simple medications and healthy lifestyles. The situation, however, could have been different if only people follow the biblical principle on healthy eating and are aware of the available health information within their reach and take advantage of it.

Prevention

Prevention is a process that aims at reducing risk or threat to health. According to Oyelami, Okuboyejo and Ebiye (2013) "Prevention in today's health sector is of three levels, the primary, the secondary and the tertiary". Preventive medicine is widely popular in today's health information delivery because it is effective, efficient, saves life and less costly. As Terrell (1987) puts it "Physicians find it as an avenue to protect their incomes and their patients' health. Both the Bible and

orthodox medicine campaign and educate people on prevention rather than cure and it is a general belief that prevention is better than cure it is also a known fact that health information delivery lays emphasis on prevention more than cure.

The Bible is not mute about prevention in the health care delivery. The Bible is very clear on preventive measures people should take in keeping their body holy because man is made in the image of God. The book of 1 Cor.3:16-17 says man is the temple of God and the spirit of God lives in him, therefore man must not defile the temple of God. If any man defiles the temple of God, him shall God destroy.

The Bible has been an effective source of health information in promoting health behaviours such as intake of injurious food or habits to the body with emphasis on non-smoking, abstinence from drug and alcohol, eating of fruits and vegetables and regular physical exercise. Terrell (1990) submitted that First Timothy 4:8 is often quoted by Christians as an entry point for technological knowledge of prevention; “For physical training is of some value but godliness has value for all things”.

The literature and passages in the Bible make this paper believe that preventive health information delivery is original idea of God before it was advocated anywhere in the world. God is prolife; He loves life that is why He included it in His Ten Commandments that thou must not kill. Both the Bible and preventive medicine advocate and teach physical body maintenance through healthy living.

Diagnosis

Diagnosis of illness has been in existence ever before orthodox medicine or health information resources management although there is dearth of information on Biblical diagnosis in the literature. This is collaborated by Sedlacek (2010) when he submitted that “EBSCO” HOST literature search using the key words “Bible” or “Biblical” combined with “Diagnosis” yielded no result. Similarly using “Spiritual” with “Diagnosis” produced only fourteen results”. However, in the book 1 Samuel 16:23, Saul was diagnosed as being insane. Whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand and Saul would be refreshed and be well, and the evil spirit will depart from him.

Diagnosis according to Oxford Mini-reference Dictionary (1995) simple means “Identification of a disease or condition after observing its signs”. In today’s medical practice and information delivery service,

early diagnosis of a disease is an effective way of giving quick and efficient medical cure. Diagnosing of a disease has been in existence since creation and there are a few cases in the Bible that mention diagnosis of diseases.

In the book of Leviticus 13, the Lord revealed to Moses and Aaron what to look for in diagnosing infection of skin disease such as a swelling, a scab or a shiny spot on the skin. It goes further to say that if hair on the affected area turned white, the infection has become deeper. This passage of the Bible seems to have a similar diagnosis procedure in today's dermatology. The Bible was explicitly clear about the diagnosis of leprosy in the book of Leviticus 13:30 and gonorrhoea in Leviticus 15:25-28 the sign of dry skull on the head or beard for leprosy and issue of blood for symptoms of gonorrhoea

Treatment

Treatment is the medical care that the clinicians give to patients in the hospital to get well. Medical treatment has been practiced in the Bible since creation; God may heal by means of science and medical technology by giving the knowledge to humans. According to Bury (1982) "man did not create science but discovers the principles of science"; the book of Eccl.1:9-10 says that there is no new thing under the sun, everything was here already long ago before our time. The availability and utilization of medicine in the treatment of illnesses and diseases by medical professionals originated from the Bible.

God mentioned treatment of wound in the book of Jeremiah 8:22 when Prophet Jeremiah asked if there was no Balm in Gilead and if there was no physician to treat the wounded to restore their health. This passage in the Bible is in support of balm medication to be used by physicians in treating the sick. The present health information delivery in Nigeria has not pretended to recognize the use of drugs as an important area of health care. This has been acknowledged in the Bible before the existence of health information discipline.

Even in the area of anaesthetic surgery, God performed the first significant operation in the book of Genesis 2:21-22 when God made Adam slept and took one of his ribs to create Eve and He later closed up the wound. Performing a surgery is not new or forbidden; it had long been carried out before the teaching hospitals came into existence. In the book of 2 King 5:10 another treatment of disease was established when Elisha sent a messenger, saying "go and wash in the river of Jordan seven times and your flesh will be restored to you and you will be clean".

The Bible does not forbid use of medicine or people taking treatments because Jesus himself implied that His followers should seek medical treatment, when He said in the book of Mathew, 9:12 that “persons in health do not need a physician but the ailing do”. It is true that the sick seek health information most because they need such information to aid their treatment. The Bible does not condemn people for seeking treatment for their illness as long as it is within the Biblical guidelines.

In recent years, there is a surge desire for medicine and the use of natural herbs in the treatment of various illnesses. The health information on medicinal herbs has gone viral on the television, social media and even in literature where people have access to information easily. There are many Bible passages that imply support for the use of herbs and leaves as God’s gifts to man. The book of Ps. 104:14 says “He has given us herb for the service of man”.

In today’s practice of medicine, we cannot pretend that herbal treatment is on the increase with Garlic, Moringa, Aloe-Vera and others now available as food supplements in almost all supermarkets, pharmacies and even hospitals. The Bible has not condemned the use of herbs, rather the Bible advocates its use as long as it is within the Biblical principles. God implies in the book of Ezekiel 47: 12, He promised to grow all kinds of trees on the bank of rivers and their fruits shall be for food and leaves for healing.

Modern day medical practice cannot underestimate the role of traditional practitioners who majorly use herbs. They are fast being recognized in the field of medicine and health care system in Nigeria because their native intelligence is useful and beneficial to the whole health sector, so they are encouraged by all stakeholders. As Oyovwevolu, Ugwuona and Chukwu (2011) submitted that “to have a holistic health care system, there must be a successful integration of traditional medicine where herbs are used into modern health care system where orthodox medicine is practiced “.

Some researches have proven that combination of traditional and orthodox medicines have been effective in the treatment of some diseases and illnesses. This paper perceives traditional medicine as only use of herbs and not satanic or magical healing that are found in some shrines, which the Bible totally condemns because it is against the Biblical principles of healings.

Conclusion

The Bible is an inspired word of God which has the complete book of life and living. The present medical information society should seek the basis of their medical information, be it prevention, diagnoses or treatment, from the Bible. When we look into the Bible we find many verses in the scriptures that show God's support towards appropriate use of faith healings. Health information is incorporated in the Bible right from creation, even the use of surgery in treatment was sanctioned by God. Some health information terminologies like physician, circumcision, and diseases are already used in the Bible before the health information discipline.

This work has revealed how God has prescribed helpful health techniques that worked in the healing process. Most of the popular medicinal herbs of the Bible such as balm, mustard, and cassia are now commonly used today for health care. This paper can hardly ignore the importance and contributive benefit of the Bible in the area of health information delivery. It will therefore be recommended that the Holy Bible should be incorporated in the curriculum of the medical schools and health information related courses.

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CHAPTER 15

INFORMATION SERVICE PROVISION AND GOD'S PROVISION OF SALVATION

By

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Abstract

The focus of this paper was to link information service provision with God's provision of salvation from the perspective of Information Resources Management course. The paper began by taking a critical look at the constituents of information resources, the role of librarians and various services provided by librarians and information professionals. The paper presented the role of Christ in the provision of salvation by God. The paper argued that Librarians and Information Professionals provide services of a unique kind that is similar to God's provision of salvation for mankind in general. Librarians offer whatever information services that may be needed by any member of the society without any exception, the same way God provided His only begotten Son to mankind with nothing in return other than obedience (John 3:16). This paper concluded that the provision of information services will be incomplete without making adequate reference to the Bible as its basis. The paper recommended that Librarians must endeavour to interpret and provide adequate guides to the use of library resources with a view to enable as many readers as possible use these resources in emulation of God who provided His only begotten Son for salvation of man.

Background

Librarians and information professionals offer various information services to fellowman in the way that is similar to God's provision of

salvation for human race. Over the years, the term ‘information’ has been viewed differently by scholars. For example, Bachhav (2012) defined information as a basic necessity of everyday life. Saying the same thing but in another way, Bitagi (2013) described information as news that comes to the receiver for the first time which enables him or her to take action according to expectations. To Mohammed (2011) information is anything that adds to the knowledge, ideas, skill and experiences positively or negatively that enables the receiver to take decisions or react to situations immediately or later. Information is thus essential for the well-being and development of individuals and the society at large. Information helps to achieved political, socio-economic, religious, industrial, scientific and technological advancement of a nation.

Information resources constitute a range of materials and equipment gathered by the library in order to meet the information needs of both intended and anticipated users. Aliyu (2006) substantiate this view when he argued that information resources are made up of a variety of materials which information could be stored, retrieved and disseminated for use. Particularly, information resources include such items as books, journals, theses; dissertations, technical reports and all related materials in print format.

Also in the Bible there are information resources that aid the study of the scripture by providing explanation and interpretation of biblical texts. Whether one is just beginning to read the Scripture or has been studying the Bible, information resources include Bible commentaries, Bible concordances, Apocrypha books also known as Deuterocanonical books, Bible dictionaries, Bible encyclopaedias, Bible Lexicons, Bible History as well as other resources such as maps, guides and other resources to enhance the study of the Bible. In fact, God is regarded as the originator of information. His word is available to us today in complete version according to His instruction in the Bible (Revelation 22; Exodus.17:14; Ezekiel.37:16; I Corinthians. 9:10; Revelation.1:11). In the past, God spoke to our forefathers and the prophets in various ways but in these last days He speaks to us through His Son and His written word - the Bible.

Information Service Provision by Librarians and Information Professionals

The philosophy of librarianship according to Adeoye and Popoola (2011) is based on the concept of effective library services and provision of relevant resources to users. Libraries are places where information services are rendered to users. The variety of information services offered by any library depends, to a great extent, on the quality and experience of the librarians. It is in relation to this analysis that Aju and Ape (2011) noted that a library is concerned with the acquisition, processing, storage, retrieval and dissemination of recorded information for the purpose of reading, studying and consultation. Conventionally, information services include bibliography compilation, indexing, abstracting, selective dissemination of information, current awareness services which make it possible for researchers to access required information resources within the shortest possible time. However, with the availability of ICT resources in the libraries, the above mentioned services are provided with relative ease.

Information and Communication Technology (ICT) provide information worldwide without any serious geographical barrier. Gbaje and Okojie (2010) reported that university libraries in Nigeria, like all other university libraries, provide information services that enable users to locate, evaluate and access information in a variety of formats that best meet the information needs of their numerous users. Library resources are those materials which enable libraries to carry out their functions effectively. They are made up of books and other information bearing media. Library resources can be divided into groups according to their functions and level of scholarship or according to their different formats. In academic libraries, there are two major categories of information resources; those based on the level of scholarship and those acquired based on their functions (Fayose, 2000). These services revolve round the open access collection, short-term loan, reference, serials, special collection and media collection.

The same way libraries provide users with information resources to satisfy their information needs, the Bible also contains life-enhancing philosophy that is most thoughtful and knowledge-based information reservoir. The services provided by librarians are further grouped into three main categories namely:

(a) Provision of materials to users: These services include selection of materials, acquisition, processing, and organization of materials and the

placements of these materials on the shelves for use. All the activities under this category are called “behind the scene services” in librarianship. It has been rightly observed that God does provide abundantly for all our needs not just the minimum, but as Paul expresses it, “exceeding abundantly beyond all that we ask or think (Eph.3:20). Similarly, the book of Genesis.45:16-28 shows us God’s abundant provision for His people. God provided for Jacob and his sons far beyond what they had ever dreamed.

(b) Reader services: This involves making materials available to users. This is usually carried out by the reader services where the library makes available all the processed materials to the intending users through the activities of the circulation units of the library. Likewise God abundantly provides for our every need (2Cor. 1:8, 9; Phil. 4:19).

(c) Reference services: Here, the materials kept under the reference section of the library are consulted only when certain unique information is required. A greater part of all the services provided in libraries is normally performed by the Reference Unit of the library. Reference service could be described as the peak of all library activities aimed at facilitating the use of the library and its resources. Reference services in libraries often involve direct, personal assistance to readers seeking information. Reference service involves the use of an information desk, the telephone, email and other communication channels for patrons and reference librarians to entertain reference questions and provide answers. Additionally, three main types of reference services include (1) Giving of instruction on the use of the library, including location of materials, use of the catalogue, use of computers to access information, and the use of basic reference sources. (2) Assistance in identifying library materials needed to answer a question. (3) Providing brief, factual answers to questions such as addresses, statistics, phone numbers, etc.

Reference materials in the library and information centres include dictionaries, encyclopaedias, directories, gazettes, handbooks and some other bibliographic materials. In a similar vein, Biblical reference service is noted where Jesus referred the rich Young Ruler ‘who asked what he can do to inherit the kingdom of God’ (Luke. 18:18-23, 24-30). The same way clientele enters a library and ask for certain information from a librarian or an information professional to satisfy his anomalous state of knowledge. The priests and scribes also referred Herod the king to the book of Micah which foretold the birth of the

Saviour in Bethlehem Ephrata. (Micah 5:2; Mtt.2:3-6). These and many more are instances of reference services in the Bible.

d) Lending Services: Staff at the circulation desk is responsible for charging and discharging of information materials to users. It is perhaps the most important service provided by a library. In borrowing library materials, certain processes must be followed, first, an individual has to be a registered user of the library and information centre, because, it is only the registered users of the library that have right to borrow books/other library materials from the open shelves in the collection area. Such a book must be taken to the circulation desk for proper processing and recording by the staff on duty. This enables the librarian/staff to know who loaned an item out of the library and for how long.

There are many instances in the Bible where God encouraged us to lend. "But love your enemies, and do good, and lend, expecting nothing in return, your reward will be great" (Deut. 23:19-20; Leviticus 25:35-37; Lk.6:34-35). The Bible records it that one day the widow of the prophet came to see Elisha the prophet. In a voice full of grief she told Elisha her husband had died in heavy debt and that the creditors now threatened to take away her two sons as slaves, unless she paid the debts immediately. "What have you in the house?" Elisha asked her, and the woman replied that she had nothing but a cruise of oil. The prophet then told her to borrow many vessels from her neighbours. Having surrounded herself with these empty vessels, the woman was to pour the oil into the vessels. Elisha told her to sell all the oil, pay her husband's debts, and use the money that was left to support herself and her children (1Kings 17:7-24; Luke 4:25-26).

(e) Inter-Library Lending Services: For the mere fact that there is no library in the world that can boast of having all library materials in its collection, it implies that no matter how large or big the stock of a library is; there would still be a lack in certain areas (Olajide and Yusuf, 2003). To be able to satisfy users' demands, libraries within the same geographical location could be contacted for resources sharing. These services facilitate interchange of library data, promote inter-operability of library system and support national and international networking of libraries. These services play important role in improving user's accessibility and utilization of library resources, which are held in the library collection. Libraries may also agree to engage in joint acquisition in order to reduce cost of materials that may be accrued for them. This service also has its biblical equivalence; the book of Proverbs 27:17 says

“as iron sharpens iron, so one person sharpens another, so a man sharpens the countenance of his friend.” In the same vein, Paul loves the Philippians, because they love God and live for Him. He is proud of them, because of their great faith and charity (Phil. 4:1-4). He encouraged them that everyone that is saved should help whoever is ministering in the church. They should all be in one accord. Spiritual stability depends on the mutual love, harmony and peace between believers. Also, the book of Hebrews 10:25 says we should not forsake the assembling of our selves together, as the manner of some is. Instead we must continue to encourage each other even more as we see the day of the Lord is coming.

(f) Referral Services: This occurs in a situation where a reader is directed to another library or to an alternative source of information such as research institutes like IITA library in Ibadan, as well as other specialised libraries including medical library or other professional organizations that can meet the requirement of the reader. To be recognised, readers are expected to collect a letter of introduction from their parent institutions. The same principle was found applied in the Bible, 2Kings 5:1-27 showed the situation where a young girl was taken captive from Israel, and she served Naaman’s wife, referred her mistress to Elisha in Samaria for healing Naaman of his leprosy. She said to her mistress, “If only my master would see the prophet who is in Samaria! He would cure him of his leprosy.” (2Kings 5:3).

(g) Library Publications: Libraries sometimes produce publications for the enlightenment of the users. The publications usually include Readers Guide to the use of the library, hand books and accession list of materials available in the library at a particular period. These materials may be sold or given out freely to new users or library visitors. Likewise most Bible-based publications are meant to help Christians and non-denominational truth-seekers to understand the Bible better, grow spiritually, learn and be interested in spiritual things, as well as a listing of all Christian enlightenment journal publications for the edification of God’s people. They are available in multiple sizes and bindings, they include (i) Table of the books of the Bible along with helpful information such as writer, place written, and time written; (ii) Abbreviations used in footnotes; (iii) There is also Bible index that shows hundreds of Bible words and phrases and the verses where they can be found; (iv) Glossary of Bible Terms which is a list of specialized words and phrases used in the Bible and their meanings.

(h) Bibliography compilation: A bibliography is a listing of books, articles and other sources used in finding information. The purpose of a bibliography is to allow the reader to check information and to provide a list of sources for further study. The sources could be books, magazines, newspapers, encyclopaedias, pamphlets etc. Suffice it here to say that a good list of bibliography is found in the Bible especially in Old Testament. It explores both some introductory matters relating to prophecy in general and then has introductions for each of the prophets. It is not just about the prophets, but it is a valuable tool for all Old Testament study.

The essence of biblical compilation of bibliography can thus be summarised as follows: (1) One to be reflective of and responsive to the history of interpretation (2) Provide necessary information without becoming tediously detailed or burdensomely lengthy (3) Take a firm stand on current hermeneutical debate, and (5) Draw the reader into the world of the text without being didactic or moralistic. In the book of Exodus 32:7-35, Moses told God to blot out his name from His book, if God will not forgive the sin of Israel when they made gods of gold for themselves. “Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou has written” (Exod. 32:32). This is an indication that God keeps account/record of people. The Bible also revealed that account of man’s work is recorded in the book of Chronicles.

(i) Indexing: This is an alphabetically arranged list of headings consisting of personal names, places and subjects treated in a written work with page numbers to refer the reader to the key point in the text at which information pertaining to the headings is found. Similarly, there is also Bible index that shows hundreds of Bible words and phrases and the verses where they can be found in the Bible. Looking at this critically, we can say categorically that provision of information services align with Bible principles.

(j) Abstracting: An abstract is a brief and concise summary of a report, research article, thesis, review, conference proceeding or any depth analysis of a particular subject and is often used to help the reader quickly ascertain the paper’s purpose. When writing an abstract, it is important to keep in mind the purposes of an abstract. One main purpose is to provide readers with useful information about a document. Another main purpose of an abstract is to help readers to evaluate and select a document that they would find useful in their own research. An abstract should allow a reader to get the fundamental information about a

document without requiring them to read the actual document. Many people are looking to learn how to study Bible effectively. One of the most common reference books that people use when studying the scriptures is a Bible concordance, of which the *Strong's Exhaustive Concordance* to the Bible is the most popular. An example of the idea of abstract can be found in Ps. 103:8. Most relevant verses when seeking for abstract in the Bible are Prov. 11:27; 2:4; 8:17; 1:28; 15:14; Amos. 5:14; Zeph. 2:3; Num. 16:10; Jer. 45:5; Matt. 26:16; 59 Luke 11:29; John 5:39; Rom. 10:3; 11:7.

(k) Selective Dissemination of Information (SDI): This is one of the special services rendered in library and information science. SDI refers to tools and resources used to keep a user informed of new resources on specified topics. SDI is an information alerting service designed to keep individuals informed of new developments in their particular fields of interest by providing at regular intervals a listing of citations to newly published literature, based on predefined topics of interests commonly known as profiles. In the same way, the word of God (The Bible) is complete and covers every aspect of human endeavour, SDI service is found in many places in the Bible, and for instance Zachariah and Elizabeth had a need for a child. God specifically packaged information in reference to the birth of John the Baptist to meet the need of the old couple (Luke 1:5-25). Other instances of SDI in the Bible includes prophet Isaiah sending an encouraging information to king Hezekiah who had a dire need of victory over Sennacherib king of Assyria (Isa.36-39; 2Kings 18:1-19; 2Chr. 32)

(l) Current Awareness Service (CAS): Librarians provide unsolicited information (current awareness service) for library users on newly acquired titles, journals or newspapers or other information resources that may be useful to the readers. For example new titles, inaugural lectures, seminar papers, etc. may be displayed on the notice boards or even circulated among users. In comparison with the Bible, we can see that God uses many methods - the prophets were the most recognized form of divine information dissemination. Priests in Israel were the people's representatives before God. The Prophets have been the most visible channel in God's communication system. For example, Prophets Jeremiah, Ezekiel, Daniel etc. always transmit available information from God to the people in order for them to lead a better life (Amos 3:7; 2Chr. 36:15). Prophets were continual reminder of the nearness and availability of God's instruction (Ezek.2:2; 3:12, 14, 24; 8:3; 11:5; Jer.38:14-19; Dan.9:2; 2Sam. 12:1-7).

(m) Photocopying Services: The Library also offers photocopying services. This is usually offered at subsidized rate so as to minimize book theft, mutilation and to serve as a source of internally generated revenue (IGR). A similar service in the Bible involves searching through the Bible concordance for some specific information that are germane for an individual's spiritual growth.

ICT in Libraries: The advent of ICT has expanded the scope of library and information services. Today, there are e-library and virtual library services which provide access to electronic books and journals, online references, web- resources, web-catalogues etc. In the opinion of Onuoha, Omokoje and Bamidele (2013), the effectiveness of the library as a whole can be inferred from its service provision. Also, Etim (2004) observed that the rapid pace of development in the field of IT and the emergence of networked information services have prompted a comprehensive review of the library and information science profession. The advent of ICT has brought about a clear paradigm shift from manual ways of carrying out information services to electronic ways of accessing and retrieving information.

ICT according to Abubakar (2011) has been introduced and included into all aspects of library services. E-library and e-resources are becoming the order of the day in library and information practice. Therefore, the libraries, especially the academic libraries, have to adapt to the e-environment (Kumar, 2009). It can then be reasoned that, for the university libraries and librarians to be on the same page with their users, they need to fully recognize the fact that the world is living in virtual realities as was indicated by Omekwu and Echezona (2008) where library services are in cyberspace and are not affected by opening and closing hours. Hence, libraries need to add value to their services because of competing online information now readily available on the internet and other ICT media.

It is equally imperative for library and information professionals to provide users of academic libraries with relevant information services (Ajogboye, 2010). In agreement with Bitagi and Udoudou (2013) the availability of all forms and types of information resources in academic libraries are highly imperative if libraries are to meet the information needs of their patrons. The major advantages of ICT are its speed, up-to-datedness, ease of use and low cost of information provision. The Bible presents accurate scientific, relevant and applicable information. The

Bible's most important message, redemption, is universally and perpetually applicable to humanity.

Biblical information will never be outdated, superseded, or improved upon. Also the information in the Bible is always up-to-date. The most valuable information that has been sent is the word of God. There is no useless or false information in the Bible, since God's word is absolutely true. The Bible represents all class of knowledge; we need to connect with God, through prayers, the Bible says, without me (God) you can do nothing (John15:5). Using the book of Genesis chapters one and two; no wonder Unegbu and Onuoha (2013) submits that God is a library and information expert. Therefore, librarians present the World Wide Web as an intention and application of God the creator. The hanging question therefore is 'what is the link between information service provision and God's provision of salvation'? To answer this important question, the next section will provide information on the concept of salvation and justify the expected links.

God's Provision of Salvation

Salvation by God is the application of the work of Christ to a fallen world, restoring life through faith. Salvation comes from the Greek word generally translated "save", "saved", and "salvation" which means to make safe, to deliver or protect. In a prior consideration what happened to man in the Garden of Eden, it was shown that sin is rooted in man's nature inherited from Adam. Because man's inward state is dominated by desires and interests unrelated to God's will, his attention is focused primarily on things in the earthly environment. This consideration of sin, using the word miss, has its application with reference to doing God's will.

The summary of what has been considered is that one can live according to the nature inherited from Adam, but equally true, God's provision in Christ enables one to receive understanding and wisdom whereby God's will is intimately known. Such provision also includes strengthening by the Spirit to perform that which we know to be God's will. In the same sense, libraries stemmed from the ideal of improving society. Under the influence of this conviction, librarian assumes that library is significant in educational growth, economic and social progress.

The Role of Christ in Provision of Salvation by God

God sent angels and the Holy Ghost to teach Adam and Eve the plan of salvation. Central to this plan is the Atonement of Jesus Christ, which enables God's children to overcome the effects of the fall and have joy in this life and in eternity. Both spiritual and physical death is the result of sin. Jesus Christ is God's only provision for man's sin. Through Him alone can we know God personally and experience God's love. Jesus died in our place. "God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8 NIV). He rose from the dead. "Christ died for our sins, just as the Scriptures said. He was buried, and he was raised from the dead on the third day, just as the Scriptures said. He was seen by Peter and then by the Twelve. After that, he was seen by more than 500 of his followers at one time." (1 Corinthians 15:3–6). He is the only way to God. "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through me'" (John 14:6).

We must individually receive Jesus Christ as Saviour and Lord; then we can know God personally and experience His love. We must receive Christ. "As many as received him, to them he gave the right to become children of God, even to those who believe in his name" (John 1:12). Christ's death provided for sinners a sinless substitutionary sacrifice which satisfied divine justice. This incomprehensibly valuable redemption delivered sinners from enslavement, and reconciled and restored sinners from estrangement to full fellowship and inheritance in the household of God. Although there are several models of the Cross-work of Christ presented in the Bible, however, the three most important are the models of atonement, redemption, and reconciliation.

Atonement: The idea of atonement is one of the primary models of the biblical idea of the saving work of Christ (Isa. 53:10; Rom. 3:25; 1 John 2:2; 4:10; Heb. 2:17). This understanding of Christ's work on the cross has reference to the effecting of satisfaction on God (propitiation), while effecting the same satisfaction on the guilt of human sin (expiation). Atonement can only be rightly understood in light of the holiness and justice of God—the severity of the reaction of God's holiness to sin. This concept affirms that God's holiness must be satisfied and the sins of humanity must be removed. Atonement is realized when God takes upon himself, in the person of Jesus, the sinfulness and guilt of humankind, so that his justice might be executed and the sins of men and women forgiven. The basis of our salvation then is totally in God himself and in

Christ's work on the cross. Similarly, librarians, as the custodians of information, make provision of information that will meet the information needs of library users and treating all library users with equality, unbiased, impartial and respect. Typical librarians go extra miles to satisfy the research needs of their users. They sacrifice their monies, time and if resources are not in their collection, they refer, engage in inter-library services etc.

Redemption: The idea of redemption is vitally related to the themes of liberation, deliverance, and ransom. Within this model, there is seen a struggle between the Kingdom of God and the hostile powers enslaving humankind. Redemption is the idea of bringing sinners out of such hostile bondage into authentic freedom (Col. 2:15). As redeemer, Jesus breaks the power of sin and creates a new and obedient heart by delivering us from the power of sin, guilt, death, and Satan, bringing about a people who have been bought with a price (1 Pet. 1:18). It is equally important to note that libraries contribute to the emancipation of the society by the role of making information available in multiple formats. This makes library central to the development of literacy and the elimination of ignorance. In relation to the concept of redemption, librarians serve to promote education and redeem people from ignorance through the supply of needed information to further their desired aims.

Reconciliation: The idea of reconciliation involves bringing fallen humanity out of alienation into a state of peace and harmony with God. Jesus, as reconciler, heals the separation and brokenness created by sin and restores communion between God and humankind. Reconciliation is not a process by which men and women become ever more acceptable to God, but an act by which we are delivered from estrangement to fellowship with God. Because of Christ's accomplishment on the cross, God has chosen to treat sinful men and women as children rather than transgressors (2 Cor. 5:18-20; Eph. 2:12-16; Col. 1:20-22).

It is important to see all of these ideas, as well as the theme of the example he provided for us (1 Pet. 2:21; 1 John 2:6), as necessary. Other religions have a martyr, but Jesus' death was that of a saviour. As Christ took our place and died our death, he provided our salvation. By His obedient life, He fulfilled the law for us and by His death on the cross; He satisfied the demands of the law for us. The cross of Christ is the actual execution of justice on God's un-relaxed penalty revealed in the law (Gal. 3:10-13). This means that Christ suffered for our sins (2 Cor.

5:21). In Jesus, God's holy love is revealed, His holiness is completely satisfied, and His love is clearly demonstrated (1 John 4:10). Following the resurrection of Jesus, He ascended into heaven (Acts 1:9-11) where He is exalted at God's right hand (Heb. 1:3), a position of great honour. Having sat down, Christ demonstrated that His earthly work was completed. His position at God's right hand signifies His sharing in God's rule and dominion and the power and authority to which He is entitled. At God's right hand, Jesus exercises His priesthood interceding for His own (John 17; Rom. 8:34; Heb. 7:25). Here He serves as the defence advocate for His church (1 John 2:1) over which He is head (Eph. 1:20-21). Hence, He will return to consummate God's redemptive plan.

The librarian's reconciliation role is that of information mediation between inquirers and suppliers of information. This role involves selecting and dissemination of information. In other words, library and information professionals mediate between the demand and supply of information to meet the information needs of their clientele.

The Author of Salvation

The rich biblical data indicate that salvation is a work of the triune God involving an authentic response on the part of the individual person. On God's side, the scripture depicts the Father as the ultimate source, planner, and initiator of salvation. Thus the apostle Paul wrote in Eph 1:3-6: "Praise is to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will to the praise of his glorious grace, which he has freely given us in the One he loves." James confirmed this initiating role of the Father in salvation, as follows: "Every good and perfect gift is from above, coming down from the Father of the heavenly lights.... He chose to give us birth through the word of truth, that we might be a kind of first fruits of all he created" (James 1:17-18).

In similar vein, the libraries and information principles require respect and love on the part of information providers and library users. Love, on the part of the librarians, relates to a friendly manner, or the way and manner librarians treat their clientele, or the way they give out information (in a friendly manner). This includes giving out information that will be helpful and beneficial to the lives of the library users; not damaging or destructive information. Secondly, Christ the Son provided

complete redemption through His obedient life and atoning death. After citing the Father's role in salvation Paul explained the Son's unique contribution in Eph 1:7-12. There he wrote, "In him [Christ] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding" (vv. 7-8). We recall, in addition, the words of an angel of the Lord who said to Joseph, the husband of Mary, "you are to give him the name Jesus, because he will save his people from their sins" (Matt 1:21; 1Tim 2:5; Heb 9:15; cf. 8:6; 12:24).

In the same sense, libraries stemmed from the ideal of improving the society. All activities of the library are designed to facilitate use of resources in a way of removing barriers and ignorance, to invite use, to guide reading towards the goals of each individual. Therefore, librarians play a vital part in the learning process by assisting users in making additional information available. He/she also contributes to satisfy the information needs of the users in their study by providing materials that are useful, instructive, and elevating. That prepares the users for the joy of service in this world and for the joy of wider service in the world to come.

Lastly, the Holy Spirit applies, makes effective, and preserves the redemption Christ brought to those who believe. Eph 1:13-14 specify an important work the third person of the Trinity performs in the economy of salvation: "Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession." Lloyd-Jones expressed the saving work of the three persons according to Eph 1:3-14 thus: "The Father has His purpose, the Son says He is going to carry it out, and He came and did it, and the Holy Spirit said He was ready to apply it." Summing up the diverse functions of the Spirit in salvation, we noted that the latter effectually calls (Heb. 3:7-8; Rev 22:17), justifies (1 Cor. 6:11), regenerates (John 3:5-8; 6:63; Titus 3:5), unites with Christ (1 Cor. 12:13), seals (Eph. 1:13; 4:30), sanctifies (Rom. 15:16; 2 Thess. 2:13; Gal 5:16, 25), and provides assurance by his own invincible testimony (Rom. 8:16).

As observed in the biblical record that Jesus Christ and Holy Spirit cooperated with God in the work of salvation, it is imperative to state that librarians cannot work alone in providing necessary needed information to users, he/she must have cooperative spirit in dealing with a variety of persons inside and outside the library, He must have the ability to work closely and well with other people especially with the

authority of the institution and all other professional librarians. The librarian must be open to new ideas from faculty, friends, library patrons and even members of staff, since the library will serve them all.

Conclusion

The Scripture is clear that we are not saved by what we do; rather, salvation has been provided through Jesus Christ as a free gift from God (Eph. 2:8). Librarians and information professionals provide services of a unique kind that is similar to God's provision of salvation. They offer whatever information services that may be needed by any member of the society without any exception, the same way God provided his only begotten Son to mankind with nothing in return other than obedience (John 3:16). As a result, when an individual receives Christ in his life, it is evidenced by the change that follows in thinking and behaviour (2Cor. 5:21). Information professionals equally provide information services for the purpose of behavioural change and correction. This paper concluded that, to provide effective services, librarians must continue to undertake the acquisition, storage, and dissemination of information in all forms seriously in order to satisfy user information needs. It is equally important that librarians organize and make all forms of recorded knowledge convenient and easy to use. They must endeavour to interpret and provide adequate guides to the use of library resources with a view to enable as many readers as possible use these resources in emulation of God who provided His only begotten son for salvation of man.

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CHAPTER 16

APPLICATION OF BIBLE PRINCIPLES AS THEY RELATE TO BIBLEPRACTICE

By

Odutola Grace Olubunmi

Abstract

This study is an attempt to x-ray the Application of Bible Principles as they relate to Library Practice to the Society. The desk paper highlights the similarities of principles used in the Bible and the Library Practice, particularly the healings by Jesus Christ and healing therapy in library practice by Christian librarians. The study also discussed and compared the sharing of gift to the disciples in the Bible and the sharing of functions and duties among the librarians so as to achieve institutional goals and objectives, and the building up of the body of Christ. The study also showed how mercy and compassion could bring salvation to mankind.

Introduction

As an educator, the Holy Scriptures are without a rival. The Bible is the most ancient and the most comprehensive history that man possesses, an inspired work of God. It came fresh from the Fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. As a means of intellectual and spiritual training, the Bible is more effective than any other book, or all other books combined. The Bible contains all the principles that man needs to understand in order to be fitted either for this life or for the life to come. Unegbu (2014) asserts that there is no new thing on the face of the earth that has not been touched in the Bible, an important book that represents all courses that human beings engage in. The Bible is a field where concealed heavenly treasures are hidden, and they will remain hidden until diligent mining/miners discover and

bring them to light; not that alone, the Bible can also be viewed as a casket containing jewels of inestimable value, only those who lust, or whoever lusts for it, find it. The Bible is the great standard of right and wrong, clearly defining sin and holiness. The Bible enjoys the distinction of being the most read book in history. It contains satisfying answers to life's deepest questions and reveals Divine truths about God's desire, His plan and purpose for mankind. Millions of people all over the world find their lives more meaningful because of the Divine Message of the Bible. In essence, the Bible is the fundamental of human knowledge from ages.

Library is a collection or groups of books and/ or other print or non-print materials organized and maintained for use (reading, consultation, study, research, etc) (Rao & Himabindu, 2012). Institutional libraries, organized to facilitate access by a specific clientele, are staffed by librarians and other personnel trained to provide services to meet user needs. Traditionally, libraries ensure the attainment of institutional and educational objectives through the provision of information materials. Daniel (2004) as cited by Busayo (2011) posits that an educational institution without a library is like a motor car without an engine or a body without a soul. Though the library is a mine of wealth and a friend of all, it is only for the committed users whose interests are to seek knowledge both at the rudimental and advanced levels to achieve academic excellence.

Library as Information Repository

Library is a social institution or agency for communication, principally of secondary or graphic communication. It is a collection of records of human culture in diverse formats and languages, preserved, organized and interpreted to meet broad and varying needs of individuals for information, knowledge, recreation and aesthetic enjoyment. Library is an organized collection of books and other information materials kept for dissemination of knowledge and information under trained personnel.

Librarian as a custodian and Manager of Information

Library Registration Council of Nigeria (2013) viewed librarians and information scientists as being imbued to 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, freedom of expression is enhanced and information resources are preserved for posterity. Librarians work for various organizations and interact with different

categories of library users depending on the ownership, location or users of such library. Librarianship has been an age long profession in the world devoted towards providing right information to the right users in the right format and at the right time. It is a profession that is concerned with creation or production, processing and dissemination of knowledge.

Oxford Dictionary defines principles as having strong beliefs about what is right and wrong. In the book of John Chapter 14:6 Jesus said, “I am the way, the truth, and the life: no man cometh unto the Father, but by Me.” This is a categorical statement from our Lord and Savior, every time you access God’s presence, something good comes your way. This is also true of the library. The core mission of library and librarians is to facilitate access to information for all, for personal development, achievement, education, economic activity and enhancement of democracy. The librarian is a person who works in the library, carrying out the task of acquiring, organizing, preserving the printed documents besides helping the readers in locating the information needed by them. Thus, library is a gate way or an intermediary between user’s development and achievement. This is because no one can survive without information just the same way Jesus in John 14:6 said. *I am the way, the truth, and the life: no man cometh unto the Father, but by Me.*

Paradigm Shift

Today, many libraries are in transit from the traditional to the digital library, not only recent publications, but also many historical library holdings are being digitalized. These digital collections allow users from anywhere at any time to consult the materials without doing any harm to the fragile documents.

In the same vein, today we have different avenues through which people can receive, listen and air the word of God, other than the church. We read from print, non print, television, film strips, radios, laptops, tablets and phones without going to the places of worship.

Gifts from the Holy Spirit

In the book of 1 Corinthians chapter 12: 4-11, which says, “there are different kinds of spiritual gifts, but the same spirit gives them. There are different ways of serving, but the same spirit gives them. There are different abilities to all for their particular services. The spirit’s presence is shown in some way in each person for the good of all. The spirit gives one person a message full of wisdom, while to another person the same

spirit gives a message full of knowledge. One and the same Spirit gives faith to one person, while to another person He gives the power to heal. The spirit gives one person the power to work miracles; to another, the gift of speaking God's message; and to yet another, the ability to tell the difference between gifts that come from the Spirit and those that do not. To one person He gives the ability to speak in strange tongues, and to another He gives the ability to explain what is said. But it is one and the same Spirit who does all this; as He wishes, He gives a different gift to each person.

In the Bible, part of the work of the Holy Spirit is to give spiritual gifts to each believer for the building up of the body so that they might reflect Christ to a broken world. Though everyone has some gift, no one has all gifts. No spiritual gift is rightly used if its exercise contradicts the law of love. The great principle of spiritual gifts is that their expression leads to interdependence among members of the body. Each gift has its own value, just as each part of the physical body is needed, none should be disdained rather, "those parts of the body that seem to be weaker are indispensable."

Ephesians 4:11-13 reveal the sharing of the gifts to the disciples of the living God; and He gave some apostles, and some, prophets; and some; evangelists; and some, pastors and teachers for the perfecting of the saints, for the work of the ministry, "for the edifying of the body of Christ." Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. In Christendom, we see all these being practiced in the world over. Similarly, in library practice, there are various departments/sections, particularly, academic library manned by different librarians, they are:

- Technical Service Department
- Readers Services Department
- Research and Bibliographic Service Department
- Audio-Visual Department
- Administrative Department

Under these sections, we have the chief librarian who is the head of the library, the reference librarian, the serial librarian, the acquisition librarian respectively, so also there are other staff who are the para-professionals. All of them work together in unity to achieve the goals and objectives of the institution which is to make information resources readily available to library users in the same way the spiritual gift was

shared in the Bible for the building of the body of Christ and His ministry.

Fundamental Library Practice

Oxford Advanced Learner's Dictionary defined fundamentalism as the practice of following very strictly the basic rules and teachings of any religion. In Christianity, the belief that everything that is written in the Bible is completely true, i.e. a basic rule or principle. 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 library is one of the only place in many communities, where people can access information that will help improve their education, develop new skills, find job, build businesses, make informed agricultural and health decisions, or gain insights into environmental issues. Their unique role makes libraries important development partners, both by providing access to information in all formats and by delivering services and programmes that meet the need for information in a changing and increasingly complex society.

IFLA (2011) posits that the core mission of library and information professionals is to facilitate access to information for all, personal development, education, cultural enrichment, economic activity and informed participation and enhancement of democracy. Librarians do not encourage censorship, denial and restriction of information to anybody by any person or group of persons and use the most efficient and effective methods and standards to serve their clientele.

Traditional Role of Libraries

The traditional role of libraries has always been as an intermediary between the information producer (publishers) and their users. Libraries act as selective filters and quality instruments, making available to users only those resources relevant and adequate. Olorunyomi (2015) citing Mayega (2008) summarized the traditional role of libraries as follow:

- To support the mission of the parent institution in the areas of learning, teaching and research.
- To make information materials available to members of the academic community through systematic selection and acquisition of relevant information materials.
- To circulate library materials through access to open shelving and the reserve section at the circulation desk.

- To offer both formal and informal instruments in the use of library.
- To offer reference services by helping users locate information resources.
- To serve as a depository for materials published by the institution.

Biblical Principles as They Relate to Library Practices

Faith and Healing

In the book of Matthew Chapter 8:1-17, the verses show how Jesus exercises His power and His heart to heal. He healed a man's leprosy with only a touch. He healed the centurion's servant by sending a 'word' to the sick on his bed without being physically present. He healed Peter's Mother-in-law of an incapacitating fever. Many who are possessed by demons came to Peter's home to be healed by Jesus. Anywhere He went, He was doing good, and verse 16 of Matthew says "When evening came, many who were demon-possessed were brought to Him, and He drove out the spirits with a 'Word'. A Christian librarian can do the same by using bibliotherapy to heal users with depression, nervous disorder/borderline, mental illness or stress. Bibliotherapy is described as a "form of supportive psychotherapy in which patients or people special need are given carefully selected materials to read for their general well-being. Christian librarians must serve as God's instrument in presenting Christian value through up-to-date methods of selecting library materials that will lead library users to God, materials that can strengthen God's image and to show God's love for mankind and His willingness to redeem us from the perils of this life.

Margaret Monroe in Rubin (1978) views bibliotherapy as part of the continuum of library services. Reference services, reading guidance and bibliotherapy are closely related in functions, i.e. they both serve informational, instructional and guidance needs. Bibliotherapy is a long-term approach for library services used for therapeutic purposes; librarians were also serving patients in hospitals and veterans on the streets. Integration of faith and learning can take place on an individual level. Ellen G. White also stresses the personal element in education. "Christ in His teaching dealt with men individually, the same personal interest, the same attention to individual development, are needed in library practice today." (White, 1952: 231/2).

Therapy, on the emotional level, helps the client to understand his psychological and physical reactions to frustration and conflict and to gain a clearer understanding of his motives and needs. Help is obtained through different types of information media, e.g. books and films, where he can read and see how others have handled problems similar to the ones he is facing. With this type of service provided by librarians, the client is encouraged to discuss his problem freely. In this process the librarian is the facilitator. The educator's task is to inspire and equip individuals to think and act for themselves in the dignity of persons created in God's image. One of the ways to do this is through discussion of books specifically chosen for certain individuals in order to help them overcome emotional and behavioural problems.

According to Coleman and Ganong (1988) the purposes of educational bibliotherapy are: to impart information, to provide insight, to stimulate discussions about problems, to communicate new attitudes and values, to teach new solutions to problems, to enhance self-esteem, to furnish relaxation and for diversion. With all these therapies, the special needs' people will recover fully. As there is a balm in Gilead, so also there is in library!

Mercy and Compassion on Library Users

Mercy is an attitude of compassion, favour and care towards the afflicted and helpless. Mercy is unmerited assistance that originates from the divine attributes of God and it is grounded in His very nature. In the Bible, acts of mercy are usually borne out of love, compassion, favour or grace. Severally, God's mercy is said to endure forever. It is important to note that from the beginning, God has always applied mercy while handling human affairs. It was mercy that moved Him to make aprons for Adam and Eve after their sin. Because of His mercy, He preserved Noah and his family. The same mercy located Abraham, Joseph, Moses, David and the prophets. However, mercy was personified and more pronounced in the life and ministry of our Lord Jesus Christ. In all His interactions with people, the Bible recorded that He was always moved by love and compassion whenever He saw their afflictions and misery. In the same vein, Christian librarians, as part of the beneficiaries of His great mercy, are commanded to show the same mercy to diverse library users irrespective of age, gender, educational qualification, economic and socio-political status of their clientele.

The bibliotherapist/librarian should have the following personal characteristics: empathy, warmth and honesty, sensitivity, emotional

stability, fairness, humour, initiative, receptiveness for change, ability to communicate verbally and nonverbally, healthy judgment, intuition, self-assurance, authority to get things done. He needs to understand people thoroughly, have a wide knowledge of books and above all, be sympathetic and compassionate to human/user's needs.

Conclusion

The Holy Bible is indeed the most ancient, the most comprehensive history that men possessed and that is widely read. Library practice is one of the oldest professions because every discipline, every work has its root and origin from the Bible. The Bible should be part of the library materials acquired into the library considering the impeccable, unmodifiable and unequal information and facts it contains in addition to the redemption and salvation services it renders to the readers. The curriculum development committee and the stakeholders of every institution should rob minds and make it mandatory for the inclusion of the Holy Bible in the library collection.

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CHAPTER 17

BIBLICAL PERSPECTIVE OF THE ROLE OF HEALTH RECORDS IN QUALITY PATIENT CARE

By

Omole Segun Michael

Abstract

This paper reported the Biblical perspective of the roles of health records in quality patients' care. The article examined the similarities and differences between Biblical ethics and ethical issues in health records management. It juxtaposed the uses of records in Bible time with uses of health records in health care service delivery and establishes the importance of records management as a work originated by God.

This presentation is a literature review, and a theoretical discussion, on the roles of health records in quality patient care in the context of the Bible. An in-depth study of the Bible and existing literature provided useful information for the study. A theoretical discussion has been carried out to match evidence from the Bible with evidence from literature.

The inference drawn from existing literature and the Bible indicated that correlation exists between records keeping in the Bible and health records management in health care institutions, as evidenced in the Bible and in existing literature. The importance of records management practice as a profession originated by God was also established.

Introduction

The complex nature of modern medical and surgical treatments existing in hospitals require accurate and adequate health records keeping as a documentary evidence of the care and treatment which the patient

receives in the hospital. Health record is the clear, concise, and accurate history of a patient's life and illness written from the medical point of view. It is a collection of recorded facts concerning a particular patient and his/her illness, and the events occurring in the course of professional care for the purpose of providing the best medical care to the patient, for teaching, research study, appraisal of medical practice and legal requirements (Benjamin, 2011). Also, health record contains history of illness, medical investigation, and test results of examinations, diagnosis, treatment and events. It helps in the planning process through availability of health data which serves as a record of response to patient's health conditions and as a guide to future therapy (Osundina, 2014).

In the Bible, God spoke and it was recorded. When used as a tool for decision making and acted upon, the spoken words give life to people. For example, one can read from the Bible that holy men of God spoke as they were moved by the Holy Spirit (2 Peter 1:20). What they spoke were recorded for the immediate audience and also for posterity. Similarly, health records consist of complete history of previous and present health conditions of the patient written in sequence of events to justify the diagnosis and warrant the treatment and end result.

Therefore, the relevance of records management in the Bible cannot be overemphasized. This is simply because they play a vital role in the history of mankind and of the society. Indeed without records management much of what we know today would not have been revealed or discovered. Hence, it is evident that health record has to do principally with both past events and the present occurrences. But the future quality of patient's care will be negatively impacted without proper health record keeping.

Objectives of the Study

The aims of this paper are to;

- examine the similarities and differences between biblical ethics and ethical issues in health records management;
- juxtapose the uses of records in the Bible and the uses of health records in quality patient care; and
- establish the importance of records management practice as an important profession originated by God.

Code of Ethics of Health Records Managers and Biblical Ethics

Health records Managers are specialists or practitioners saddled with the responsibility of providing accurate documentation and registration of patient's health information and up-to-date health statistical information on hospital activities, analyses both on curative and preventive health services (in-patient and out-patient) through the process of gathering and collection of patients' information and manipulation for meaningful decision making (Omole, 2013). Health records managers are responsible for maintaining component of health record system consistent with the medical, legal, accreditation, and regulatory requirements of the health care delivery system. They maintain, collect, and analyze data, which are crucial to the delivery of quality patient care (AHIMAN, 2012).

Health records Managers are health professionals responsible for collecting, capturing, storing, analyzing, distributing and protecting medical information that are fundamental to providing quality patient care. The information supplied by health records managers are used by physicians and other health care professionals to provide quality patient care and support important medical decisions (www.latrobe.edu.au/publichealth).

Ethics is the study of standards of behaviour, moral judgment and philosophy. It also has to do with the system or code of morals of individuals, groups, professions and religions (*The Webster's New World On-line Dictionary*). *The Oxford Dictionary Online* defines it as a branch of knowledge that deals with moral principles, while Hornby, (2006) sees it as beliefs and principles about what is right or wrong. Hence, from the foregoing, it could be inferred that ethics has to do with a set of conducts that dictate the way of behaviour of an individual, a group of people or a society, stating what is acceptable and what is not. Code of ethics serves as a guide in the area of personal, professional, organizational, and societal conduct or behaviour.

Various organizations, religions, professionals, and societies have code of ethics, among such are the health records managers and the Israelites whose code of ethics is expressly stated in the Ten Commandments. The code of ethics of health records managers and the Ten Commandments are stated bellow.

Health Records Managers Code of Ethics

Health record managers ensure that all medical information collected about an individual is complete, accurate and protected, yet at the same time, readily available for health care providers when it is needed. Health record managers have common code of ethics that guide the course of carrying out their duties.

These are:

- 1.** Conduct yourself in the practice of this profession, so as to bring honor and dignity to you, and the health records management profession.
- 2.** Place service before material gain and strive at all times to provide services consistent with the need for quality health care and treatment to all who are ill and injured.
- 3.** Preserve and secure the health records, the information contained therein, and the appropriate secondary records and existing policies and legal provisions.
- 4.** Hold up the doctrine of confidentiality and the individual's right to privacy in the disclosure of personally identifiable medical and social information.
- 5.** Recognize the source of the authority and powers delegated to you and conscientiously discharge the duties and responsibilities thus entrusted.
- 6.** Accept compensation only in accordance with services actually performed or negotiated with the health institution.
- 7.** Cooperate with other health professions and organizations to promote the quality of health programs and the advancement of medical care, ensuring respect and consideration for the responsibility and the dignity of medical and other health professions.
- 8.** Strive to increase the profession's body of systematic knowledge and individual competency through continued self-improvement and application of current advancements in the conduct of health records management practices.
- 9.** Participate in developing and strengthening professional manpower and appropriately represent the profession in the public.
- 10.** Represent truthfully and accurately, professional credentials, education and experience in any official transaction or notice, including other positions and duality of interest.

11. Refuse to participate in, or conceal unethical practices or procedures in your relationship with other individuals or organizations. (Huffman, 2011:135-136).

Having stated the code of ethics of health records managers, it is necessary to outline the Ten Commandments in order to facilitate comparison.

The Ten Commandments

God gave the Ten Commandments to the Israelites to serve as their code of ethics so that each and every one will understand their obligations to their creator, parents, and neighbors, to ensure that their society is a meaningful and peaceful one. These are the Ten Commandments as recorded in Exodus 20:3-17 and summarized:

1. *Thou shalt have no other gods before me;*
2. *Thou shall not make unto thee any graven 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.*
3. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.*
4. *Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work but the seventh day is the Sabbath of the LORD thy God.*
5. *Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*
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 neighbor.*
10. *Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.*

There are similarities between code of ethics of health records managers and the Ten Commandments as both rules stipulate integrity in carrying out professional duties and conduct of daily activities. They are not to take bribe, they should be fair to all and they are not to drag their individual and professional reputation in the mud. Code of ethics of health records managers is very specific while the Ten Commandments are more perfect as they encompass all aspects of human life.

Quality Patient Care and Health Records Management Practice

Health records need to be created for all patients that reported for treatment in the health institution because records serve as documentary evidence of the kind of problem the patient brought to the hospital and the treatment rendered to him or her. This could be likened to the role of record in John 1:19, “And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, who art thou? Here records served as evidence to prove the personality of John; as health records are used in hospital to enhance unique identification of each patient, and to decide on the next line of care for a patient, based on the information contained therein.

Health records serve as a pillar in defense against any unjust legal action that may be brought against the hospital or the staff. This is similar to the instruction of Paul to the Ephesians’ elders in Act 20:26; that “wherefore I take you to record this day that I am pure from the blood of all men”. Here, Paul wants them to record his personality for remembrance; the same purpose health records serve for provision of quality health care, in agreement with the popular slogan “memory forgets, record remembers”. So that Paul’s personality could be documented for future references. This could also be likened to the use of health records for medical care evaluation studies, where the actual health care received by the patient are compared to the expected standard of care with a view to determine the quality of patient care provided by the health care professionals, through the health information contained in the patient’s health records, in other to facilitate an improved quality patient care.

Record in the Bible and Health Records in Quality Patient Care

A written record must be maintained on every person who has been admitted to the hospital as an in-patient, an out-patient, or as an emergency patient. Health records document the hospital experience of the patient with the main objective of providing a means of communication between the physician and other professionals contributing to the patient’s care. It serves as a basis for planning individual patient’s care and furnishes documentary evidence of the course of the patient’s illness and treatment during each hospital admission. Health Records serve as a basis for analysis, study, and

evaluation of the quality of care rendered to the patient; assist in protecting the legal interests of the patient, hospital, physician, and health workers. It also provides clinical data that are used in research and education for the purpose of extending frontiers of medical knowledge for an improved quality patient care (Osundina, 2012).

The physiological and sociological data contained in health records such as; name, Address, Sex, Age, Marital Status, Occupation, Place of Origin, Denomination, Next of Kin and Address of Next of Kin, hospital Number etc. help to distinguish the health records of one patient from another (Fatiregun, 2006). Health records are useful for the teaching or giving of instructions to medical students, nurses and other professionals. It is useful in seeking out etiological factors in a disease, compare progress and result of different forms of treatment for patients with similar disease.

Quality of patient care is assured, as the health records provide continuity of patients' care on subsequent admission, evaluation of medical care rendered to the patients, and provision of clinical and health statistical data for the planning of health care delivery services and development of health policies. Emerging ethical and legal issues are resolved, as health records serve as witness in court for hospital, its staff, and the patient. Also, insurance claims for damages resulting from accident are made possible through evidence provided by health record.

Several scriptural examples illustrate the importance of keeping good records. Health information documented in Matthew 9:20-22, established the power of faith as exhibited by the woman, which was diseased with an issue of blood for twelve years. She came behind Jesus and touched the hem of His garment. Jesus turned round and saw her and said to her, "Daughter, be of good comfort, thy faith hath made thee whole". This record of healing serves as a point of reference in boosting people's faith towards an improved quality patient care. Also, the recorded information about the healing instruction commanded by Jesus Christ on the man at the pool of Bethesda in the book of John 5: 1-4 described the magnanimity of the power of faith as Jesus instructed: "Rise, take up thy bed, and walk". And immediately the man was made whole. This is an indication that application of faith in health care delivery facilitates quality patient care.

Another example could be found in the book of Leviticus chapter 11 where the Law of the beasts, and of the fowl, and of every living creature that move in the waters, and of every creature that creeps upon the earth were recorded. This chapter provides nutritional information

that will promote the quality of healthy living and sanctification in order for us to live a healthy life, worship God in holiness and good health, so that our days may be long upon the earth. This law serves as rules / reference point for all human being to maintain discipline in our feeding habits. Healthy and unhealthy foods are documented in this chapter to provide nutritional information that will always promote quality patient care.

The book of 2Kings 12:4, recorded the need to document all the money of the dedicated things that is brought into the house of the Lord into an account. This was instructed by God for the purpose of transparency and accountability. Also Jesus said in Matthew 12:36 that “Every idle word that men shall speak, they shall give account thereof in the day of judgment”. This means there is a record being maintained on every person on earth that will serve as a recorded witness of all his or her transactions on earth in the Day of Judgment, like the way health records serves as witness in court for the hospital, staff and patient.

Also, the book of Job16:19 supported the roles of records as documented evidence of past and present that will serve as point of reference in the nearest future, as it asserts that “behold my witness is in heaven, and my record is on high”. In Job 16:22; He said “when a few years are come then I shall go the way whence I shall not return”. But the records would be there for posterity to make judgment; the same way health records serves as an invaluable tool for teaching and education of medical and paramedical students, which in turn have a positive impact on the quality of patient care in the health institutions.

Therefore, the biblical events illustrated in this paper conveniently prove the importance of keeping and maintaining complete records; as it could be inferred that careful records keeping on every patient treated in the hospital is a prudent and profitable effort that is aimed at improving the quality of patient care and health care services in general. Since God is a God of order, and detail, keeping and maintaining orderly record on every patient, and health care services rendered reflect his nature and character.

Record in the Bible and Health Records Management Practice as Important Works Originated by God

Osundina (2007) submitted that health records management involves all the tools, techniques, and devices used for recording clear, concise and accurate history of a patient’s life and illness, written from the medical

point of view, including the significant characteristics of a patient and the events, occurring in the course of professional care, for the purpose of providing the best medical care to the patient, teaching, research, medical care, evaluation studies and legal requirement.

In the same vein, Fatiregum (2006) asserted that health record management is a 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. Health records manager is a specialist, or practitioner, saddled with the responsibility of providing accurate documentation and registration of patient health information, and up to date health statistical information on hospital activities and analysis, both on curative and preventive health services (inpatient and outpatient services), through the process of gathering and collection of patient information and manipulation for meaningful decision making (AHIMA, 2012).

Health record managers are health professionals, responsible for, collecting, capturing, storing, analyzing, distributing and protecting medical information, fundamental to providing quality patient care. The information supplied by health records managers is used by physicians and other health care professionals to provide optimum patient care and support important medical decisions.

The action of Moses in Exodus 24:4; when he read to the Israelites all that the Lord commanded and then “wrote down everything.” And the instruction God gave to Moses in Exodus 2; 21 that “you shall put the mercy seat on top of the ark and you shall put Testimony that I will give you”; established the fact that God is the origin of Records Management and He greatly cherished and practiced the art of record-keeping. Because, God was mindful that the Ark of the Testimony, which contains the Ten Commandments gravened on two tablets of stone must be safely kept, He commanded that it should be kept inside the Ark.

Another example of event that confirms God as the Origin of Records Management is found in the book of 2 Corinthians 1:23 where Paul declared that; “Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth”. Here Paul was asking God for a record upon his soul as evidence of taking responsibility for his actions. In the book of Hosea 13:12 God said “The guilt of Ephraim is stored up; his sins are kept on record”. This confirms God as the first manager of every human activity’s records and the fact that, truly, God maintains records on each and every person on this planet.

In the book of Philippians 1:8 Paul referred to God as the manager of all human records as he opined that “For God is my records how greatly I long after you all in the bowels of Jesus Christ”. Furthermore, the book of Romans – 14:12, made it known that “everyone of us shall give account of himself to God.” Here it could be deduced that our records are there with God, which God will use as a yardstick to compare our actual performance with God’s expected moral standard for the right judgment.

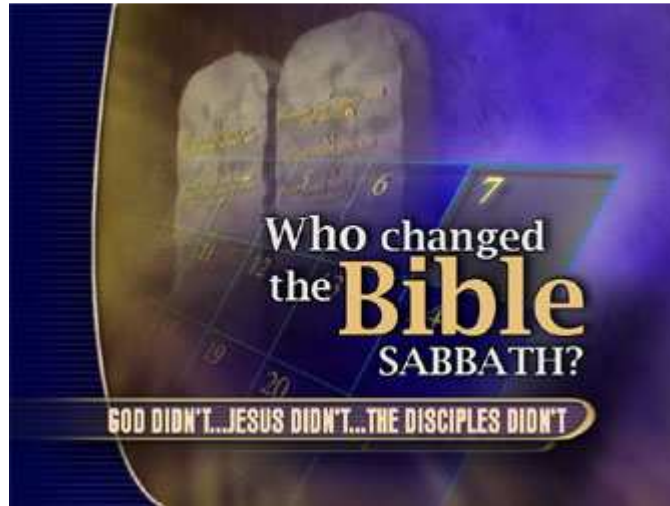
Conclusion

Health records, which are very important in the health care institutions, need to be created for every patient, processed, analyzed, stored and disseminated to the right person at the appropriate time and at the minimum cost to promote quality patient care. The importance of records management in the Bible cannot be underestimated for the vital role they play in the history of mankind in the same way in which health records positively impact the quality of patient care in the hospital.

This paper confirmed the role of health records as documentary evidence of the kind of care, rendered to the patient, just the way records serve in the description of the personality of great men of God in the Bible. Biblical events illustrated in this article attested to the valuable importance of records in the Bible times and the magnanimous uses of health records in promoting quality health care in this era. Also the paper witnessed to the fact that health records management practice is an act that is originated by God, because some biblical instances such as in Exodus. 24:4; Philippians 1:8; and Romans 14:2 attested to this fact as they refer to God as the Origin of all records.

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Stephen Keenan, *A Doctrinal Catechism* 3rd ed. p. 174 states "Had she (catholic church) not such power, she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the Seventh day, a change for which there is no Scriptural authority"

https://ca.answers.yahoo.com/question/index;_ylt=A0LEVvWy08VWBS4AAW4PxQt;_ylu=X3oDMTByMjB0aG5zBGNvbG8DYmYxBHBvcwMxBHZ0aWQDBHNIYwNzYw--?qid=20081218093454AAU2Ptq

CHAPTER 18

ESSENTIALS OF KNOWLEDGE SHARING IN BIBLE TIME AND TODAY

By

Opele Jacob Kehinde

Abstract

This paper attempted to document the differences and similarities in knowledge sharing practices in the Bible era and today. It presents the concept of knowledge from human and biblical perspectives. The paper also provided an overview of knowledge sharing in Bible time and today. It identified factors influencing knowledge sharing today as well as knowledge sharing strategies (KSS). It argued that knowledge sharing is important for people of all ages. The paper concluded by justifying the need for knowledge sharing if its values are to be sustained. The author thus recommended that knowledge sharing practices should be encouraged and embraced by Information Resources Managers and by extension the general public.

The Concept of Knowledge from Human Standpoint

The term 'knowledge' as defined in the Online Businessdictionary.com refers to 'human faculty resulting from interpreted information, understanding that germinates from combination of data, information, experience and individual interpretation'. Scholars such as Davenport and Prusak (1998) identified two basic types of knowledge: tacit and explicit knowledge. According to these authors, tacit knowledge is highly personalized, embedded in a person's mind, brain and daily work practice and is quite difficult to transfer. It is difficult to express in words or to codify in documentation. Tacit Knowledge is shared during 'face to

face' confrontations, cooperative work with experts, written communications, oral communications, electronic communication and visual communications. Tacit knowledge is context-specific and includes among other things, insights, intuitions and experiences.

Explicit knowledge involves ensuring that people have access to what they need, that important knowledge is stored and that the knowledge is reviewed, updated, or discarded. It is usually found in databases, memos, notes, documents, etc. Explicit knowledge could be articulated and codified into words, numbers, specifications, facts, rules and policies that can be fully codified in paper or electronic form and shared without need for discussion. Explicit knowledge can be put in the hands of individuals, captured and documented; it is knowledge that can be recorded. It includes research findings, lessons learned and toolkits.

Both tacit and explicit knowledge are usually shared among human. However, human knowledge without God is flawed. The Bible also refers to it as worthless because it isn't tempered by love (1 Corinthians 13:2). Also, the knowledge man possesses tends to make one proud. "Knowledge puffs up, but love builds up" (1 Corinthians 8:1). Therefore, the pursuit of knowledge for its own sake, without seeking God, is foolishness. In agreement with this assertion, King Solomon of the Bible time lamented "Then I applied myself to the understanding of wisdom . . . but I learned that this, too, is a chasing after the wind. For with much wisdom comes much sorrow; the more knowledge, the more grief" (Ecclesiastes 1:17-18). This implies that worldly knowledge is a false knowledge which is opposed to the truth. Hence, Paul the Apostle urges Christians to "Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have wandered from the faith" (1 Timothy 6:20-21).

Overview of Biblical Knowledge

The concept of knowledge from the biblical view signifies an understanding, a recognition or an acknowledgment. Bible knowledge carries the idea of a deeper appreciation of something or a relationship with someone. The Bible is clear that the knowledge of God is the most valuable knowledge human beings can possess. However, the knowledge of God must encompass the deep appreciation for and relationship with Him and with fellowman. Knowledge is a gift from God. Proverbs 2:6 tells us that the Lord gives wisdom that comes from His own mouth the Word of God and that the wisdom of God results in knowledge and understanding. James 1:5 adds that those who lack wisdom should ask

for it and God will give it abundantly and generously. God's desire is for all to know Him, appreciate Him, and have a relationship with Him; therefore, He grants to all who truly seek knowledge and wisdom. The Bible further says that "the fear of Jehovah is the beginning of knowledge. Only fools despise wisdom and discipline" (Proverbs 1:7). The word fear here is not dread or terror but a reverence for God, respect for His law, His will, His rule in our lives, and the fear of offending Him, which will lead us to obey, worship and praise Him.

God gives the gift of knowledge out of His infinite store of knowledge. Psalm 19:2 tells us that God's creation reveals the Creator's knowledge: "Night after night (the skies) display knowledge." The vastness of God's knowledge and creative power are on display continually and are clearly seen in what He has created, as Paul reminds us in Romans 1:19-20. Not only is God's knowledge infinite, but it is absolute: "Oh, the depth of the riches of the wisdom and knowledge of God. How unsearchable his judgments and his paths beyond tracing out!" (Romans 11:33). Knowledge is needed because there are problems as a result of the fall of humanity. Knowledge that is true allows problems to be solved and avoided. If a car breaks down, mechanical knowledge is useful, otherwise it is unnecessary. It is the same with all of life's problems. God gives us knowledge to help "fix" broken people, protect ourselves from the difficulties of life, and allow love to express itself in good works.

Knowledge Sharing in Bible Time

The Holy Scripture shows that God loves humans and is deeply interested in their welfare right from the beginning. It is not surprising; therefore, that God regularly shared knowledge in the form of communication with the first human pair (Adam and Eve). According to Genesis 3:8, on one occasion "about the breezy part of the day," Adam and Eve "heard the voice of Jehovah God, suggesting that; it was God's custom to communicate with Adam at this time, possibly every day. From this account, the Bible makes it clear that God had taken time not only to give instructions to the first man but also to share knowledge with him what he needed in order to carry out his responsibilities (Genesis 1:28-30). In this case, the sharing of tacit knowledge between God and Adam was first recorded in the Bible. God by means of this avenue shared specific ideas with Adam and the same was true after Adam had a partner (Eve).

Although, God had every right to cut off knowledge sharing from human beings, He did not do so. Later after the instance of God communicating with the first human pair, God also shared his taught with faithful patriarchs such as Noah, Abraham, Isaac, Jacob, Job, Elisha and Elijah (Genesis 6:13; Exodus 33:1; Job 38:1-3; 1Ki 16:30-33; 18:13.). In fact, for the first time God shared explicit knowledge with the Israelites by producing an entire code of laws for the nation of Israel where He summarized his taught through the stone tablet of Ten Commandments. Thereafter, God assured the Israelites through this medium that if they obeyed the Law; He would bless them not only materially but also spiritually, making them into a kingdom of priests, a holy nation. The Law even provided dietary and sanitary regulations that promoted good health. However, Jehovah also warned of the tragic consequences that would result from disobedience (Exodus 19:5, 6; Deuteronomy 28:1-68). This historical account reveals that God's sharing of knowledge with humans in the Bible time included both documented (explicit) and personalized (tacit) knowledge.

Additionally, Jesus shared tacit knowledge with His disciples when He commanded them to go and make disciples of people, baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them all the things He has commanded them and that He would be with them till the conclusion of the system of things (Matt 24; 14, 28; 18-20, 10: 1-15).

Today, Information Resources Managers have series of law codes (the classification systems) which is similar to the Bible that serve as guiding principles for their daily operations. For example, the scheme helps them to classify human knowledge in the best format imaginable for easy retrieval and use of information. Hence, they are to provide needed directions to the public on the best ways to utilize knowledge and information centres for the benefit of others which resulted in immeasurable benefits to their clientele, such benefits include knowledge acquisition, knowledge creation, storage and retrieval sharing and knowledge utilization. Librarians and information professionals are the custodians of human knowledge similar to the same way Adam was put in the garden to care for it and other prophets as messengers of GOD in the Bible time. Librarians and information professionals are to be of good support to others in their search for knowledge by ensuring high level of professionalism and good image making in the way they treat or relate with others and clientele.

As the Bible made mention of knowledge, it also speaks of knowledge sharing among people. Jesus Christ himself attested to this fact when He stated: “There is more happiness in giving than there is in receiving” (Acts 20:35). Here, giving is one way to share and this is expected from fellow human. Knowledge sharing helps to appreciate the value of knowledge itself. An individual may post a topic to request for a specific knowledge; while someone else who possesses the knowledge may reply to the question by providing the knowledge required. Hidding and Catterall (1998) stressed that knowledge has no value unless it is shared and used in some way. In other words, sharing knowledge is the natural way to increase its value. Knowledge sharing has two faces: ‘collecting or receiving and disseminating or donating knowledge. The two concepts help to see that an individual is either participating in active communication with others or consulting others with the intention to gain some opportunity to share intellectual capital.

Sharing knowledge means sharing wisdom with someone else. Knowledge, like happiness, grows with sharing. As Christians, we should be humble enough to learn from others and share all the practical knowledge and information that we possess. By so doing, the whole society can prosper as a single unit. Similarly, in the words of Billy Graham (1966) “We are not cisterns made for hoarding, we are channels made for sharing.” Billy Graham implies that knowledge should not be hoarded, but should be shared and spread among others. Today, information resource managers should encourage the sharing of knowledge so that each and every one in the society is aware and possesses some basic knowledge that can be used to better their lots.

In its narrow sense, sharing refers to joint or alternating use of inherently finite goods, such as a common pasture or a shared residence. It is also the process of dividing and distributing. Apart from obvious instances, which we can observe in human activity, we can also find many examples of this happening in nature. When an organism takes in nutrition or oxygen for instance, its internal organs are designed to divide and distribute the energy taken in to supply parts of its body that need it. Flowers divide and distribute their seeds. In a broader sense, it can also include free granting rights to goods that can be treated as non-rival goods, such as information. Still more loosely, “sharing” can actually mean giving something as an outright gift: for example, to “share” one's food really means to give some of it as a gift. Sharing is a basic component of human interaction, and is responsible for strengthening social ties and ensuring a person's well-being.

From the foregoing, it is clear that knowledge was extensively shared in the Bible time. Prayer was also one way knowledge was shared in the Bible time. This practice was however expected from everyone who appreciates God provision of daily needs and the provision of His only begotten Son for mankind's salvation into the new world of righteousness. The next section discusses the concept of knowledge sharing in modern time.

Knowledge Sharing Today

In this time, the definition of knowledge sharing helps us to appreciate its true meaning better. Heng- Heng-Li, Ted & Wu (2006) described knowledge sharing as 'an activity through which knowledge from one person, group or organisation is transferred or spread to another person, group or organisation'. To Chua (2003), knowledge sharing is the process by which individuals collectively and socially refine a thought, an idea or a suggestion in the light of experience. Bircham-Connolly, Corner & Bowden (2005) similarly described knowledge sharing as 'the process of capturing knowledge or moving knowledge from a source unit to a recipient unit'- implying that knowledge-sharing presumes at least two kinds of people to engage in, one who possesses knowledge and the other who requests for knowledge to acquire.

In a preliminary study of knowledge sharing by Jefferson (1813) cited in Lee, Foo, Chaudhry & Hawamdeh (2004). Knowledge sharing was seen as either voluntary or mandatory. Jefferson explained that all knowledge (a thought, an idea, or an insight) is exclusive to its possessor until he decides to share it with others. This means that the decision to share knowledge lies entirely with the possessor.

Generally speaking, the goal of knowledge sharing today is either to create new knowledge in another way or to become better at exploiting the existing knowledge. Knowledge sharing is part of humans' uniqueness and attitude. Khe & Noriko (2007:14) submitted that the value of knowledge sharing is the function of reciprocity. That is, 'knowledge value implies that individual can use it to obtain status, power and rewards'. Reciprocity also implies that 'individuals must see knowledge sharing as worthwhile or important for reaching a valued collective goal in order to be willing and eager to share' (van den Hooff and Ridder, de Vries, 2004:1-8). In a related study, Riege (2005:18-35; Chen, Koch, Chung & Lee, (2007) identified factors that influence knowledge sharing to include individual, classroom and technological factors. They stressed that, individual factor is dependent on willingness

and ability to share; classroom factor could be justified based on instructor's support and the degree of competition among students, while technological factor is dependent on the technological availability and support.

Davenport and Prusak (2000) proposed the concept of 'knowledge market' to interpret individual knowledge-sharing behaviour in the organisation. They compared knowledge-sharing behaviour with a traditional market where goods and services are exchanged. In this context, the buyer is the knowledge seeker while the seller is the knowledge provider. Buyers and sellers search for the chance to exchange knowledge for a mutually acceptable 'price' in the knowledge market. The term 'price' used in the knowledge market refers to the benefit that both buyers and sellers may gain. All participants in the knowledge market will try to maximise personal benefit and this may lead to a social situation known as social dilemmas. Caraca & Carrilho (1996: 771–779) established that sharing requires circulation of knowledge that is always present as the central operator in its constitutive role. Nonaka and Konno (1998: 40–54) explained that the knowledge sharing process includes socialisation (sharing experiences), externalisation (articulating implicit knowledge into explicit concepts), combination (synthesising and systematising fragments of explicit knowledge) and internalisation (turning explicit knowledge into tacit knowledge by applying it in real situations).

Factors Influencing Knowledge Sharing Today

The factors that have a direct influence on knowledge sharing practices are reviewed in this section. The most widely reported factors include:

- **Institutional Structure and Culture:** Institutional structure contributes to knowledge sharing practices among its members. Such practices include knowledge creation, knowledge dissemination and utilisation (De Long & Fahey, 2000:113–127; Straub, Loch, Evaristo, Karahanna, & Srite, 2002:13-23). Cultivating a culture of knowledge sharing practice can improve performance and best practices. The process of creating knowledge results in a twirling of knowledge acquisition, which starts with people sharing their internal tacit knowledge by socialising with others or by capturing it in digital and analogue forms. Then, others internalise the shared knowledge and the process creates new knowledge. The people with new knowledge share the knowledge with others and the process begins again. Organisational culture has been positioned as the critical explanation

for problems emanating from intra-institutional knowledge sharing process (Goh, 2002: 23–30).

- **Technology Factor in Knowledge Sharing:** Technical infrastructure is dependent on the value of the contents it holds. Hence, perception of the knowledge of the participating members has a significant influence on knowledge sharing process. This is frequently experienced among postgraduate students (Preece, 2000: 9–24). Technologies have proved to be significant in knowledge sharing process among students. It helps in distance knowledge sharing and collaboration (Riege, 2005) as cited in Sung & Choi (2009: 941-956). E-communication tools in an institution have both direct and indirect influences on knowledge sharing practice. Online knowledge sharing is about networking people to achieve a goal through which creation and sharing of knowledge takes place. Technology assists in recording knowledge and developing individuals (Stein & Swass).

Internet, web-based and other software packages have been helpful in the design, capture, organisation and manipulation of new knowledge (Lang, Dickinson & Buchal, 2002: 89–98; Ratchev, Urwin, Muller, Pawar & Moulek, 2003). Voluntarily sharing of knowledge over the computer network for technical information broadcast designed for work-related messages which includes announcement of news and request for information was also reported by Lee, Foo, Chaudhry & Hawamdeh, (2004). The growths in multimedia computer network and the internet technique have impacted global teaching and learning. Teachers and students experience online distance knowledge sharing and dissemination on an unprecedented level. Virtual class room teaching has been enhanced greatly through technological advances.

- **Sense of Community Factor in KS:** According to McMillan & Chavis (1986) and Yoo, Suh, & Lee(2002:55-71) cited in Farkhondeh & Vimala, 2011), sense of community was considered as an important factor affecting the virtual knowledge sharing process and was defined as the sense of belongingness in a community that a member feels and shares confidence in how much they matter to each other and that their needs are met through commitment to each other. Sharratt and Usoro (2003: 187-196) established that ‘a strong sense of community leads to more recognition on knowledge sharing that causes feelings of intrinsic satisfaction’.

- **Rewards Motivation in KS:** Extrinsic and intrinsic rewards have been associated with knowledge sharing. Extrinsic motivations such as financial rewards are a method of encouraging knowledge sharing, but findings have shown that extrinsic rewards can provide temporary fulfillment. Agreeing to Wasko & Faraj (2000:151-173), incentives based on extrinsic rewards will quickly turn ethical obligation into acts of self-interest and could destroy the knowledge sharing practice in a community. According to Hersberg (2003), as cited in Farkhondeh & Vimala (2011), external motivators such as monetary rewards may avoid de-motivation but have small influence on sustaining the incentive of members. On the other hand, those factors that motivate intrinsically such as recognition and reputation have greater influence on a member's motivation to share knowledge (Osterloh & Frey, 2000; Ardichvili, Page & Wentling, 2003).
- **Emotions and Attitudes in KS:** Kleinginna and Kleinginna (1981:355) defined emotion as
 - a complex set of interactions among subjective and objective factors, mediated by neural-hormonal systems, which can (a) give rise to affective experiences such as feelings of arousal, pleasure/displeasure; (b) generate cognitive processes such as emotionally relevant perceptual effects, appraisals, labeling processes; (c) activate widespread physiological adjustments to the arousing conditions; and (d) lead to behaviour that is often, but not always, expressive, goal directed and adaptive.

Emotion was further described by Bagozzi, Gopinath & Nyer (1999) as a mental state of readiness that arises from cognitive appraisal of events or thought; has a phenomenological tone; is accompanied by physiological process; is often expressed physically (e.g. in gestures, posture; facial features) and may result in specific actions to affirm or cope with emotion, depending on its nature and meaning for the person having it.

Attitude refers to an individual's positive or negative viewpoint regarding a particular belief about performing certain behaviour (Ajzen 1991). Authors such as Hooff, Schouten & Simonovski (2009) documented a significant association between emotions and attitudes. Emotions may be expected to influence individual attitude to share

information under normal circumstances, but people's disposition to situations differ. Some people share knowledge freely irrespective of their situation, others are affected by their emotions.

- **Intention to Share Knowledge:** Intention is linked with knowledge sharing. It involves how members are willing to share knowledge, or how much of an attempt they are planning to apply in order to share knowledge with others. Behavioural intention has long been found to be significantly associated with actual behaviour. According to the theory of planned behaviour (Ajzen, 1991), behavioural intentions are motivational factors that capture how hard people are willing to try to perform a behaviour. Behavioural intention has been reported to be an influential predictor of behaviour; since a person does what he or she intends to do (Pavlou and Fygenson, 2006).
- **Trust:** Trust is defined as the reliance on the integrity, strength, ability, surety, etc., of a person or thing; confidence (Dictionary.reference.com). Since individuals amass knowledge at considerable expense of time, resources and energy, they would not simply give it away unless they are assured that they are handing this information to good hands and that there is a good chance of interchange. Davenport & Prusak (1998) mentioned three different requisites for trust: visibility, ubiquity and top-driven. Trust becomes relatively easy to incorporate in a personalisation strategy if the persons who are exchanging the knowledge are known to each other. There is also trust from the point of view of the knowledge seeker. Trust facilitates communication and collaboration among students in the learning process (Fukuyama, 1995). Trust improves the level of participation or sharing knowledge in virtual communities (Andrews, Preece & Turoff, 2002; Ridings, Gefen & Arinse 2002). Knowledge sharing becomes difficult when there is potential risk that others would take advantage of the shared knowledge. This risk is high in virtual environment (Gambetta, 1998; Jones & George, 1998).
- **Perceived Benefit of Knowledge Sharing:** The value of collaboration and communication technologies for knowledge sharing can be explored in cost reduction, time saving, improved decision making, improved organisational efficiency and other technological benefits such as saving money (Gichoya, 2005).
- **Learning Culture:** Most institutions, private or public are gradually recognising the significance of culture as an indispensable requirement for promptness and disposition to teach (Calantone, Cavusgil, & Shao, 2002). Culture is crucial in every learning

organisation including universities because it influences the quality of learning (Ssulanski, 1996:27-43). In traditional communication, 'people on the source side may be reluctant to share knowledge for fear of losing the ownership, a position of privilege, superiority, lack of insufficient rewards, or for lack of time to communicate about an innovative practice' (Ssulanski, 2000:9-27). Learning culture is important in institutions to create and disseminate knowledge that is necessary for the development and optimal performance in education and training. Such culture creates opportunity for intuitions in assessing and sharing of the right knowledge to the right person and at the right time and in the right location (Kumar, 2005).

- **Individual and Social Factor:** Individual Knowledge sharing is the process by which knowledge held by an individual is converted into a form that can be understood, absorbed and used by other individuals (Ipe, 2003). Five personality factors have been documented to affect knowledge sharing behaviour - extraversion, neuroticism, openness to experience, agreeableness and conscientiousness (Sung & Choi, 2009; Pei-Lee, Chen-Chen, Chin-Wei & Siew-Yong, 2011).

It has been established that individuals that are high in extraversion have the inclination to be sociable (Besser & Shackelford, 2007). Extroverts are enthusiastic, energetic and optimistic, extroverts are positively affective, and are likely to have positive emotions which contribute to greater team satisfaction (McCrae & Costa, 1987; Barrick, Stewart, Neubert & Mount, 1998:377-391). Extroverts tend to be emotionally positive and are satisfied when working with teams; because of this, they might increase knowledge sharing among group members to ensure that the team could remain viable. Agreeableness was equally described as the individual's propensity to be interpersonally pleasant (Besser & Shackelford, 2007). People high in agreeableness are good-natured, forgiving, courteous, helpful, generous, cheerful and cooperative (Barrick & Mount, 1991).

In fact, agreeableness has been shown to influence job performance most when collaboration and cooperation amongst workers are essential (Witt, Burker, Barrick & Mount, 2002: 164-169). Since knowledge sharing is a particular form of individual helpfulness, cooperation and collaboration, and entails 'getting along with others' within interpersonal relationships with university course-mates and friends, individuals high in agreeableness are more likely to share knowledge. Their position on conscientiousness summarises traits related

to dependability, achievement, orientation and perseverance (Thoms, Moore, & Scott, 1996:349-362). Individuals with high conscientiousness are more dutiful, dependable, reliable, responsible, organised and hardworking (Barrick & Mount, 1991). In a situation where interdependence and good interpersonal relationships are important success factors, a person high on conscientiousness is more cooperative with others compared with those who have lower level of conscientiousness (Lepine & Dyne, 2001).

In the university environment, conscientious students tend to engage in more knowledge sharing activities such as sharing information about hobby, movie and music reviews published in the library website. Neuroticism contrasts emotional stability with different negative moods such as anxiety, sadness and nervous tension. According to Lepine and Dyne (2001), people with high neuroticism often express their attitudes toward co-workers. In this regard, it is likely that students who score high in neuroticism would interact and share information with others. Openness to experience involves a broad range of characteristics such as being curious, open-minded and artistic (Thomas, Moore, & Scott, 1996). McCrae & Costa (1987) posited that openness to experience reflects individual's independent, liberal and daring behaviour. However, individual differences in openness to experience are grounded on cultures.

In another similar study, Wang & Yang (2007) examined the individual personality determinants that either foster or hinder knowledge-sharing and argues that particular traits of individuals positively affect knowledge-sharing. It was documented that 'agreeableness' (the desire to support the success of colleagues), extraversion (knowledge sharing is seen as a way of establishing a community, finding one's place in it and making friends) and conscientiousness (where both the creation and the propagation/dissemination of knowledge are seen as an inherent part of the job whether or not they are listed in the actual job description).

Knowledge Sharing Strategies (KSS)

A number of knowledge sharing strategies have been documented in the literature by scholars such as Faul & Kemly (2004) who identified four major knowledge-sharing strategies that were later described by Kamal, Manjit & Gurvinder(2007). These strategies include:

1. **Community of Practice** - involving groups of people who do some sort of work together (online or in person) to help one another by sharing tips, ideas and best practices
2. **Knowledge Network** - this refers to 'a more formal and structured team-based collaboration that focuses on domains of knowledge that are critical to the organisation'
3. **Retrospect** - an in-depth discussion that happens after completion of an event, project or an activity, to basically capture lessons learnt during the entire activity. At the end of the session, a documented review of the project process is created. The main idea behind this meeting is to share feedback with decision-makers, improve support from the team and ultimately enhance team building.
4. **Storytelling** - this refers to the storytelling session whereby the person who attends an event or training session is given the opportunity to disseminate the information/knowledge gained to others within the organisation.

Conclusion

The information provided in this paper has helped to appreciate the essentials of knowledge sharing in Bible time and today. It has established that both tacit and explicit knowledge was shared in Bible time and still in practice today. The paper also shows that knowledge sharing is important for people of all ages particularly God's people. The paper thus recommends that knowledge sharing practices should be encouraged and embraced by information resources managers and by extension the general public for national growth and sustainable development in Nigeria.

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CHAPTER 19

BIBLICAL PERSPECTIVES OF THE HISTORY AND DEVELOPMENT OF INFORMATION AND LIBRARIES

By

Glory Onoyeyan

Abstract

The paper looked at the development of information transmission from oral delivery to the 21st century mode of transmission, comparing it with Bible circumstances. The various machineries used in capturing information were also assessed in the context of library development and biblical perspectives. The paper established that God operates systematically aligning His activities with man in a progressive manner to meet the currency of man's undertakings. The paper also recognised that God's desire to preserve His interaction with humanity led His inspiring holy men to chronicle His dealings with humanity in His library - The Bible.

Introduction

Information relates to such concepts as 'meaning', 'knowledge', and 'communication'. The Business Dictionary (2015) defines information as data that is accurate and timely, specific and organized for a purpose, and presented within a context that gives it meaning and relevance, and can lead to an increase in understanding and decrease in uncertainty.

Man's earliest and greatest system of storing and transmitting information from one person to another was language. By the use of words, knowledge was passed on from one generation to another and when man realised that spoken words could be represented by visual

symbols, he invented his second means for preservation and transmission of knowledge, which is writing (Gates, 1983).

By transmitting information in different formats, God communicated His purposes with humanity in the context of the prevailing civilisation. Initially, God interacted with humanity very intimately through oral communication. As society underwent development and became more complex, there arose the need to capture information and preserve it in long-lasting format. This led to the usage of writing by God. As depicted in the Bible, human society historically interacted intimately with themselves transmitting information orally, and progressively graduated to more permanent form of transmission through writing on various crude technologies like stone, parchments, and so on. With the invention of paper as a writing material, libraries flourished in great number (Wani & Maqbol, 2012). God has likewise preserved His interaction with humanity and His will in His library; the Bible.

Virtual information is the characteristic of this present time. God likewise interacts with humanity through multiple virtual means as we will discover in this paper.

Objectives of the Study

The objectives of this paper are to:

1. trace the historical development of information and libraries;
2. examine the machineries/technologies adopted for information transmission;
3. establish the development of information transmission in the Bible; and
4. highlight the parallels between the Bible and the library.

Historical Evolution of Information Transmission

Information as a term carries many interpretations depending on the context. However, the term is closely related to such concepts as 'meaning', 'knowledge', and 'communication' (Ghosh, 2015). Information involves cognitive processing and understanding. Tiamiyu & Aina (2008) defined information as meaningful communication symbols transferred between any two points in human communication. Information in its broadest sense concerns the result of processing,

manipulating and organising data in a way that is meaningful to the information recipient.

The earliest form of transmitting and storing information was through oral communication. Through the use of words and human language, knowledge was passed from one generation to another. Oral information transmission involves the verbal transmission by way of words/language. It suggests the ability of a preceding generation to transmit information verbally from one generation to the next generation, and to the next. Oral information transmission is opposed to written information transmission. The limitations of this form of communication led to the evolution of more permanent form of communication.

Pictorial communication evolved. This form of communication involved the representation of crude pictures marked on stone, tree bark, metal, clay and so on. Gates (1983) stated that the first writings were crude pictures carved on rocks, stones, bark of trees, metal, and clay or whatever materials that were at hand. These writings were of three kinds: pictographic (representing an object), ideographic (representing the idea suggested by the object) and phonographic (representing the sound of the object). Crude picture writing was done on other materials which were at hand: vegetable fiber, cloth, wood, bark, animal skin, clay, and metal. However, only the writings on clay, metal and stone have survived. Depending on where the inscription was made, it could be rolled like a scroll or fastened like a modern book. The clay tablets could be fastened to form a diptych, and the vellum, papyrus, linen, or silk could be rolled.

The limitation of the pictorial representation of information created the need for more representational forms of writing. The history of writing can be traced to the Middle East. The system of writing was the cuneiform, invented by the Sumerians. The materials used were soft clay and a wedge-shaped stylus of metal, iron or wood. For preservation purposes, the clay tablets were baked after inscriptions were made on them. In Egypt and China, the hieroglyphic form of writing evolved. The Egyptians captured information on rolls made from papyrus sheet attached from end to end. The introduction of writing was a landmark in the history of man because it offered opportunities for the preservation of records of human activities for future use. This was the situation that gave rise to the first libraries (Edoka, 2000). Writing as we know it today evolved from the Phoenician, Egyptian, and Syrian alphabetic characters which formed the basis of the Greek and Latin alphabets.

Information Transmission in The Bible

Information handling in biblical history highlights the transmission of information and knowledge orally from generation to generation. Initially, God's mode of interacting with man was localised and intimate. The account in Genesis chapter 2 and 3 allude to the fact that God interacted and gave information to Adam and Eve orally. Societal life was small and the mode of communication was intimate. Genesis 1: 27 – 30 renders as paraphrased:

God said to them, be fruitful, multiply, and fill the earth, and subdue it, and have dominion over every living creature that moves upon the earth.

Gen. 3: 8 provides as follows:

And they heard the sound of the Lord God walking in the garden in the cool of the day. God called to Adam and said to him, where are you? He said, I heard the sound of You in the garden, and I was afraid because I was naked; and I hid myself. And He said, who told you that you were naked? (New KJV, paraphrased).

However, such direct, intimate and oral medium of transmitting information was lost when God drove out Adam and Eve out of the Garden of Eden (Gen 3:23). The Bible has records of early interaction with man orally after the pursuit of Adam and Eve from the garden, though in less intimate fashion. These interactions are recorded as follows:

God's interaction with Cain - Gen 4: 6, 7, 9 -15.

God's interaction with Noah - Gen 6: 13-22; 7:1 – 4; 9: 1-17.

God's interaction with Abraham - Gen 12: 1-3, 15: 1 - 9, 17:1 – 22.

God's interaction with Jacob - Gen. 28: 13- 15, 35:1, 9-12.

God's interaction with Moses - Ex. 3 – 25.

Although, God orally transmitted information in these instances, the intimate mode represented usually by His physical presence was lacking. The preferred mode was usually by visions and dreams. As society got more complex, God desired that information be put in permanent form for purposes of preservation and dissemination. The first instance that writing was mentioned in the Bible was when God directed Moses to record, in a book, His intention to destroy the Amalekites:

And the Lord said unto Moses, 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 (Ex. 17: 14).

In Exodus 34: 1, God commanded Moses to hew stone tablets for Him to inscribe the Ten Commandments. God also directed Moses to put into writing the covenant He made with the children of Israel as captured in Exodus chapter 34. Subsequently, social activities and human interactions were chronicled in writing for posterity. 2 Chronicles 26: 22 talks about Isaiah recording the acts of King Uzziah. In Isaiah 1: 8, God instructed Isaiah to take a great roll and write in it with a man's pen. Jeremiah 36: 2 also shows God directing Jeremiah to take a roll of a book and write in it all the words that He had spoken against Israel, Judah and all the nations, and Jeremiah 'wrote all the words of the Lord, which He had spoken to him on a roll of a book'.

Apart from stones, scrolls and rolls were other technologies used in capturing information in Bible times. God commanded Isaiah to 'Write it before them in a table, and note it in a book, that it may be for a time to come for ever and ever (Is. 30: 8). Scrolls according to Beal (2008) were made of papyrus, parchment or paper containing writing. Scrolls in English were referred to as rolls. The Hebrew Torah (the five books of Moses) is assumed to have been copied by Moses onto a scroll (Dever, 2002). 2 John 1: 12 alluded to paper as a technology for recording information in the time of the apostles. 'I have many things to write to you, but I would not write with paper and ink.

The Bible record of the media of information transfer is seen to begin with the intimate oral presentation which gradually graduated into writing as biblical societies became complex and less intimate. The biblical account shows that God operates systematically aligning His activities in a manner progressive to man's development. As Gates (1983) citing Neisser (1983) correctly posited 'information is transmitted in ways that are more and more unique as man grows'.

Technologies for Transmission of Information in The Bible and in This Modern Time

Historically, information transmission was communicated through oral means, but as societies got less intimate and more complicated, civilisation evolved from the oral delivery of information transmission to a form that is more permanent and long-lasting. Various technologies evolved by different civilisations are examined as follows:

Stone: Stone is one of the oldest forms of writing material. Stone was mainly used for writing on permanent monuments and public buildings

(Johnston, 2015). In all ages stone has been used for inscriptions when a high degree of permanence was desired.

The first instance of documentation of information on stone as recorded in the Bible was when God wrote the Ten Commandments with His finger (Ex.24: 12, 31:18, 32:15-19). Joshua also wrote a copy of the law of Moses on stones (Jos. 8:32). Job 19: 24 alluded to stones when he desired his words to be engraved on stones.

Clay Tablets: Clay was cheap and durable. Sumerians' cuneiform writing was captured in moist clay. Stylus of metal, iron, or wood was used for inscription on the soft clay tablet. After inscription on the soft clay tablets, they were baked. These tablets were kept and arranged for use. Exum (2011) submits that 'brick' referred to in Ezekiel 4:1 and Jeremiah 32:14 refer to clay tablets. In Ezekiel 4:1, God told Ezekiel to 'get yourself a brick, place it before you and inscribe a city on it'.

Papyrus: Papyrus is the forebear of paper. It is a plant on the swamp along the Nile River. The pith of the plant was cut in stripes and used for writing. Papyrus was much easier to use than clay and stone and could be easily transported, but it was not as desirable as clay, and the source of it was limited to Egypt. Many of the papyrus documents found only survived because they were kept in very dry environment. Papyrus was the material most commonly used for scrolls in Egypt.

Parchment and Vellum: Parchment was made from hides of animals. Parchment proved easier to conserve over time; it was more solid, and allowed one to erase text. It was a very expensive medium because of the rarity of material and the time required to produce a document. Vellum made from the hides of young animals was the finest quality of parchment. Vellum is a high quality parchment made from calfskin, kidskin, or lambskin (Andrews, 2015). Vellum is similarly processed as parchment. It is actually more durable than paper and is still being used for Jewish scrolls, of the Torah in particular, for luxury book-binding, and various calligraphy documents (Art History Group, 2012). Parchment and vellum are made from hides of animals, but vellum is specifically made from hides of young cow, goat or sheep. Hence, all vellum is parchment but not all parchment is vellum. Parchment gradually supplanted papyrus because of its durability (Hobart & Schiffman, 2000). The book of 2 Timothy 4: 13 made reference to parchment – 'when you come, bring the books, but especially the parchments' (paraphrased).

Scrolls (Rolls): A scroll is a roll of papyrus, parchment or paper containing writing (Beal, 2008). Scrolls in English were referred to as rolls. Scrolls were the main information source before the invention of the codex (Adams, 2015). In most ancient literate cultures, scrolls were the earliest format for longer documents written in ink or paint on a flexible background. For most purposes, scrolls have long been superseded by the codex book format, but they are still produced for some ceremonial or religious purposes. The Hebrew tradition assumes that the Torah (the five books of Moses) was copied by Moses onto a scroll made from skin of a kosher (Dever, 2002).

Scrolls were very long, sometimes as long as ten meters. This made them hard to hold, open and read. Secondly, most scrolls were read horizontally instead of vertically as scrolling virtual documents are read now. The text on a scroll was continuous, without page breaks, which made indexing and bookmarking impossible. This led to the emergence of the codex (Hobart & Schiffman, 2000).

There are multiple instances in the Bible where rolls were alluded to. In Isaiah 1:8, God directed Isaiah to ‘take a great roll, and write in it’. God told Jeremiah to ‘take a roll of a book and write’ (Jeremiah 36:2).

Codex: The codex is a collection of sheets of any material, (usually papyrus or parchment), folded double and fastened together to form quires or gatherings and usually protected by covers (Brady, n. d. cited in Roberts, 1987). The codex was easier to hold and open with one hand and write notes or copy the text with the other. Separate pages made it possible to index sections and mark a page, and the protective covers kept the fragile pages intact better than scrolls generally stayed (Frost, 1987). Historically, the codex was developed from the wooden writing tablet which was made from two or more flat pieces of wood held together by a clasp or by cords passed through holes. The wooden leaves of the writing tablet were later substituted for parchment to form parchment note-book (Brady, n. d).

Book: The history of books from the earliest time to the present is closely interwoven with the story of writing, and other forms of preserving and transmitting information and knowledge (Gates, 1983). Books were historically presented in different forms. Papyrus books were in the form of a scroll of several sheets pasted together. A scroll could be made of papyrus, parchment or paper. With better technology, the codex replaced the scroll as people stopped gluing sheets together in long scrolls, and they started stacking up a bunch of single sheets and

binding them along the edge. This set-up is referred to as a “codex”. Writing could be done on both sides of the sheet and one could actually flip through it (Exum, 2011). The codex is the forebear of the standard book.

Reference to book is made throughout the Bible. From the book of Jeremiah 36:4, and other bible texts, it can be concluded that book in biblical context refers to book in the form of a scroll (roll). Two text examples are: ‘then Jeremiah wrote all the words of the Lord upon a roll of a book’ (paraphrased). 2 Timothy 4:13 also suggests that a book could be a roll of parchment, paper or other material.

Internet: In recent times, information is heavily transmitted through electronic means. This is occasioned by the evolution of Information Communication Technology. By this means, information is transmitted through various electronic technologies including wireless signals via the internet. This has also impacted libraries tremendously, occasioning the birth of electronic libraries. Through this 21st century technology, library users are able to interface through the internet with the library and also access library information without necessarily visiting the physical library.

The Bible records a plethora of instances where God interacted with humanity virtually, through electronic means. Joshua 24: 7 provides that the children of Israel cried to the Lord and He sent darkness between them and the Egyptians. Other instances are found in 1 Samuel 7: 9b, 2 Kings 20: 11, 2 Chronicles 13: 14, 14:11, 18:31, Nehemiah 9:4, Psalms 3:4, 18: 6. Gitt (2009) describes the virtual information between God and humanity as a ‘wireless telegraphy’ that is always and immediately operational and the very best available communication with no distortion, loss or blockage. He further posits that the information transmission system from man to God is thus the very best available one, as the message reaches the recipient with absolute certainty.

In summary, information has been transmitted through various technologies from the earliest times up to this present age. God had also employed the prevailing technologies of information transmission to maintain communication with humanity in ways we can relate with. These many options were used to ensure that information was accurately transmitted down through the ages, from oral transmission to the 21st century mode of electronic transmission.

Historical Development of Libraries

Onwubike & Uzoigwe (2004) describe the first known library as ‘Oral Library’, which is seen as human compendium. With this form of library, the library collection were collected and preserved in human brains. The necessity to preserve and disseminate information for future generations compelled ancient civilisations to create a means of capturing information in more permanent form. While the Sumerians discovered a pictorial form of writing known as Cuneiform, the Egyptians discovered the Hieroglyphic form of writing. The materials used for Hieroglyphic writing was papyrus (made from plant). The collection from these early civilisations formed the first library. By 2700 BC, the Sumerians had established different libraries: private, religious, as well as government libraries. (Odiase, Unegbu & Haliso, 2001).

The earliest known libraries were connected to temples and palaces. Edoke (2000) reports that the records that formed part of early libraries fall under four categories, viz; temple collection, government or royal archive, organised business or economic records, and family or genealogical papers. Papyrus scripts gave way to vellum and parchment. These were writings on prepared animal skins. Also the rolls of the earlier era had been replaced by codex which marked the first stage of the development of the modern book.

The climax of writing came with the emergence of the Phoenician alphabet which was a precursor to the printed script. The alphabet led to the complex uses of writing as we know it today. The alphabetic characters developed in Egypt, Crete and Syria later formed the basis of Greek and Latin alphabets. It was the alphabets in which the sacred writings of the Christian church were written. Books were preserved and developed in the monasteries in the Middle Ages. The monks, in a secluded room called ‘Scriptorium’ copied volumes of scripts in their monasteries in Rome. The first attempt to document information by writing on paper was carried out by the monks in their monasteries in Rome. The monks contributed a lot to the writing of books. These improvements in the methods of recording events accelerated the development of libraries and the situation helped libraries to assume greater and wider dimensions.

The invention of printing from the movable type by Johannes Gutenberg of Strausbourg, Germany in 1454 led to widespread strides in the distribution of knowledge and ideas. Before then, books were hand copied. The invention of Johannes Gutenberg led to the death of parchment and vellum as materials for books. Printed books could be

produced in great quantities and were widely available and cheaper than their handmade predecessors. Printing became the dominant medium for information transfer for a long while. This period saw libraries flourishing, especially in Europe and America (Odiase, Unegbu, Haliso, 2001).

The turn of the 21st century saw the birth of Information Communication Technology. The 21st century has witnessed the considerable growth in information transmission and dissemination. Information can now be accessed at the click of a button and access can be gained remotely from any geographical location, irrespective of time. This has led to the birth of the virtual library or digital library. Information can be accessed in a digital library via the internet through electronic means, without having physical contact with the library/librarian.

Concept of The Bible as a Library

A library is described as a collection of information materials which has been carefully acquired, organised and preserved for purposes of dissemination. A library houses a vast knowledge of information in varied and multiple subjects. The Bible has been described as a collection of multiple books covering varied subjects. The Bible is not one book; it is a library of sixty-six books written over a period of more than 1,500 years by many different authors. These authors were inspired by the Holy Spirit in their thinking and writing (Krejcir, 2006).

Gitt (2009) noted that the subjects of the Bible make it a unique book which cannot be compared with any other book. The Bible provides answers to all vital questions on earth, and it is also the only sure compass able to guide humanity to eternity. It is inexhaustible, and even at a hundredth reading, new ideas and relationships are revealed and its wealth is so great that no human life is long enough to deplete it.

According to Krejcir (2006) & Whitehurst (2013), the subjects into which the Bible is classed include the following:

Law: Contains the instructions and precepts given by God to Moses, such as Leviticus and Deuteronomy. Law is God's law, and is the expression of His sovereign will and character. God provided the Jews with many laws. These laws defined the proper relationship with God, to one another, and with the world, as well as for worshipping God, governing the people, priestly duties, what to eat and not eat, how to build the temple, proper behaviour, manners, social interaction, and so on.

History: These are the stories and the epics. They include Genesis, Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and Acts. Almost every Old Testament book contains history. Some books of the Bible are grouped together and commonly referred to as the “History” (Joshua, Kings, and Chronicles); these books tell us the history of the Jewish people from the time of the Judges through the Persian Empire. In the New Testament, Acts contains some of the history of the early church, and the Gospels also have account of Jesus’ life.

Wisdom: This is the literature of maxims and sayings, including Job, Proverbs, and Ecclesiastes. Wisdom Literature focuses on questions about the meaning of life (Job, Ecclesiastes) and on practical living and common sense (Proverbs and some Psalms). This literature contrasts our faulty human wisdom to God’s reasoning perfection.

Poetry: These are the prose and rhyme books such as Psalms, Song of Solomon, and Lamentations. Poetry is found mostly in the Old Testament and is similar to modern poetry. Some Bible books are all poetry (Psalms, Song of Songs, and Lamentations), and some books only have a few verses of poetry such as in Luke.

Gospel: The Gospel refers to the good news that we received through salvation by the work and life of Jesus Christ. The four Gospels (Mark, Matthew, Luke, and John) contain a bit of all the literary types with the primary purpose of expressing faith in Christ and what He has done on our behalf. Slick (n. d) maintains that the gospel is the singularly most important communication of God to man, through Jesus, who is God the Son, who has demonstrated the revelation of God’s love and sacrifice that saves us from God's righteous judgment upon sinners. The gospel which is concisely captured in the Bible books of Matthew, Mark, Luke, and John is described by Piper (2002) as the good news that the everlasting and ever-increasing joy of the never-boring, ever-satisfying Christ is ours freely and eternally by faith in the sin-forgiving death and hope-giving resurrection of Jesus Christ.

Parables: These are the sayings of Jesus told in a short story or illustration form that are narrative and instructional; they teach a truth, and are contained in the Gospels. Usually, these are from everyday life examples that may have taken place or may not. They have a deeper purpose than the face value of the illustrations, thus, it took some thinking and a desire to learn in order to understand them.

Epistles: This refers to the 21 letters in the New Testament written to a specific audience that are also practical for us today. They included

Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, and the first three chapters of Revelation. Epistles are the personal letters from the Apostles to their churches. These letters are both different and similar to the letters of their time. The epistles deal with concerns and false teachings that needed immediate correction. Some epistles were written in response to questions from the church, or for clarification for another letter. The teachings in the epistles applied to both the church they were written to, and also to Christians today.

Prophecy: Prophecy is not just about the future, it has a span of the past, the present, and the future. This includes the books of the major and of the minor prophets - Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Prophecy is the type of literature that is often associated with predicting the future. There are two main types. One is “predictive,” as in foretelling an event, and the other is “didactic,” challenging others to line up morally or to teach a truth. Prophecy also exposes sin and calls for repentance and obedience. It shows how God's laws can be applied to specific problems and situations, such as the repeated warnings to the Jews before their captivity. This is found in the Old Testament books of Isaiah through Malachi. In the New Testament, prophecy is mainly found in Matthew 24 and in the book of Revelation or Apocalypse.

Apocalyptic: This is a combination of narrative and prose, written in vivid imagery and poetic phrases that are intended to exaggerate for a purpose, such as Daniel and most of Revelation. Apocalyptic writing is a more specific form of prophecy. Apocalyptic writing is a type of literature that warns us of future events from which full meaning is hidden to us for the time being. Apocalyptic writing is almost a “secret,” giving us glimpses of what is to come through the use of symbols and imagery. Apocalyptic writing is found in Isaiah, Daniel, Ezekiel, Zechariah, and Revelation.

There is also another sub-category of narrative called **Romance**, this is a narrative written also as a love story such as Ruth and Song of Solomon.

A library makes available different books in different subject areas; the Bible likewise contains different books with varied subjects. Librarians cater for the library and aid users to make maximum use of the information resources in the library. In the same vein, to enjoy maximum benefit from the Bible, one must consult God who is the

Almighty Librarian. God, the Almighty Librarian coordinated the acquisition of information contained in the Bible, organised the information over 1,500 years, preserved the information so it survives till the 21st century and disseminates the information.

In line with the 21st century information revolution occasioned by the evolution of ICT, God has before now explored and interacted with humanity through electronic means. I Kings 8: 22 – 53 depicts the non-physical access that anyone can have to God via prayers. Psalms 121 depicts one getting access to help by non-physical means. In Jeremiah 31: 33b, God says He ‘will put My law in their inward parts, and write it in their hearts’.

Conclusion

The biblical perspective of the history and development of information and libraries demonstrates the activities of a sensitive God who interacted intimately with humanity. God interacted with humanity through multiple means in alignment with the evolution of various information transmission media. Initially, God transmitted information through oral means and progressively transmitted information through other permanent media in order to keep His will and purposes relevant to humanity. God is still interacting through virtual (electronic) means. His purpose and will are organised in His library, the Bible. He expects humanity to continue to interact with Him through virtual means by using His library (the Bible) and communicating to Him through prayer.

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CHAPTER 20

THE ROLE AND ESSENCE OF RECORDS MANAGEMENT IN SAVING LIVES: A COMPARATIVE ANALYSIS OF JOSIAH AND MORDECAI

By

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Abstract

This paper examined various definitions of records management which also serves as introduction to this paper and also highlighted some of the significance of records management. In its introduction, emphasis was made on the importance of records management as it is pertinent to organizations. Emphasis was also drawn on the life cycle of records which is basically hinged on documentation of records and its importance to organizations. From the introductory perspective it was however understood that records management goes beyond just documenting records, the practice itself has to be carried out professionally by professional hands.

In the major context of the study which is on records as a tool for saving lives with emphasis on two characters of the Bible – Josiah and Mordecai. How records management pertained to these two characters was critically pointed out. It was observed that Josiah took giant steps in carrying various reforms in his own time as King of Israel especially in the area of rededicating himself to God almighty which only came about as a result of the book of law which was found by the King's secretary in person of Shaphan. This book of the law could be referred to as the book of records which was discovered by Shaphan. As a result of the discovery of this book, the life of King Josiah was saved after the people of Israel had rededicated themselves back to God.

In the case of Mordecai, his life was saved as a result of the role he played which led to the saving of the King of the land and of the Jews

also. He reported this evil plot to his cousin – Esther, who was receiving beauty treatment in the King’s court then. Overtime, the King in Israel at that time requested for the book of records to actually find out who deserved to be honored by him and it was observed that Mordecai had in one time saved the King’s life and nothing was done in rewarding him. Afterwards, the King rewarded him and that single honor set the life of Mordecai on an unprecedented turn around. This shows what records can do.

Conclusively, how records could save lives and how it affected the discipline of Information Resources Management was extensively discussed. It was recommended that the profession of records management should not be seen as an all comers affair rather it should be seen as a profession that requires expertise and to be carried out by professionals who would totally devote themselves to the profession.

Introduction

The concept of records management is one phenomenon that cannot be over emphasized. Records management has become part and parcel of man’s life, his endeavours in life, his social active life and also his daily interactions with his fellow man. From the concept of management, records management is one activity that requires constant and consistent documentation of various records. But then, records management goes beyond just the documentation of the activities of individuals, it could also serve as a life saver in various forms which is the crux of this paper.

The records of an organization constitute her corporate memory which supplement human memory and serve as guide for effective planning and decision making (Atulomah, 2011). In order to take advantage of past experiences, accurate records and good records keeping are the bedrock of planning for the future in any organizational system. Popoola (2000) stated that information and records management are the bedrock of business activities. If there is no information, the management is crippled from its planning and decision-making processes are flawed. Information is the factor input in achieving rational organizational decision-making and high quality service delivery. It is needed to develop, deliver and assess the effectiveness of organizational policies, make informed choices between alternative courses of action, provide the basis for openness and accountability, protect individual rights and enforce legal obligations.

Documentation and record keeping are important to ensure accountability, facilitate coordination of care between providers and for service improvement (Kunle, 2005). However, the importance of documentation and record keeping may be overlooked or overshadowed by the focus on direct services to clients. As such, proper documentation and record keeping may be neglected. Taking a cue from the concept of management, records management refers to the planning, budgeting, organizing, directing, training, and control involved in managing the life cycle of records in any medium. This life cycle encompasses the interrelated and interdependent phases of records creation or collection, records maintenance and use, and records disposition (NACA, 2013). In light of this, records management is seen as a management practice and not just as one of those mere office practices. In light of the above statement, it is obvious that records management would always play a fundamental part especially in nation building and also in individuals' lives. Records management as a profession if not properly carried out with professional expertise might bring about adverse loss of vital records and documents. Ajewole (2001) stated that, the problem of records management is not with records and information per se but with those having interface and interactions with these two vital resources. The problems of records management can be summarized into inadequate knowledge of the life-cycles of records, inertia in implementing a form of system and information. He identified these problems in every phase of life-cycle of records.

The Essence of Records Management in the Context of Josiah

Second Chronicles chapter 34 is the story of the reforms of godly King Josiah. At eight years of age, Josiah became king (v. 1). Josiah ruled the southern kingdom of Judah from about 640 to 609 BC. Josiah's two predecessors, namely Manasseh and Amon, were evil. This meant that Josiah had a lot of work to do to turn things around spiritually for his nation. Second Chronicles chapter 34 offers us interesting parallels to 2 Kings 22 and 23. Some information that the author of Chronicles gives us is unique, not being mentioned in 2 Kings 22 and 23. One such piece of information is that in the eighth year of Josiah's reign (about 632 BC) he began to seek after "the God of David his father" (2 Chronicles 34:3a). Perhaps the preaching of Zephaniah of the time had some influence upon the young Josiah (age 16). The ministry of the prophet Jeremiah, which began about 626 BC (see Jeremiah 1:2), might have had

some influence as well. Another piece of information in 2 Chronicles but not 2 Kings is that Josiah began to purge the land of idolatry when he was 20 years old (2 Chronicles 34:3b). Before today's lesson text opens, those accounts tell us that we are in the eighteenth year of King Josiah's reign (2 Kings 22:1, 3; 23:23; 2 Chronicles 34:1, 8), with the king at age 26. At that time he undertook to repair the temple, since it had not been attended to during the reigns of previous kings.

The deciding factor of what brought about the reforms that Josiah introduced was when, in the process of paying money to the workers and their overseers, "Hilkiah the priest found a book of the law of the Lord given by Moses". At the time the money was being delivered, Hilkiah was apparently working in the temple by himself. While doing so, he made a surprising discovery. He found a copy of the book of the law that had been given to Moses (2 Chron. 34:14). It is amazing that this book had been "lost" until this moment. We may be amazed to read that Hilkiah, a priest, has found the book of the law in the temple. Isn't that where it's supposed to be? And how can such an important thing ever get "lost"? The answers lie in the neglect of decade after decade by evil Kings Manasseh and Amon (v. 11). Hilkiah immediately reported what he found to Shaphan the scribe (or secretary).

Significance or Lessons of Records Keeping in the Life of Josiah

- Not until the book of records was found, Josiah was unable to realise some erroneous mistakes he and his followers had committed, the recovery of the book of the law retraced his footsteps back to God.
- The book of the law being found served as one of the most treasured books ever found in Israel at that time.
- If not for the recovery of the book, King Josiah and his followers wouldn't have adjusted the way and manner they lived their lives according to God Almighty.
- The documentation of ordinance for living was the most important document in the land of Israel.
- The Book of ordinance was the mirror of living right for God and its lost meant living a contrary life or a life without direction.

Having examined the importance and essence of records management, it is imperative to state here that records could be likened to a life saver in terms of bringing back to reality what was lost, making

people understand what had actually been documented in the past, for generations unborn to come to terms with the present. This was the major occurrence in the life of King Josiah and his cabinet members after they found the book of law.

The Essence of Records Management in the Life of Mordecai

Mordecai was a Jew of the tribe of Benjamin. Mordecai was a captive among the Jews during the days following the time in which Nebuchadnezzar, king of Babylon, had carried away, as captives, Jeconiah, king of Judah, and other Jews (2 Kings 24:6-17; 2 Chronicles 36:10-20; Jer. 24:1). Mordecai had a young cousin named Hadasseh (Chaldee name meaning “myrtle”) or Esther (Persian name meaning “a star”) (Esther 2: 5-7). She was Mordecai’s uncle’s daughter, therefore Mordecai’s cousin. But she had no living father or mother (v15 says her father was named Abihail). When her parents died, Mordecai took her as his own daughter and raised her (see also v.15). She was fair and beautiful. Somehow, as he was keeping the gate Mordecai learned of a plot by two eunuchs, Bigthan and Teresh, who intended to kill the king. They were doorkeepers, so in some sense they were responsible to guard the doors which serve as the major entrance to the palace of the king. They became very angry at the king and sought to lay hands on him. Mordecai learned of the plot and revealed it to Esther. She in turn warned the king, giving Mordecai credit as her source of information (she could do this without revealing her relationship to him). The accusation against these men was investigated and determined to be true. The men were then hung on a gallows, and the king’s life was spared. All this was then recorded in the chronicles, the official record of royal history.

On the very night between the two banquets, on the eve of Esther’s request to save the Jews and the eve of Haman’s request to kill Mordecai, an event occurred that brought Mordecai (and the Jews) to the king’s favor. The king was unable to sleep that night, so he called for the chronicles of his rulership to be brought and read to him. As the chronicles were read, one event mentioned was the fact that Mordecai had saved the king’s life by informing him of the conspiracy of Bigthana and Teresh. No reason is given why the king could not sleep, but surely God’s providence was behind it. See how God uses such small things to bring about great purposes. The importance of the fact that this

information came to the king's attention at this particular time cannot be wished away.

The king was trying to think of a good way to reward Mordecai, so he asked who was standing in the court. That is, he wondered who might be present that he could discuss the matter with and get some ideas. Apparently by that time it was day and Haman had come to the palace to make his request for permission from the king to kill Mordecai. The reason for this is simply because, Mordecai refused to bow and offer some form of respect to Haman anytime he sees him at the King's court gate. What a coincidence! So, the king's servants told him that Haman was there, so the king ordered to have him brought in. Haman suggested what should be done to such a person who saved his life. The king then exalted Mordecai to the very position that Haman had occupied. Everything that transpired is not for this paper; if you are interested read the whole book of Esther. The ring, which was the symbol of the king's authority and which had been given to Haman, was here given instead to Mordecai. This showed that he was the most exalted of all the king's ministers. Further, Esther, who had been set over the house of Haman, in turn put Mordecai over that house. All this simply demonstrates that the exaltation, which Haman formerly possessed, now belonged in every detail to the very one whom he considered his chief enemy and whom he had sought to kill. But Haman had been slain in the very manner in which he had intended to slay Mordecai (Esther 6: 10-12).

Significance of or Lessons from Records Keeping in the Life of Mordechai

- King Ahasuerus values the acts of records keeping by asking for the book of records to find out what was done for whoever had one time or the other saved his life.
- What and how Mordechai saved the life of the king was documented. This goes a long way in spelling out the essence of documentation of various events.
- If the way and manner Mordechai's act towards the saving of the life of the King was not documented, he wouldn't have been rewarded by the King which was also an extension of his niece being rewarded as well.
- Documentation of events goes a long way in revealing what had happened in the past and therefore serving as a way of correcting or improving on that past event.

- Without effective records management practices, many opportunities will be lost in terms of knowing what has happened in time past and building on that for sustainable living.
- Mordechai's life was saved as a consequence of this record kept.

Importance of Records Keeping to Individuals and Organizations

Keeping accurate and up-to-date records is vital to the growth of any organization. The organization must realize that records kept will be one of the most important management tools it possesses and, therefore, it should be allocated due importance. Many organizations and individuals devote much time in running various affairs, yet fail to realize the importance of maintaining good documentation (Fisher, 2000). Any record keeping system should be accurate, reliable, easy to follow, consistent as to the basis used and be very simple. Good record keeping is vital as regards meeting the core objectives of an organization. Keeping clear and accurate records will contribute to the success of an individual's endeavour or an organization's business in the following ways as given by (Olawale, 1999):

- Assists you in preparing your financial statements and organization's objectives.
- Provides information to enable the control of how activities are carried out.
- Provides management information to base decisions.
- Contributes promptly to assessing the situation of the organization at any time.
- Saves a lot of time and effort.
- Keeps a good track of the costs of staff and their performance.
- Measures the business performance against the projections that were originally set down.
- Highlights quickly areas where problems could arise and enable remedies to be put in place.
- Assists in providing information required by employees.
- Helps in detecting thefts within the business itself.
- Provides valuable information and details for the future of the sustenance of your organization
- Increases the chances of achieving success.

The Role and Essence of Records Management in Saving Lives: A Comparative Analysis of Josiah and Mordechai

From the two characters of the Bible that served as case studies for this study, certain facts could be deduced from the roles records management played. These roles are hereby explained:

1. **Records management practices must be efficient and effective:** Most organizations do not carry out effective records management practices. They handle vital documents with levity, thereby many documents that ought to be accounted for are not and therefore the organization suffers hugely for that careless attitude.
2. **Events must be documented and referenced always:** Every event that occurs must always be documented and must be done accurately and kept somewhere for future reference. This was clearly seen in the case of Josiah and Mordechai. If not for the fact that certain events were documented during their time, Josiah wouldn't have been able to make the reforms he made and Mordechai wouldn't have been rewarded for his kind gesture towards the King.
3. **A system must be put in place to ensure effective and efficient records management practices:** Just as it was during the time of Israel, events were always documented and referenced later. This served as a medium by which generations unborn would always refer back to what happened. This culminated into what we have today as the Bible. Therefore it is the responsibility of organizations to set up an effective system which would make sure that records management practices is fully professionally practiced. As was the case of Shaphan and Hilkiyah, the King's priest and secretary respectively (2kings 22: 3-10).
4. **There should be trained professionals to carry out records management:** In the land of Israel in those days, it was the responsibility of certain people to actually take records of daily happenings, these people were mostly known as scribes. Their major responsibility was to document various events happening at that time. In contemporary society, many organizations do not have trained personnel to professionally document events which would later serve as records. This is why, especially in the legal system, among other reasons, there is always the case of missing files.

5. **There should be a designated place where records ought to be kept:** As it was in the case of Josiah, not until Shaphan, the Kings secretary, found the book of the law, he and his followers were unable to rededicate their lives to God. This should be a big lesson for those in contemporary time. Organizations should have a designated place where records should be kept so as to be retrieved effectively at the right time. These designated places could be libraries, archives, electronic repository systems etc.

Conclusion

The place of records in saving lives cannot be overemphasized. Records management has been seen and taken as one of those carefree professions that should not be taken cognizance of, whereas as long as man exists there will always be records.

Man cannot do without creating events and these events generate the documents which have got to be recorded for future and unborn generations to have access to and also to know what had actually happened long before they were born. This is a vivid picture of what the Bible is - a documented book of events that took place long before humans were born. Bible account serves as a platform for man to live an upright life and also see God as the only true being that should be worshiped and to commune with. If not for accurate documentation of Bible records, man would have been lost and may never believe that a true God exists.

Taking a cue from the above, any individual, organization, society or community that wants to exist and never go into extinction, Records Management must be given top priority because it goes a long way in showing to people what had actually taken place before they even came into the world.

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CHAPTER 21

INFORMATION AND COMMUNICATION TECHNOLOGY: PRINCIPLES FROM THE BIBLE

By

Ukangwa, Chinemerem Clement

Abstract

The use of Information and Communication Technology (ICT) for teaching, learning, communication, messaging, record keeping, management information systems and business processing is a universal occurrence. ICT is widely accepted and used among professions. Biblical evidence shows that ICT is applicable in religious setting. It displays its efficiency in prayer with God, development of faith and believes that our prayers are answered. It sets the pace that God is the master inventor and gave man the ability to create and invent technologies that will ease our work performance here on earth. The Bible is the only book that can reveal to us how best to utilize ICT for our spiritual benefit. Studying the Bible more on this concept would pave way for spiritual growth while using various ICT tools to our benefit.

Introduction

The era of information age brought about integration of several technologies into various areas of human endeavour. The Bible as a watchword for every Christian has much to say concerning the proliferation of information and communication technology (ICT) usage for performing diverse works to ease human stress and workload. This is true according to the book of Daniel 12:4 which states that knowledge shall increase. The influence of the Bible over human understanding is seen in its developmental process as a spiritual, mental, physical, social

and physiological guide to all who accept it in this world and in the world to come.

Accordingly, Odunewu (2015) in a published article on records generation and keeping in the Bible asserts that “man has found information as an essential raw material which its acquisition and understanding is essential to the overall success of his survival”.

In a study carried out by Gitton (2009) on religious information literacy and using information to learn in church community went further to examine the nature of information learning in the context of the church as a learning community. Finding from the study shows that result of this exploration may help church organizations, church leaders and lay people to consider how information can be used to grow faith, develop relationships, manage the church and respond to religious knowledge. The implication is that, the entire process supports spiritual wellness and the cultivation of lifelong learning.

Technology is fast becoming the order of the day in academic setting, corporate world and in every field of life. One of the widely utilized forms of technology and communication channels is the internet (World Wide Web). Many church leaders see the internet as God’s solution to world missionary logistics challenges. Supporting this view of internet being an evangelism tool, Pastor Ayo Oritsejafor, the National President of the Bible Church and the current chairman of the Christian Association of Nigeria (CAN) says (IEC, 2001: 20-24):

The great commission of our Lord Jesus Christ is that we should take the gospel to the end of the earth through various evangelistic activities. The internet has proved to be one of the most efficient and reliable means of communicating globally with little or no restrictions, which Christians cannot ignore. The Church should promote computer literacy programmes for members to enhance their use of the gospel of our Lord Jesus Christ. We need to scientifically saturate the internet with evangelistic websites and information that can win over unbelievers from the kingdom of darkness into His marvelous light.

After the death and resurrection of Christ Jesus, it was so glaring when He commanded His disciples to share the gospel throughout the world as exemplified in the Bible. Matthew 28:19-20 stated: “Go therefore and make disciples of all nations, baptizing them in the name

of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

In the past (during the time of the Apostles), church planting was a major part of the mission of the larger church. Church planting involves the organization of a body of new believers, drafting of their charter, doctrine, training of leaders, discipleship and more. In the ministry of Paul the Apostle, he ensured the planting of churches was core in his ministry and as time permitted, he visited them in order to strengthen their faith in Christ Jesus (Acts 15:41 and 1 Thessalonians 3:2). The process took several months and years, but in today’s ICT-centric age, with the use of social media technologies enabled by the internet, church planting and missionary work can be done with ease and reach millions within micro-seconds.

The use of Information and Communication Technology involves believe that it will deliver maximum result expected by the user. By faith the use of technology works for every believer. The Bible referenced in the book of Romans that ‘faith calleth’ those things that were not as thou they were. The use of ICT tools could also be likened to believe according to Philippians 4:13 which says, “I can do all things through Christ that strengthens me”. Without believing in this word, achieving great things might be impossible. In the book of Matthew 9:23, Jesus said unto them “if thou canst believe, all things are possible to them that believeth”.

According to Techopedia (2013), Information and Communication Technology (ICT) is seen as the combined total technologies used to handle telecommunications, broadcast media, intelligent building management systems, audiovisual processing and transmission systems, and network-based control and monitoring functions. As David (2001) puts it, ICT is a diverse set of technological tools and resources used to communicate and create, disseminate, store, and manage information. The advent of ICT in every profession of life is in support of the prophecy of end time which says that in the last days, men will run to and fro, and that knowledge shall increase.

Rapid development in ICT infrastructure across the globe has led to transformation in the way we manage information in the information age. The use of communication technology is likened to prayer in the sense that when you pray, you have faith that your prayers will be answered despite the fact that you are not seeing the person (God) you are praying to. In the case of communication technology like sending e-

mail, SMS and sending chat message through social media like Facebook, Whatsapp and BBM, it involves sending message to a recipient you may not see, but you believe that the recipient will receive the message when he/she is available.

Objectives of the Study

The objectives of the study are to:

1. examine the concept of information and communication technology,
2. find out if there is any relationship between the use of ICT and the Bible, and
3. find out the challenges/restriction the Bible places over the use of ICT

The Concept of Information and the Bible

Information is very important in the survival of every organization, group or person. Human being needs information for survival in this ICT-centric age like we need breathe of life to remain alive. The concept of information has been studied over the years and some of the studies are examined in this paper.

In the word of Aina (2011), information is considered as knowledge that is communicated. From the above definition, it means that acquisition of knowledge about a certain phenomenon brings about the communication of such knowledge. This could be linked with the portion of the Bible, the book of Hosea 4:6 which says “my people are destroyed for lack of knowledge”. It means that knowledge is the backbone of human survival on earth.

It is defined as meaningful symbols transferred between two points in human communication or machine networks as described by Aina, Mutula & Tihamiyu, (2008). Supporting this view with the Bible is the story of Jesus’ baptism by John at Jordan River in the wilderness. It was recorded in the scripture that God used a symbol of a dove to communicate message to the people there and the world of believers (people) at large. Matthew 3:17 says “And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased”. This dove represents the Holy Spirit. The Bible says He is a messenger and He reveals to us what is to come. In the same manner today, the adoption of ICT into human existence brought about the acceptance of internet and computer through which people communicate over the NET with the use of internet cable.

Since the ancient history till this very moment symbols have always been used by humans to communicate their messages, ideas and concepts for better understanding. God used this several times in the Bible to pass an important message to His people. There are several examples in the Bible that support this claim as seen in the story of Moses whose rod turned to snake and God also asked Moses to put his hand inside his clothe and it turned to leprosy and he returned it back to normal after (Exodus 4:1-5), children of Israel in the wilderness when God commanded Moses to instruct them to look at the serpent (snake) and whosoever looked at it will be saved (John 3:14). All of this information was an instruction God commanded His people to follow in order to learn and understand that God alone is to be trusted and believed upon.

The Concept of Information and Communication Technology

Information and Communication Technology (ICT) has affected human beings and every profession to a large extent. Humans make use of ICT to maintain housekeeping operations, services, for uniformity and extension facilities. Different organizations are adopting latest technology to manage different forms of information, its communication and its increasing use by employees. The newly derived technology that is called ICT has a tremendous impact on library operations, services and staff (Babel, 2011).

In general term, ICT consists of all modern technical processes involved in storing and handling information communication through computer and its related hardware, communication networks technology and necessary software. ICT is significant to the libraries to achieve its goals in management of information, effective services and extension of boundaries from the four-walls of the classroom and to the globe (Chakravarty & Mahajan, 2011). ICT presents an opportunity for organizations to provide value-added information products, services and access through a wide variety of digital-based information sources to their clients across the globe (Gupta, Gupta, & Rawtani, 2008). These organizations make use of modern ICT to automate their core functions, implement efficient and effective workplace cooperation and resource sharing through networks. They use ICT to implement the management information systems (MIS), develop institutional repositories (IR) of digital local content, and digital special libraries to help their staff keep

up to the growing demand of their clients through intellectual advancement (Rana, 2011).

The use of ICT tools in organizations has been phenomenal. It has totally transformed library operations over the years. Information and communication technologies (ICTs) are the electronic means of capturing, processing, storing and disseminating information (Anyakoha, 2005). ICTs encompass a range of rapidly evolving technologies and they include all forms of computer, communication network and technologies (telephony, cable, computer-mediated conferencing, video conferencing) as well as digital technologies (computers, information networks (internet, intranets and extranets) and software applications that mediate access to information (Chisenga, 2006).

ICT are now believed to enhance the quality of output, if not necessary its value. Indeed, digital economy makes it possible to develop new functions, improve product-related services and supply, customized product and services. The use of ICT by the society cannot be over emphasized. Apart from the provision of information need to the citizens, it helps to ensure the overall development of man, in the promotion of intellectual potential of the country, and in the creation of favorable conditions for the building of information society on the bases of development. Our communication with one another, either via the use of technology or verbally, should always come in a loving manner and having an expression of godly love.

The Use of Information Communication Technology in Relation to The Bible

ICT is used for teaching and learning in academic institutions and also in the church. The Bible is of the opinion that we should acquire knowledge and not perish for lack of knowledge (Hosea 4:6). And today, ICT has helped many Christians to keep up with their religious knowledge through various technology devices like smart phones, ipad and other applications.

ICT is used for visual presentation in several academic parley; lecturers make use of visual presentation with PowerPoint software programme to present topics or lectures to the students. Recently, religious bodies have adopted the use of easy worship software to project visually sermons, songs and Bible verses to ensure that all the congregation are not left behind in the service procession. The Bible says, *“Finally, brothers and sisters, whatever is true, whatever is noble,*

whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things” (Philippians 8:4).

ICT tools are used for sharing of relevant information across network of people in a certain group and location at the same time. For instance, social media, e-mail, Bluetooth, computer to Smartphone’s, SMS, telephone calls, intranet and internet. All these devices are technology tools that are used to share information and graphics from one person to the other. The Bible is of the view that we should be kind to one another with tender love. We should not withhold any good from our neighbor when it is in our power to give them. However, in the book of Romans the Bible says that without faith, it is impossible to please God. Faith comes by hearing and hearing by the word of God. It is by faith we accept technology that it can deliver what it promises and till date it has worked for millions of people around the world and that is why we are still using it till date. As a matter of fact, its relevance cannot be ignored by humanity. The use of the internet and social media are veritable in the promotion of the gospel of the Kingdom as found in Matthew 24:14 which says “And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.”

Some Dangers of ICT Use as Evidenced in The Bible

The specific opportunities that ICT offer are too numerous to mention. As Timothy (2014) states “Staggering amounts of information are available to anyone with a phone line and computer”. The adoption of technology brought about the introduction of internet which is now the hub of every communication interface. The internet itself offers up-to-the-minute news, weather reports, and scores from last night’s game. Secondly, the internet has opened up new means of instant communication with the advent of email and chat rooms. From nearly any location, including home, people can communicate with others almost anywhere in the world with little cost. Amidst all these benefits technology brings our way, it has challenges it poses daily. In fact, the Bible advised that we should be careful of putting our total trust and mind in world inventions and by so doing it provides strict rules to restrict its usage just to prevent us from being lost after its fashionable gimmicks (Ephesians 2:8-10).

The Sabbath: Exodus 20:8 says “Remember the Sabbath day to keep it Holy...” God through the Bible warns us of the danger of working endlessly without resting and creating a time to commune with Him. Resting here includes, not using your smart phone to check on your Facebook, total rest involves not doing anything of your own such as using the computer, playing games with your PS2, and surfing the internet for a new project or office work.

Do not use it to steal: The Bible also advised us not to steal. Hence, many people today make use of the technology for negative stuffs. Some make use of it for fraudulent activities like stealing people’s money, stealing of all kinds, impersonation, sexual assault, kidnapping and scam. We are advised not to steal “thou shall not steal”.

Do not use it to kill: Thou shall not kill was the commandment of God towards us. But today, so many people have been killed through the use of technology (Matthew 5:21). Killing from a biblical perspective is not necessarily when you physically murder someone, but it includes lying against someone, when you wrongly accuse someone and/or when you testify or carry out evil report you don’t have evidence of its truthfulness. All these acts are being carried out using the available technologies at our disposal.

Don’t use it against your body – Too many people today are victims or addicted to sexual contents, pornography and masturbation to mention but a few. The Bible warns us to be far from anything that will cause us to sin. As a matter of fact, we are constantly bombarded with illicit contents on a daily basis through several technology media we subscribed to, like the internet through our computer, smart phone, ipad, and tabs. The Bible says in 1 Corinthians 6:19-20 “Do you not know that your body is the temple of the Holy Spirit which is in you, which ye have of God; and ye are not your own? For ye have been bought with a price: glorify God in your body.

Conclusion

In every field of study, be it at the individual or organizational level, information communication technology is needed at one time or the other. ICT is used to acquire, store, and disseminate information for different purposes. ICT gave rise to internet, telephone communication, email messaging, chat room through social networks, SMS and bulk messaging. The use of these ICTs helps to enhance work process, ease of

information accessibility, acquisition of information resources, management of digital data, records keeping and records management to mention but a few. The various products and services available in the market today are credited to ICT. With the use of ICT in organizations, the development of new functions is made possible, the improvement of products and services are achieved, and customization of products and services are achieved.

The relationship between ICT and the Bible as discussed in this research is evident in the fact that God, in the time past till this present age, has been speaking to human beings by passing information to us through the written words which came to the men of God through inspiration (2 Timothy 3:16), prophets (2 Chronicles 20:20), revelation, dreams and vision. ICT use is related to prayers, when we pray, we believe in the word, pray according to the scripture and have faith that our prayers will be answered according to our heart desires. The Bible says in the book of Matthew 7:7a "Ask and it shall be given unto you..."

Conclusively, God is the author and finisher of our faith. As the Creator, who puts the invention ability into us, as the Master of the universe and the Master inventor that the world is yet to embrace fully, we have to follow His injunctions as are conveyed in the Bible. ICT is here to better the way we do business, evangelism, communicate and perform task, therefore, we must take advantage of it to the fullest.

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