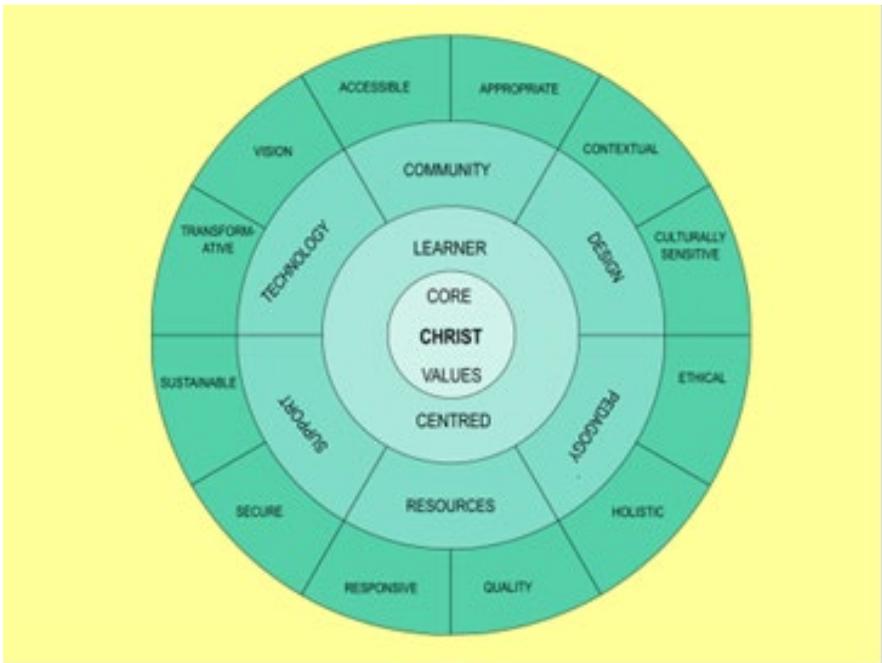


BULLETIN

of the

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Volume 23, Number 3

Autumn 2016



BULLETIN 2016

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NOTICE OF MEETINGS

2017 ABTAPL SPRING CONFERENCE & AGM

Thurs 30 March – Sat 1 April 2017

Woodbrooke Quaker Study Centre
www.woodbrooke.org.uk

2017 ABTAPL AUTUMN CONFERENCE

November 2017
details tbc

2018 ABTAPL SPRING CONFERENCE & AGM

tbc

Editorial

There is a definite theme running through the articles in this issue: that of using electronic resources in learning and communication.

The main article, by Kate Wiseman, tackles the questions that naturally arise when theological education, which has the ultimate goal of transforming the heart as well as informing the mind, is delivered electronically at a distance. For example, how can effective community be developed? How can Christian values be modelled? How can spiritual formation take place? It is based on her talk at the Rome conference; I'm sure many who heard it will be pleased to see it in a more permanent form, and others will be glad to share the wisdom of a very competent guide through what for many of us is relatively unfamiliar terrain.

Last month's ABTAPL workshop in Oxford had the theme 'Information Literacy for Theological Librarians', and we have two different responses (by Michael Gale and Helen Stocker respectively) to the training day. These contain a number of practical tips that would be useful for anyone interested in developing their knowledge of this area.

Finally, Jacquie Gunn shares her experience of surviving a random Copyright Licensing Agency audit; you never know, one day it might happen to you!

I'm always happy to receive articles for the Bulletin, so if you have had any training or experiences, or completed any research which you feel would be valuable to share with the wider ABTAPL community, please do write it up and send it to me – and you can always add it to your CV!

Richard Johnson
(editor)

E-equipped to serve – A Christ-centred approach to delivering theological education through e-learning

Introduction

To introduce myself, I was previously Librarian at All Nations Christian College in Hertfordshire and am now Information and Learning Services Manager overseeing the college's library, learning support, IT and e-learning services, with particular responsibility for the delivery and development of its e-learning programmes. I have 10 years, experience developing e-learning programmes of mission training and successfully completed my PhD into how to deliver mission training through e-learning (Loughborough University) in 2015.

Changing Times

I never expected that my work as a Librarian would bring me into the world of technology to the extent that it has. Back in the dark ages of 'Library School' in Aberystwyth I made the choice NOT be an information scientist. I wanted to be a 'proper' librarian dealing with real people not technology. I was very proud to be part of the librarianship stream that called itself The Brontosauri. However, I could never have anticipated how things would change from the time when I was dialling up the USA for my weekly 10 minutes allowance of online search time (using a computer taking up a whole room) to the point when I can hold that amount of power and technology in my hand – on my mobile phone.

The internet has transformed communication – information is available at the press of a button. Mobile phones are making the World Wide Web available in the remotest parts of the world. The barriers of time and space being broken down – literally. We can now communicate as easily with Tim Peake in outer space as with one another here on earth.

Many of us, particularly in the West, live in a 24/7 culture with all its demands for instant information. With this comes an increasing need for flexible learning to fit in with life's demands as it becomes harder for people to commit to full-time campus-based education. For some, particularly in less affluent societies, this has long been, and still is an unaffordable impossibility.

In the world of further and higher education, particularly that offered by Christian or other not-for-profit organisations, we find residential colleges

struggling to compete with reducing student numbers and the high cost of maintaining premises. As a result, some are turning to e-learning as a way forward. This is our world as librarians. Even if we are not personally involved in developing and delivering e-learning programmes, we are likely to be supporting those who are involved in some form of distance learning, and providing digital resources to support the work of our organisations.

Here, we consider how we can use e-learning to deliver theological education that helps learners grow in the Christian faith, and I introduce a framework for delivering e-learning that I developed during my recent PhD studies. Regardless of whether we are involved in delivering theological education or of the Christian faith, the principles highlighted are applicable to other contexts.

E-learning defined

The Joint Information Systems Council (JISC) define e-learning, or technology enhanced learning as “learning facilitated and supported through the use of information and communications technology – e.g. the internet, mobile phones, digitally produced resources” This is a deliberately broad definition. E-learning is not just about developing and delivering online courses but also web-based repositories of information, DVD and multimedia resources, mobile phone apps. It refers to anything that uses technology to enhance the learning process. We are all involved in learning; as librarians, we are the original ‘knowledge managers’ – the only difference is the medium used to distribute that knowledge.

Unanswered questions

E-learning has exploded in recent years – there are courses available on virtually every subject. However it has been slow to take off in the field of theological education for reasons that we will consider shortly. My own journey began with being asked Why All Nations did not offer mission training programmes delivered by e-learning. “Because we haven’t gone down that road” seemed a lame excuse. Looking for other training for disappointed enquirers revealed that there were few other places to refer them. Why was this? I set out to find some answers and found that there was a hesitancy – even reluctance to use e-learning to deliver mission training and other forms of theological education. Why?

My investigation was spurred on by the introduction to a then new book on ministry training in which this question was asked in the Introduction: “We

share the deep commitment that the best training for ministry is done in community and this has radical implications. What do we do with the rightful place of the exploding educational options through the Internet? Can they be combined within the same geography?"¹ This pointed towards a possible reason why e-learning was not a favoured option for theological training compared to traditional campus-based learning. I searched through the book to find the answer – what *do* we do? However, it remained a rhetorical question. Some more investigation revealed that behind this question was a whole set of even bigger unanswered questions – all posing a challenge to delivering theological education through e-learning and explaining the apparent dearth of programmes available – in the West at least.

- Can effective community be created at a distance?
- Can personal and spiritual formation take place in a virtual classroom?
- Can Christian values be modelled at a distance?
- Can head heart and hands be engaged in an e-learning environment?
- Can theological education be delivered effectively though e-learning?

In literature on theological education and distance learning and discussions with representatives from various training institutions I found that, in the West, the instinctive answer to these questions was frequently, “no.” How could these essential attributes of effective theological education take place without being in the traditional face-to-face classroom? Interestingly, many of those opposed were not actually involved in delivering distance learning. Yet the conviction that it was incompatible with theological education was extremely strong.

¹ TAYLOR, W. D. 2006. Forward. In: BRYNJOLFSON, R. and LEWIS, J., eds. *Integral ministry training design and evaluation*. Pasadena: William Carey Library, p. x

Librarians are not designed to just accept unanswered questions so I found myself trying to find some answers to these complex and important questions. Thus I began a journey to find out what criteria need to be in place if theological education delivered through e-learning is to be an environment in which community, spiritual and personal formation and Christian values can be not only promoted but flourish. However, the more I explored this, the more I realised there was an even more fundamental question behind these big questions. Can God be found and lives changed by the power of Christ through distance learning?

St Paul was confident that God can indeed be found, and change lives. Paul used the technology of the day to reach those he could not meet face-to-face – the humble letter. Indeed, he could be said to be the founder of Christian distance education. We too can be confident that lives were changed through this interaction; we are still using his course material today.

All Nations' e-learning programmes

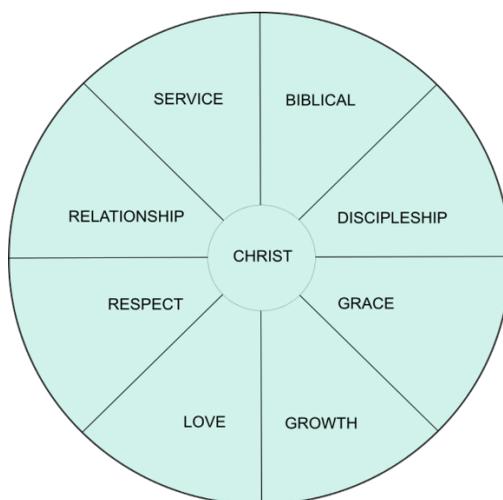
My particular focus is on cross-cultural mission training, which is distinctive for its particular blend of academic, personal, spiritual, and practical elements. As I started to look at whether these elements could somehow be delivered at a distance, and if so, what factors and conditions needed to be in place, my All Nations colleagues and I decided that the only way to discover whether e-learning could be used to deliver effective mission training was to try it.

Over the last decade we have developed two courses of foundational level mission training, an online Master's degree programme and a virtual learning environment (VLE) for campus based students. We have also developed online study skills research skills modules that form part of the Masters programme. Based on that experience I am convinced that e-learning can provide an effective alternative form of theological education for those who are unable to access campus based programmes and that it can also effectively complement face-to-face training programmes. I am also convinced that VLEs (the technology-enhanced settings frequently used to enable that learning to take place in a streamlined way) can be places where God can indeed be found. At All Nations we have seen students encounter Him and grow in the Christian faith in amazing ways and seen vibrant learning communities form with even a small number of students.

However, I found that for this to happen, certain essential criteria need to be in place and in a balanced relationship with one another. When they are, we can create and manage virtual learning environments and e-learning programmes that are not just repositories of information but models of Christ's own teaching and practices. They can also help us to effectively support those involved in any form of e-learning, regardless of whether we work in a theological college or not. So what are those essential criteria?

Christ-centred Core Values

Firstly and most importantly our core values – in this context the principles at the heart of the Christian faith – must be right at the centre of our e-learning and virtual learning environments.



I found that eight principles reflecting Christ's life and ministry are central to the Christian faith and therefore theological education. Christianity is biblical, promotes discipleship and growth, demonstrates grace, love, and respect and service and centres upon relationship with God and others. Different groups within the Church will interpret these values differently and place more emphasis on some than others. However, all are essential. At the heart of those values is Christ Himself – our ultimate example and model. He is before all things, and in Him all things hold together. Colossians 1:17.

When placed at the centre of the e-learning process, these values each have an impact on how that learning is delivered and affect the interaction between learner and those supporting them. This in turn will have an impact on the different components within programmes. For example, adopting a biblical approach within virtual learning environments will influence teaching methods and learning content. These will, one prays, in turn will impact positively upon the spiritual formation of the learner and encourage a deeper understanding of God and faith. On the other hand, intentionally exercising Christian love, grace and respect towards the learner – and dare I even say, one another as colleagues – will have a positive, even transformative effect on how we support them and upon the learning community as a whole.

A virtual learning environment that gives attention to the discipleship and growth of its users will provide opportunities for reflection and modelling of Christian principles, for example through mentoring and tutoring, or through the choice of resources available. Whilst placing relationship at the heart of a VLE will highlight the importance of community and consider ways in which that community can be promoted – be it through peer learning, discussion, proactive communication with users or providing opportunities for engagement with the wider community within which the e-learning takes place. When, on the other hand, Christian service is at the root of all that we do, the provision programmes, learning support, information provision and even those terrible administrative tasks that we all hate moves from being a job that has to be done, to being a ministry.

Brought together, the cores values should permeate every aspect of e-learning programmes of mission training from policymaking and stewardship of resources to learner support. When these core values “intentionally promote” the key concepts of “spiritual formation, dependence on God, and Christian community”² within not only learning content but every component of a programme, it can be effective in equipping for mission and ministry. I would suggest that such “intentional promotion” is even more essential within the virtual classroom ‘on campus’, where the Christian values on which community is founded may be more apparent through daily interaction, fellowship and worship.

² ARMSTRONG, H. and Sells, B., eds. 2004. *Toward best practices in missionary training: an e-publication of Next Step: The North American Partnership in Mission Training*, pp. 2-3

<https://passionexchange.files.wordpress.com/2008/10/towards-best-practice-in-missionary-training.pdf>

Core Christian values, therefore, should, I feel, be at the heart of, and the motivation behind every aspect of programme development and delivery, whether we are developing an information hub, a programme of training to be delivered online, or a technology enhanced user education package. McKinney noted in 2003, “technology provides an opportunity for teaching eternal values to those who are part of this information age”³ How much more so today. What a privilege to be part of that opportunity!

Learner Centred

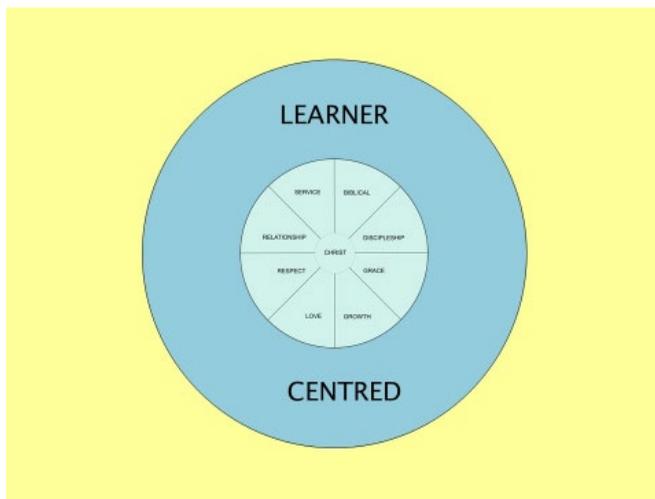
So how do we go about applying these core values in practice in our e-learning courses, information repositories, and other virtual learning environments? We do it by taking an approach to their design and delivery that is consistently and intentionally centred upon the educational, personal and spiritual needs of the learner. Whether we are involved in delivering or facilitating face-to-face or distance learning, we must do so in ways that acknowledge different learning preferences, cultures and backgrounds and express the value of each individual. In this we have no greater model than Jesus who demonstrated a learner-centred focus in all his engagements with His disciples.

Learner-centred e-learning provides enough support for the learner to participate fully without struggling to find assistance and being left to their own devices. An isolated learner is likely to be a disengaged and demotivated learner, whether they are left to fend for themselves in our libraries or at the end of computer 1000s of km away. However, when e-learning is intentionally learner-centred it can provide a supportive environment for those studying independently. Indeed, it can empower participants to move forward in their training confident that their needs are recognised and considered important.

Learner-centred e-learning ensures that programmes and the technologies supporting them are applicable to learners’ own contexts. One model of e-learning will never be appropriate for all learners, or even a group. It certainly will not suit all contexts or cultures as explored later. Therefore,

³ MCKINNEY, L., 2003. *Evangelical theological education: implementing our own agenda* [online]. ICETE International Consultation for Theological Educators. High Wycombe, UK. 20 August, pp. 3. <http://www.icete-edu.org/pdf/0%2003%20McKinney%20Our%20Own%20Agenda.pdf>

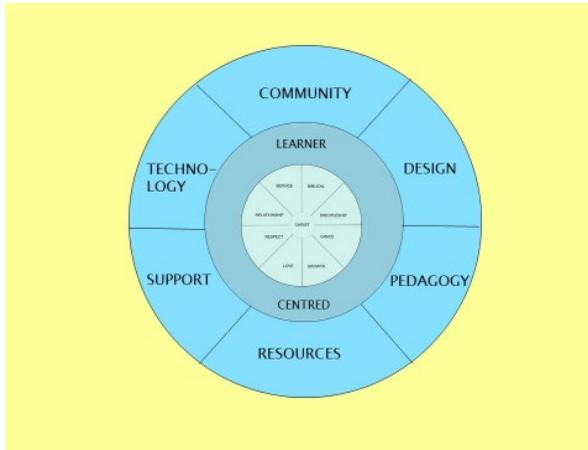
we have to evaluate our courses and resources regularly to make sure they remain firmly focused on the learner, considering their culture and context, level of experience and training needs and are flexible enough to be able to meet those needs as they evolve.



Focussing on the whole person's is a key characteristic of Christian discipleship as modelled by Christ. The needs of the learner – educationally, physically, emotionally, and spiritually should therefore be central to every aspect of e-learning from its development through to its evaluation and further enhancement. Applying such an approach to the virtual learning environment is, therefore, not an 'optional extra' but a prerequisite for delivering theologically through e-learning effectively. When brought together with the core Christian values highlighted above, it forms the pivot around which all other essential criteria revolve.

Six elements

So what other elements do we have to add in to our VLEs to make sure that they provide opportunities for Christ's values and the importance of the learner to permeate in such a way that God can be found? We have the most essential ingredients but they will not make the right kind of cake. We need another six key elements – Community, Design, Pedagogy, Resources, Support and Technology. These elements must be in a balanced relationship with the core Christian values and learner-centred approach on which they depend, and out of which they emerge, as seen in the diagram below.



If one element takes ‘centre stage,’ (or even all six), the importance of Christ and the learner will be diminished and the learner will not be able to connect enough to be able to grow in their faith. If pedagogy is not built upon Christ-centred values and learners’ needs, it will be a collection of facts that engage the head, but not the heart.

Nor can we have a design created without the learner’s needs being at the centre. Important aspects may be overlooked such as accessibility and support. One of the most valuable lessons I learned during my research was that ‘one size does not fit all.’ Models designed for foundational level theological education or new users will not necessarily be appropriate for those with more advanced information, technical, or educational skills or with greater experience and maturity in the faith.

Each of these six elements should also be in a balanced relationship with the others. They are all essential and if any are missing we will be unable to provide effective programmes and resources. Without technology, those unable to attend face-to-face training cannot access the information needed to equip, or further equip, them for ministry. Without pedagogy, they will not receive the guidance to be able to process that information. Without robust programme or course design, the learning will lack direction and structure and engagement within the learning community will be restricted. Without community, the learning experience will be a solitary process lacking the richness of Christian fellowship. Without support, the learner’s experience is likely to be diminished through the strain of having to deal

alone with personal and practical challenges. Without resources, any programme, however well-designed and pedagogically sound, will be unsustainable.

On the other hand, if one element has a more dominant role than the others this will also have a negative effect. For example, the design of e-learning and virtual learning environments should complement, not dictate the learning and teaching methods adopted. It is best to keep things simple so that learners can find God in a peaceful environment rather than have to search for Him through a myriad of different activities, resources and tools.

Likewise, there should be a similar balance between design and technology and the pedagogy that is behind the e-learning. The latest technologies should not be the driving force behind the design of programmes, tempting though it may be to incorporate all the latest 'bells and whistles'. Both pedagogy and technology should be appropriate for the context and culture in which the learning will take place and the needs of the users. In some situations, the best technology may be no technology at all.

We also need to have a balanced relationship between design, technology and resources. A complex VLE that takes a lot of management and exceeds our probably already limited resources (time, money and human) will not enhance the learning experience or effectiveness of the training. It may even prevent learners from accessing all the attractive, but possibly unnecessary features.

This will have a knock on effect on the level of support we are able to offer our users, which should be one of the most distinguishing features of any form of Christ-centred e-learning. If we are to provide Christ and learner centred resources, it is essential that we offer the necessary administrative and technical support to enable participants to access those resources whenever they need to. However, to actively create the fertile soil in which personal and spiritual growth can take place we also need to provide pastoral care, mentoring, tutoring and all the modelling that Christ himself offered. That does not mean that we need to all be counsellors, just that but that we look out for those who God has entrusted into our care, whether it is providing the resources for courses, helping those with special needs, or any other role that has been added to our remit as librarians.

When Christ and the learner are at the centre of what we do, and we have a harmonious relationship between design, pedagogy, resources, support and technology the conditions are right for a positive and vibrant e-learning

community in which learners can grow. That community does not have to be large – one of All Nations’ e-learning courses only had two participants, yet the interaction between them and their tutors and facilitator was excellent. We skyped each other, shared worship songs and prayers, discussed what they were learning and how they were growing in their faith day by day. God was at work in that little community and it was not just the learners who benefitted – those involved in supporting them did too.

Twelve Characteristics

When there is a balanced relationship between all the elements, Christian values are at the heart of the e-learning process, and the learner is viewed not merely as a participant but as a disciple created in God’s image, the foundations for transformative learning and equipping for God’s service and ministry are put in place. Then, VLEs and e-learning programmes will display certain positive characteristics reflecting this ethos: they will be Accessible, Appropriate, Contextual, Culturally Sensitive, Ethical, and Holistic, demonstrate Quality, be Responsive, Secure, Sustainable, Transformative, and have Vision.

These characteristics are themselves essential criteria for effective, Christ centred e-learning. Each has its own essential role to play. Each could be discussed in depth, but to highlight just a few:

Firstly, e-learning must be appropriate for its intended audience. If it is not, no matter how professional a resource we produce, those whom we want to use will be prevented from doing so. We can easily make assumptions that everyone thinks or learns as we do, or that they possess the same technical skills or systems as ourselves. Whether we are creating an online course, database of information or a DVD we must always give serious thought to who is our audience and what is the most appropriate resource for them.

Secondly, it must be accessible. At All Nations we have to make sure that our online mission training course will function in locations where there may be a slow internet connection. Therefore, we avoid using multimedia and networking tools to deliver the core teaching material, instead using simple, text based lessons that can be read offline.

Thirdly, whatever mode of e-learning we are involved in, it must be responsive to the needs of the learner, paying attention to feedback and adapting content and practices as appropriate. It also needs to respond to also to changes and developments in technology. If an online course or

website cannot be accessed on a mobile phone, it really should be these days.

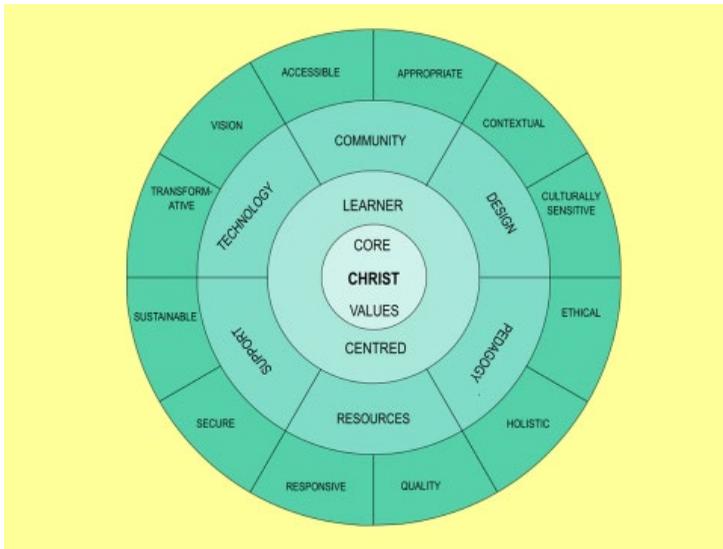
Being responsive also relates to how promptly we engage with our users. A student in the face to face setting is more aware of what may be getting in the way of us answering their query – they can see when we are busy dealing with enquiries, at a meeting or on holiday. The distance learner does not have these visual cues and silence can be very disconcerting and be seen as a reflection that we do not care. Therefore, we need to be more intentional about explaining why there may be a delay answering a question acknowledging receipt of emails and so on.

Maybe the most important characteristic of all if we want learners to encounter God through e-learning is that it must be transformative. The transformation that comes out spiritual and personal growth cannot, of course, be forced, but it can be encouraged. This can be done in simple ways, for example by encouraging personal and spiritual reflection within learning activities, or by adding pauses for prayer and devotions to course material, regardless of the topic. One student taking our online study skills course was amazed to read that she was a Child of God in the middle of a lesson on learning styles. It changed her whole attitude towards her studies as, in her words, she “never knew when God was going to pop up next”!

The presence or absence of each characteristic will have a positive or negative impact on the other and upon the values and principles upon which they are established. A resource that is unethical – full of material that breaches copyright or disregards intellectual property rights will not model, but actually negate the Christian values of respect and love that should be at the centre. If we do not have an eye for quality and provide accurate, current information, by making sure that links are correct for example – our resources will not be accessible and the learner’s needs disregarded.

In contrast, quality should permeate the learning and teaching pedagogies and the technology selected to deliver it. It should be what makes the learning community effective and the programme design distinctive. This should be what makes the support we offer exceptional and determines how we use resources. In the context of the Christian faith, quality is about giving our best for the glory of God. When every component is developed and delivered with this in mind, the entire e-learning programme will itself bring Him glory.

A framework for delivering theological education through e-learning



I have found that when Christ and the learner are firmly in the centre, the six elements are present and in balanced relationship with one another, and effort made to ensure that programmes display the 12 characteristics highlighted, we have a framework that can be used not only to deliver theological education effectively through e-learning but also change lives. At All Nations we have been amazed to see how positively our students have responded to learning at a distance and even more at how they have found their relationship with God deepen as a result. To return to our big questions:

Can effective community be created at a distance? Yes, it can, with a bit of creativity and willingness on the part of staff to model and promote it. As technologies and communications technologies continue to develop this can only get easier. Many All Nations' students have been surprised at how easy it is to form a sense of community through e-learning using simple forums such as a virtual café and prayer room.

Can personal and spiritual formation take place in a virtual classroom? Yes, it can – provided that we are intentional – even bold- about providing opportunities for learners to engage with God and one other, and we are

open to the work of the Holy Spirit. I have found that it is not only the learner that experiences the personal or spiritual growth. Tutors and facilitators, and those providing technical and administrative support also grow through the process.

Can Christian values be modelled at a distance? Yes, they can, provided that staff are prepared to act as guides to the learners and every aspect of e-learning is created with those values at the centre.

Can head heart and hands be engaged in an e-learning environment? Yes, they can – with the right balance between providing information, opportunities for personal and spiritual reflection and application of practical skills.

Can theological education be delivered effectively through e-learning? Yes, it can – when it is intentional about creating community, promoting spiritual and personal growth and built upon the model and values of Christ.

Finally, the biggest question of all – *Can God be found and lives changed by the power of Christ through e-learning?* Yes, He certainly can! At All Nations, any doubts that we had have been dispelled by the number of students commenting that they have shared their journey with God, met Him within the topics studied, and grown in their Christian faith and relationship with Christ through the programmes.

Conclusion

To conclude, I asked my colleague Frances Walker, who is Librarian at All Nations, what her thoughts were about e-learning and virtual learning environments and how they have affected her job as a librarian. She replied:

There is a whole world out there that I knew nothing about

E-learning makes resources so much more accessible.

We now have a truly global learning community – I provide information to students as far afield as Iraq and Australia at the press of a button

I do the same work as I do in the library here, but just do it differently

I've developed new skills and ways of communicating

It's exciting!

I then asked her what advice she would give other Librarians involved in developing or managing virtual learning environments. Her advice was to:

Get to grips with copyright!

Remember that with e-learning you do exactly what you do as a Librarian on the ground but online

See it as an extension of the library

Offer the same service and attention to your e-learners as you offer those who come through the library door.

Use it to enhance your skills

E-learning, whether it is used to support campus based teaching or connect with those unable to attend face-to-face training, is only one tool in our toolbox. It does not have to replace established models that have been tried, tested and been shown to be effective, can greatly enhance and expand what we do, extending the walls of our institutions and libraries both locally and globally. E-learning and the development of our two VLEs enabled All Nations to make its library catalogue available 24/7 to our students living offsite as well as our e-learning students for the first time in the college's history.

Developing and delivering e-learning is not without its challenges – it is labour intensive, time consuming and sometimes frustrating. However, when someone says that without it, they would not have discovered how much God loves them and that He has a plan for their life it is well worth any effort, exciting and extremely rewarding.

Kate Wiseman
Information and Learning Services Manager,
All Nations Christian College

Information Literacy for Theological Librarians

Report of an ABTAPL workshop held at the Oxford University
IT Services Centre on the 28th November 2016.

For a number of years now ABTAPL members have been benefitting from the opportunity for high quality, affordable training arranged for us by Chris Leftley, librarian of Wycliffe Hall, and delivered at the Oxford University IT Services Centre on the Banbury Road. This year our topic was information literacy, and our trainers were Dr Meriel Patrick of the University's Academic IT Research Support Team and Dr Andrew Walsh of the University of Huddersfield.

Session 1: Definitions, overview and context

The day began with an overview of the subject by Andrew. There is now a considerable body of literature on the subject of information literacy, and Andrew's introduction ranged from Sconul's Seven Pillars model, first developed in the 1990s, to more recent research from Jisc and the Research Information Network (RIN), and the work of Christine Bruce, who has pioneered the concept of relational information literacy. Recent developments are perhaps best summarised by the decision of the Association of College and Research Libraries (ACRL), a division of the American Library Association, to drop its "competency standards" in favour of a new "framework" for information literacy: "The *Framework* ... is called a framework intentionally because it is based on a cluster of interconnected core concepts, with flexible options for implementation, rather than on a set of standards or learning outcomes, or any prescriptive enumeration of skills" ⁴.

Even amongst our small group of attendees, my sense was that we were bringing a wide range of perspectives to the workshop, based on a variety of roles and job descriptions within our institutions. Some of these differences surfaced during the course of the day. Some of us deliver traditional information skills training, such as how to search the library catalogue and other databases. Others have responsibility for teaching plagiarism awareness, referencing, and critical thinking skills. Many of us have benefitted from recent ABTAPL conference presentations by Rachel Campion, Learning Resources Tutor at Luther King House, which have

⁴ <http://www.ala.org/acrl/standards/ilframework>

been published in the *ABTAPL Bulletin* ⁵. Personally I have found Rachel's insights from adult education theory particularly helpful. But these reflections can often just lead to more questions: Are we teachers or trainers? Where does the role of the librarian end and that of the tutor begin? I suspect that we would all have different answers to these questions.

Session 2: Tools for producing online videos

In the second session Andrew introduced us to a range of tools for creating our own video resources. We looked first at screencasting software. I have used Screen Recorder in the past, but found it rather frustrating as I needed to do several 'takes' to get a good result. I was therefore impressed with Screencastomatic, a very similar tool, which offers more flexibility and a slightly better sound quality. The hands-on experience was helpful. We also looked at video creation software (e.g. Videoscribe, Magisto), presentation software (e.g. Powerpoint, Prezi) and video hosting (YouTube).

It is worth noting that with most of these tools, there is a basic level of functionality which is free, and an option to pay for something more sophisticated. It is therefore possible to try them out first before deciding which to invest in.

Session 3: Planning teaching sessions

In the afternoon Andrew invited us to put together a "lesson plan" with an overall "aim", specific "objectives", and a series of "learning outcomes". I found it hard to connect with this session. It raised an interesting question about the distinction between teaching (concepts) and training (skills), and exposed the differences between what we as librarians do and are expected to do within our institutions.

Session 4: Where to find online information for theology

In the final session Meriel presented us with an overview of online resources for theology. There was a different feel to this session, and I wondered if we were experiencing what our students may sometimes feel during an information skills class – a slight sense of relief when we get down to the nitty gritty, the resources, tools, and tips which they will find

⁵ See Vol.22 No.2 June 2015, p.23-28 and Vol.23 No.2 Summer 2016, p.34-39.

really useful. There was a sense that we were all busily scribbling notes. Or maybe it was just me.

Meriel's overview covered Google, Google Scholar, gateways, a range of bibliographic resources, and collections of texts. I picked up some new ideas and tips, but also found it reassuring that much of what I have been using in my own classes has been along the right lines. In particular I was interested to hear Meriel's comment that Google Scholar is "improving" as a discovery tool for the humanities.

Reflections

I have taken a number of useful tips and leads from the workshop. I also thoroughly enjoyed the day and the opportunity to network with fellow ABTAPL librarians. We can learn so much from each other. But it also left me with many questions, and much to ponder.

Michael Gale
Librarian, The Queen's Foundation

Reflections from the ABTAPL Training Day:
Some Tips for Supporting Information Literacy in a Theological Setting

As a recent graduate in Librarianship, a whole module was dedicated to Information Literacy and we did not have a single lecture on cataloguing. So when the opportunity to take on the teaching of our undergraduate study skills course came up, I jumped as it felt like a natural part my job as Librarian. However, many of you reading this will have had a very different experience at library school and each of our institutions is different. I am now into my fourth year at Nazarene Theological College and I hope that these tips will be useful, as each of us think about how to support information literacy within our own institutions.

1. Join a Mailing List

In addition to the ABTAPL mailing list, there are 100s of others to be found on the JISC Mail site. One of the most useful is 'lis-infoliteracy' where I have come across many hints and tips, useful resources and training opportunities. I have also used the list to ask for advice and have always received useful responses to my questions. To join the list just go to; <https://www.jiscmail.ac.uk/cgi-bin/webadmin?A0=LIS-INFOLITERACY> and click 'subscribe'.

2. Utilise Training Opportunities

Even with a whole module on information literacy, I did not feel equipped to deliver an actual information literacy session and my first attempts were not good! Fortunately, I have had the opportunity to attend a variety of training events (both free and paid for) and each of them has been immensely valuable. One of the most useful was the completion of the level three award in education and teaching (the PTTLS course). I attended a course for Librarians at Northern College which was heavily subsidised by the CILIP Information Literacy Group and it transformed my approach to the study skills course I deliver to our undergraduate students. All of these opportunities, aside from the recent ABTAPL training, came through the Information Literacy mailing list so it really is worth signing up.

3. There's No Need to Reinvent the Wheel

There is no need to spend hours developing your own resources as there are so many useful websites and books that you can utilise. One of my favourites is 'My Learning Essentials', which is an award winning set of

resources from the University of Manchester. It includes interactive guides on everything from how to find useful resources to avoiding plagiarism, and the team behind it are happy for you to make contact with them if you have any questions. I also like a new book called 'Essay Writing By Pictures' by Alke Groppe-Wegener which has been popular with a range of our students. Palgrave also has dozens of books on various aspects of study skills and many of the large universities have pages on their websites which are free to access. It is impossible to teach everything a student needs even when you have the luxury of several sessions, so having a range of resources you can direct students to is essential.

4. Seek the support of others

We as Librarians are already working against restraints in terms of our time and other resources such as finances. I am increasingly working with my colleagues to deliver study skills sessions as we all have different strengths and weaknesses. This is a more recent development, that has taken time and I am excited to see where it will go next.

ABTAPL and other library networks are also a fantastic place to get information, find answers to your questions or simply to discuss your ideas with other Librarians.

I believe that information literacy is an important part of my role as Librarian (I would not be full time without it). But it will look different for each of us and is something that will change continuously as we develop our own skills and respond to the needs of our students.

Helen Stocker
Librarian, Nazarene Theological College

Surviving a CLA audit

On 25th April 2016, a week into the summer term, we received notification that we had been randomly selected for audit by the Copyright Licensing Agency (CLA), the body which licenses copying and scanning on behalf of authors and publishers. During the one day audit the implementation of the Licence would be observed and our 2014-2015 Digital Copy Record form for scanning from print material reviewed. We were given 3 possible dates to choose from during the last week of May.

We were sent guidance on what to expect (also available on the CLA website) and they selected one scan from each of 10 different modules for inspection. These were from the previous year's report and some of them were no longer on our VLE so alternatives had to be found.

We also had to supply reading lists and/or handbooks for those particular modules, our internal copyright policies regarding the licence including housekeeping (i.e. weeding) policies, and a list or the number of designated persons (this could be names or job titles).

On the day itself the timetable ran from 10.00 until 3.30, but because we are a small institution we were finished in less than 3 hours. The only people involved were the Vice Principal who is the copyright coordinator, Julie Murray from the CLA and myself. We talked about training and communication (I supplied copies of our instruction pack for all teaching staff with our Procedure for scanning, the Recording form which must be filled in with details of every scan made, and our Copyright Statement), and our understanding of the law as regards photocopying, scanning, digital copying and textbook substitution.

Each of the 10 scans was then inspected and compared with the book from which it had been made, checking on the extent and quality of the scan, and whether it had been recorded correctly. This was followed by a spot check of the VLE, looking at scans picked at random. We finished with a tour to see the photocopier/scanner with our copyright notices displayed on the noticeboard nearby.

Although somewhat stressful, it was a useful experience and Julie was able to make suggestions as to how I could make my workflow a bit easier – the CLA copyright return is immensely time consuming at the moment. She reminded us that ISBNs should be rechecked each summer to make sure nothing has become excluded since we first used it. We also discussed

website material, which although free to view may not be free to copy, and she recommended that links should be given on handouts rather than copying material.

We were sent a full report of the audit and were pleased that our password protected VLE, from which students are excluded once they have left, was deemed excellent. The rest of our system was classed as ‘good’, an outcome with which we were more than content as we are relative newcomers to the world of scanning.

Jacquie Gunn
Librarian, Ripon College, Cuddesdon

NEWS

Our friends at CLIS (Christians in Library and Information Services) held their annual lecture on Sat 15th Oct. As a preparation for next year’s 500th Anniversary of the Protestant Reformation, author Nick Page looked at the topic ‘Martin Luther and Mass Media’, and at the significance of the invention of printing to the course of the Reformation. There is a fuller report of the lecture on the CLIS website, which ends: [Luther] stood up for the individual and opened people’s minds to new ideas about their faith. Writers, publishers, booksellers and librarians have inherited this responsibility, offering people the opportunity to learn and think in a fresh way.’

I (the editor!) used to teach a course on what we can learn from fictional accounts of mission, and one of the most challenging novels I would ask the students to read was ‘Silence’, by the Japanese writer Shusaku Endo. Having read it every year for about 5 years I’m going to be fascinated by its film adaptation by Martin Scorsese; it comes out in the cinemas on Jan 1st. Damaris Media are providing free resources for churches to make use of; see their website for details [<http://silence.damarismedia.com/>]. As well as the book itself, you may be interested in ‘Approaching *Silence*: new perspectives on Shusaku’s Classic Novel’ (ed Mark W, Dennis and Darren J.N. Middleton), Bloomsbury, 2015, a collection of 16 essays from a variety of perspectives; which, typically, came out well after I had stopped teaching the course!

WEBSITES - General

ABTAPL

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

ABTAPL Bulletin online

http://www.biblicalstudies.org.uk/articles_abtapl_01.php

ANZTLA Ejournal

<http://ejournal.anztla.org>

ATLA

<http://www.atla.com>

ATLA Religion Database with ATLASerials

<http://www.ebscohost.com/academic/atla-religion-database-with-atlaserials>

BETH

<http://www.beth.be>

Christians in Library and Information Services

<http://christianlis.org.uk/>

Theology on the Web

<http://theologyontheweb.org.uk>