THE LIBRARY DEVELOPMENT OF SELECTED POST-SECONDARY SCHOOL LEVEL THEOLOGICAL SEMINARIES IN NIGERIA

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DECLARATION

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D E D I C A T I O N

To Esthy - my dear wife, my pride in life,
the sole mentor to my efforts and successes.

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ABSTRACT

The Library as one of the most valuable social institution continues to gain recognition in Nigeria, The research shows the significance of library service as the nerve - centre for the overall programme of the theological seminary. A look at the history of the institutions studied stressed this fact - the four theological seminaries investigated had it on their master-plans - a place for the library. It also highlights areas of strengths and weaknesses on the part of seminary administration, the librarians themselves, academic staff, students and especially the alumni of theological institutions towards the library and its services.

No teacher ever teaches all that students need to know in any school system; hence the need for lecturers/ instructors to include in their lessons issues which would challenge students into the library - an indispensable supplement to classroom work; and make them emulate the Bereans (Acts 17^{11}).

The study appreciates the creditable role of service which the missionaries have played in these libraries and shows how qualified Nigerians should be encouraged to take up jobs in theological seminary libraries. Highlights the need for a written collection

development policy for all libraries. The need for inter-library loan cooperation among theological libraries cannot be overemphasized in view of our harsh times.

The research suggests the constitution, composition and functions of seminary library committees. And in a bid to foster growth, formation of a viable professional Special Library Association in Nigeria is strongly recommended.

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ABBREVIATIONS

Some of the abbreviations used in this research work which are not in very common use are explained here. Most of them have been given full meaning in the text of this work.

A. D. - (anno Domini - Latin) means in the year of Our Lord; after the birth of Jesus Christ.

AATS - American Association of Theological Schools

ATSLON - Association of Theological Seminary Library of Nigeria (Proposal).

BC - Before Christ.

BD - Bachelor of Divinity - degree

BTh - Bachelor of Theology - degree

CLA - Catholic Library Association

CPI - Catholic Periodical Index

CAN - Christian Association of Nigeria

CATI - Conference of African Theological Institutions

CBM - Church of the Brethen Mission

CMS - Church Missionary Society

DDC - Dewey Decimal Classification Scheme

ECWA - The Association of Evangelical Churches of West Africa.

EPL - ECWA Productions Limited.

ETS - ECWA Theological Seminary

EG - for example

ibid - ibedem (Latin) - in the same book previously quoted.

ie - That is

LC - Library of Congress Classification Scheme

LCCN - Lutheran Church of Christ in Nigeria

LWF - Lutheran World Federation, Geneva, Switzerland

NEGST - Nairobi Evangelical Graduate School of Theology, Kenya.

NBC - Nigerian Baptist Convention

NBTS - Nigerian Baptist Theological Seminary

NESCO - Nigerian Electricity Supply Company

Rev(Dr) - Reverend Doctor

Rev.Fr. - Reverend Father

RSV - Revised Standard Version of the Holy Bible

RCM - Roman Catholic Mission

SDI - Selective Dissemination of Information

ST. Luke- Saint Luke

SAMS - St. Augustine's Major Seminary

SSPeter & Paul - Saint Peter and Saint Paul

SIM - Sudan Interior Mission

SUM - Sudan United Mission

TEKAN - The Tarrayyar Ekklisiyar Kristi A Nigeria

TCNN - Theological College of Northern Nigeria

WATTI - West African Association of Theological Institutions.

CHAPTER ONE

1.1 INTRODUCTION AND STATEMENT OF THE PROBLEM

The role of the Library as one of the most valuable social institutions is achieving some public recognition even here in Nigeria. A clear manifestation of this is the interest shown in library development by both the Federal and State governments. But the library is not only an important social institution; it is also the nerve-centre of the academic institution. This fact is appreciated when one considers the overall plans of institutions of higher learning in this country. And to all intents and purposes, such useful description of the library embraces even institutions which may not be purely academic in nature. Theological seminaries, as a matter of fact, even from the times of the Old Testament prophets to the institution of the monasteries and the present day, have been both for academic excellence and spiritual leadership. In the Old Testament days, when someone had the unique privilege of prophesying like the students of the prophetic schools, such news spread like wild fire. For example, when Saul - the very first King of Israel was annointed King, before his coronation, he

met a procession of prophets and joined in their prophesying, "when all those who had formerly known him and saw him prophesying with the prophets, they asked each other, what is this that had happened to the son of Kish? 'Is Saul also among the prophets'?"[1]

While prophetic utterance could be said to be a gift from the Almighty God, cases of similar utterances which were results of vast readings and emulation of some past heroes, may not be ruled out. In Judaism the written Word occupied a central place in the transmission of divine revelation, and there are examples and customs to indicate the high reverence in which it was held. The sacred books were a precious charge, and those who wrote and those who studied the word of God were a group apart. "With the advent of Christianity this reverence for reading and writing was intensified and extended to written materials which were not necessarily directly concerned with the preservation of divine revelation. All writing which was helpful to the formation of the children of God was seen as a necessary thing, and to read such books was to perform an act of virtue on the same level as fasting and prayer".[2]

Many ancient kings recognised the value of libraries with records of spectacular achievements of men and women from far and near their kingdoms. One of such ancient kings was Hammurabi (2200 B.C.), whose clay tablets form a collection of temple records and absolutely qualified to be called a special library.

Many hundreds of years later, St. Luke, in writing his own account of the life and work of Jesus Christ, said in the Revised Standard Version (RSV):

> "In as much as many have undertaken to compile a narative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eye witnesses and ministers of the word, it seemed good to me also, having followed all things closely for sometime past, to write an orderly account for you most excellent Theophilus, that you may know the truth concerning the things which you have been informed."[3]

This preface is said to be a fine example of rhetorical balance, but that apart, the reference to many authorities is clear that the author of the Gospel according to Luke and the Acts of the Apostles has incorporated a variety of sources, and the adjective is more than rhetorical.

Earlier compilers had received the gospel tradition - largely, no doubt in oral form - from eye witnesses and ministers. Luke believed himself peculiarly fitted to improve on the work of his predecessors "having followed all things closely", and this suggests that Luke must have achieved this by some measure of research which gave him a better arrangement of source materials.[4]

"You search the scriptures," Jesus says (John 5:39) "because you think that in them you have eternal life; it is these that bear witness of me." Though spoken to Jews in Jerusalem, this thought was not confined to one people or one place. It manifestsitself across the world of the New Testament. In his history of the early Church (Acts 17:11), Luke re-echoes this statement with these words of praise for the christians in Berea: "Now these were more noble-minded than those in Thessalonica, for they received the word with great eargerness, examining the scriptures daily to see whether these things were so." Even though the fore-going may suggest a narrow-mindedness on the part of the early church, but the apostle Paul, educated in the University town of Tarsus and trained at the feet of Gamaliel, reflects both sides of the coin.

His letters show a wide range of pagan learning and literature. It is said that we can trace Paul's practice to Gamaliel, his Jewish mentor, who was one of the few rabbis to encourage the study of the Greek literature; while most rabbis held that the study of the Torah left no time for the study of Greek.[5] It will not be far from the truth that the greatness of both Gamaliel and Paul - teacher and student respectively - lies on their realization of the library being the nerve - centre of their academic institution. A similar situation could be said to have obtained in America during the mid-18th century when one of the favoured pattern of ministerial training was that of the informal apprenticeship under an experienced pastor, following the tradition of England. "By 1750, a more formalized development of the pastor-apprentice relationship appeared. Certain active pastors turned their homes into 'schools of the prophets' in which small groups of prospective clergymen received practical instruction in addition to guidance in scholarly religious studies."[6]

Writing on library development in Burma, Anis Khurshid recalls Michael Symes' tribute to King Bodawpaya (1782 - 1819) thus: "---- it is not impossible that His Birman majesty may possess a more numerous library than any potentate from the banks of the Danube to the borders of China."[7] But even before King Bodawpaya, the cult of the book was popular in Burma, as early as the third century as is evident from the observation made by two Chinese monks, who were travelling overland to India. During the First Burmese War (1824-1826), Captain Trant, a British Army Officer, found that most of the monasteries in Prome had a small building attached to them for archives and books. Thus at the time of British occupation of Burma, small libraries attached to Buddhist monasteries abounded. These libraries were freely accessible to students, but the books in them were mostly religious, with a few on everyday life and science.

The aim of all library organizations is to make libraries the centre of service to the institutions' community. According to Newhall (1970), the library is an integral part of the total seminary programme, not a side issue or an added luxury.

It is, or should be a close companion to the classroom. The quality of the Seminary library is one important factor in the quality of education given by the seminary.[8]

The history of theological libraries in the continent of Africa is very long indeed. It dates back to 952 A.D. when "The library of the Greek Orthodox Patriarchate of Alexandria and All Egypt" was founded. According to Rouss (1968), the ancient theological library in Africa assumes the second position after "The Dean and Chapter Library, Durham England" (635 A.D.) as the very oldest libraries in the World Directory of Theological libraries compiled in 1967. Back here in Nigeria, the history of theological libraries can be traced back to the late nineteenth century, 1898, when the Nigerian Baptist Theological Seminary, Ogbomosho, Oyo State, was established. In fact, as of November 10, 1967, Martin Rouss found out that there were fourteen theological libraries in Nigeria. This figure can only be taken as being the number of theological institutions in Nigeria which responded to his questionnaire, for there were more of such schools here as of that date.

This study, however, intends to limit itself to selected theological seminary libraries ir Nigeria.

And long as the history of theological libraries seems to be in Nigeria, it is doubtful if these libraries have made any significant strides in the overall development of librarianship in the country. It is on these assumptions that the writer thinks that this study is necessary to discover the true place and potential contribution of these theological libraries to members of their communities specifically and the nation generally. The study would also help various theological libraries of this level know their worth, their contributions, limitations and also measures that are necessary or helpful in curtailing their short comings.

The field of theological librarianship is a very neglected one in Nigeria. But for a handful of studies which have been done on the contribution of Islam to the development of libraries in Nigeria, there does not seem to be anything on theological librarianship per se ! Very little, if anything at all has been written about theological school libraries in Nigeria.

So much of the items used here in this study are about theological librarianship outside of Nigeria. Unlike other fields of special librarianship - such as legislative libraries which may be said to have few writings because they had not existed for long enough time, theological librarianship in Nigeria predates independence - with the coming of the Missionaries.

The cry in Nigeria today is for a disciplined society. Theological institutions are primarily concerned with the training of disciplined religious and moral educators and citizens, and for libraries of such important institutions to be neglected by researchers that could help challenge them to greater heights, is the concern of this study.

1.2 OBJECTIVES OF THE STUDY

The objectives of this study are in the following terms:

It is an attempt to provide a source of useful information on the planning and development of theological seminary libraries in Nigeria.

2. To acquire and present data concerning physical facilities of the libraries, their stock, services, personnel, financing and organizational patterns and objectives.

3. To present data concerning collection developments and selection policies of the selected libraries.

4. To make proposals based on these findings and suggest ways or measures whereby these standards could be achieved.

1.3 JUSTIFICATION FOR THE STUDY

The need for this study can be justified on a number of grounds as follows:

1, Nigeria really needs to be and can truly be self-sufficient in literally every sphere of human endeavour, and as most of what is stocked and used in these libraries is imported and in view of the current economic restrictions, this research will challenge indigenous writings in theology, which are sure to be more relevant to our cultural backgrounds. This is why this researcher agrees with Tokunbo (1982) when from personal experience he writes:

"Having undertaken theological training in Africa, Europe and U.S.A., I can say without equivocation that preparation for the ministry received in one's own ministerial, cultural and geographical context is more advantageous in terms of cost, relevance, adaptability and authenticity. Only institutions like the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) can adequately and truely meet the many - sided needs of the church in Africa today."[9]

2. The study will serve as a contribution to research in the area of theological librarianship in Nigeria, which has been neglected.

3. It will explore and recommend cooperative measures among theological seminary libraries, which is a desirable thing in view of import restrictions; and enhance the unity we are building under the Christian Association of Nigeria (CAN).

4. The study could effect some desirable changes in the quality of library services and resources through the data collected.

5. To assess the valuable contributions which these libraries make in the overall training programme of theological seminaries in Nigeria; and stimulate the need to make provision for regular review and examination of their services and resources.

6. The study is just in time to document and make available this information source to the newly opened Christian Religious studies degree programme in the Department of Education of the Faculty of Education, Ahmadu Bello University, Zaria, as well as to other similar institutions in the country.

7. It could draw attention to some problems which seem to impede the progress of these libraries, as well as offer workable suggestions.

1.4 SCOPE AND LIMITATIONS

The purpose of the study will be to critically investigate the place of libraries in theological schools with particular emphasis on the libraries in post-secondary school level theological seminaries in Nigeria.

a) A brief survey of other theological seminaries in Nigeria and the historical background of each of the selected theological libraries.

b) Funding and control.

c) Staffing and stock - the present and future plans for each seminary.

d) The services rendered by these theological libraries and their limitations.

e) Accommodation.

f) Their organizational structures

g) Problems and prospective solutions.

This study of necessity, will have certain limitations. Among these will be the following:

1. the study is limited to the libraries of selected theological seminaries in Nigeria.
2. it is also limited to the following selected four denominations - The Roman Catholic Mission (R.C.M.), the Tarrayyar Ekklisiya Kristi A Nigeria (TEKAN), the Association of Evangelical Churches of West Africa (E.C.W.A) and the Nigerian Baptist Convention (N.B.C.). It is far too much to take all the various and numerous

denominations in this country in a study of this nature. The selection is limited to only four of the denominations for convenience, in view of financial constraints and the time available to me from my class work. Moreover, the selection is made based on the fact that they all provide training beyond the Secondary School level of education. These seminaries are located in a number of states in the Federal Republic of Nigeria. This study concerns those of the Roman Catholic Mission (RCM) and the TEKAN/Lutheran Mission in Jos and Bukuru respectively, Plateau State; the Nigerian Baptist Convention (BAPTIST) in Ogbomosho, Oyo State, and the Association of Evangelical Churches of West Africa (ECWA) in Igbaja, Kwara State. Two of the selected denominations have only one each of such theological seminaries in the country, while the remaining two denominations in the study - ECWA and RCM - have two or more such schools in the country.

3. the study covers the period starting from the beginnings of the selected institutions to April, 1985. Data collected, therefore, will be those relevant to this period.

1.5 ASSUMPTIONS OF THE STUDY

Before embarking on this study, the writer made the following assumptions, which he intends to test:

1. that even though all the selected theological seminaries have libraries, not all of them consider the library as an integral part of the seminary programme.

2. that the financial and moral support to these theological school libraries have been inadequate and that this has had adverse effect on their development, output and performance - viz-a-viz their age and current state of development when compared to Public and Academic libraries in Nigeria.

3. that the stock of the libraries reflect strong denominational bias and this limits the suitability and effectiveness of graduands from such seminaries in a society which is still

developing and striving to advance in various fields of calling and endeavours.

4. that this bias binders or limits inter-library loans and cooperation between these schools which is a desirable thing.
5. that the returned questionnaires and reports from the selected libraries provided sufficient data from which valid conclusions can be drawn. A high degree of validity and accuracy of the reported data was also assumed.

1. LITERATURE REVIEW

The purpose of this section is to examine articles and research studies relevant to this study. The rationale for this is two fold:

1. Knowledge of what is so far known about the problem will help in avoiding unnecessary duplication of efforts.
2. A review will also help in determining what contribution this study can make in terms of adding new knowledge to the existing ones. The field of theological librarianship is a very neglected one in Nigeria. But for a handful of studies which have been done on the contribution of Islam to the development

of libraries in Nigeria, there does not seem to be anything on theological librarianship per se! Very little, if anything at all has been written about theological school libraries in Nigeria. So much of the items used here in this study are about theological librarianship outside of Nigeria.

Unlike other fields of special librarianship such as legislative libraries which may be said to have few writings because "they are still at infancy stage" - Utor (1983), theological librarianship in Nigeria pre-dates independence - with the coming of christian missionaries. For instance, the Lutheran World Federation (LWF) Directory published at the end of 1963, in Geneva, Switzerland, lists as many as fifty theological institutions in Nigeria.

But this lack is not altogether peculiar to the Nigerian situation. Even in the United States of America with outstanding or long standing record of librarinship, it was not until July, 1909 that the American Library Association formed the Association of Special Libraries.

This came about when they realised that such libraries, because of their isolated, unique and confined problems, have had little in common, and by uniting them in cooperation, all such small special libraries devoted to special purposes and serving special clientage throughout the country, will learn to know each other and challenge themselves to greater heights. In fact, at the very first meeting of the Special Libraries Association on November 5th, 1909, only about 40 members were present and their constitution accepting 11 members to constitute a quorum at any meeting during the period. When the maiden issue of the Directory of special libraries was compiled, the compiler, for whatever reason, excluded "all special libraries relating to law, history, theology and medicine."[10]

One of the most factual and comprehensive of theological library surveys, prior to the present era, is the study made by R.P. Morris in 1930. Morris was then the assistant librarian of Yale Divinity school, and he conducted a research survey of the status and function of

seventy-eight Protestant Seminary libraries in the United States and Canada. He was concerned not only with such matters as size of collections, budget support, adequacy of space, but with the larger intangibles which are primary, such as the method of library administration, adequacy of staffing and recognition of the role of the library in the educational programme. As a roughly comparable norm, Morris had in mind college and university libraries as the group with which some parallel observations were pertinent. He noted that during a period when American college and university libraries were undergoing rapid growth and development, the theological seminary libraries were "decidedly inferior in equipment and management". He expressed the view that the chief reason for this lay in the prevailing teaching methods in theological schools, the character and training of the faculty (staff), and the subject matter taught. Further, he stated: "The prevailing atmosphere of theological libraries is that of an institution whose spirit, development, subjects emphasized management and activity have lost touch with the educational

stress and development so prominent in college and university libraries. --- it is probably correct to assume," he added, "that the majority of theological students graduating from American Seminaries never have the opportunity to acquaint themselves with good libraries, and graduate with but a limited knowledge of any subject ---."[11]

When Herring (1940), Librarian of Missionary Research Library, New York City wrote on "Religion as a specialty," urging members of religious libraries in the U.S. and Canada to form a national group in Special Libraries Association (S.L.A.) she lamented that the formation of the national group representation in the S.L.A. has been recommended at various times both by individuals and by Special Libraries Association executives but these calls have decidedly fallen on stony grounds or deaf ears. The writer endeavoured to proof that "Religion, even though narrowly interpreted is not a dead nor even deadly topic but one of the livest of the live."[12] She revealed that according to the latest issue of the publishers' statistics, in 1938, religion ranked third in American book production with 821 titles, being exceeded only by history (857), and by sociology and

economics combined (838), fiction and juvenile books aside.

The editorial committee said that the Standing Conference of Theological and Philosophical Libraries in London (SCOTAPLL) grew almost imperceptibly out of several informal meetings of librarians who were interested in improving the facilities for research in theology and philosophy in the metropolis. The meetings were held at Dr. Williams library in 1948 at a time when conditions had never been worse in these subject-fields. Several of the libraries had suffered during the war, and nearly all of them were in difficulties owing to post-war inflation. Nevertheless, between them they constituted probably the finest source of research materials in the world.

This body has been waxing stronger ever since and has been working out ways of promoting cooperation between member libraries. In 1951 it issued a Directory of relevant libraries showing details of their services and stock. The year 1953 saw the issuing of a joint-readers' ticket which would serve as an introduction to a whole group of libraries, and thus eliminate the necessity for writing individually to many different institutions.

Future work of the Standing Conference included the construction of a Union List of Periodicals, the issuing of news bulletin, and a survey of book and periodical- purchase to ensure better coverage in theology and philosophy in the London area.[13]

Writing on "The value of Library History" Shera (1952) lamented that even though the profession of librarianship in America possessed a series of histories of individual special libraries in medicine, business, industry, commerce and the like, but all these placed end to end did not present a useful history of the special library in the country.[14]

And as if in reaction to Shera's observation the editorial committee of the Library Trends devoted the October issue to examining and highlighting current trends in theological Libraries. Writing on "Protestant Theological Seminaries and their libraries," Beach (1960) concerned himself primarily with the Protestant graduate theological schools and revealed that in 1959, eighty-three such schools in the United States and Canada were

accredited members of American Association of Theological Schools (A.A.T.S.)- the accrediting agency for the field. And additional forty-four were associate members meeting the requirement of operating predominantly on a post college level. "Beyond these two groups, are an estimated fifty to sixty theological schools which are not affiliated with the A.A.T.S. but which offer or are reputed to offer, academic work all or in part at the graduate level."[15] A total group of 188 graduate theological schools of the United States (151) and Canada (29), were consisdered in that article.

In an attempt to appraise the seminary libraries as they are today, Beach (1960), observes the three eras in the development of protestant theological education in America: college, tutorial and seminary as well as three corresponding stages of library development, starting with the libraries of Havard and Yale, the first printed catalogue of the former's library (1723) listed a meager 3,517 volumes and nearly 60 per cent of the books were in the theological field.

"It is significant that the founding of Yale in 1701 grew out of a meeting of ministers (pastors) in Brandford, to which each man brought a cherished book from his own collection, thus forming the nucleus for the college library,"[16] Beach acknowledged.

The foregoing have tended towards some basic conclusions, first among them is the fact that libraries are very crucial to theological seminaries. It was this truth that led a writer to pen these words: "The theological seminary library is the ministers' professional library and should contain the things the minister needs to know, and the range of subjects he preaches upon ---".[17]

"It is said by Davies that a large special theological library should be a research collection gathering materials along its own line for scholars." Collegiate Library Canberra, Australia, a college situated in Canberra and "intended for scholars interested in post-graduate study of religion was first put forward in 1952 by the then Bishop of Canberra and Goulburn, Bishop E.H. Burgann. He envisaged the college as a place where true religion and sound learning will ever flourish and

abound and whose expressed purpose in all its activities in church and college will be to restore theology to its proper place in the thought of the nation."[18]

Beach (1960) in his continued survey of Protestant Theological Seminaries and their libraries asked some basic questions which are worth our attention as follows: "what is the essential information concer ning size and growth of collection? What are the most significant trends in matters of budget and financial support? What is the staff situation? How has the library programme been adapted to meet changing curricular and extra-curricular needs? What steps have been taken along the road of inter-seminary library cooperation of area or denominational planning? Most important, what about the role of the library in the total program of the Seminary...?"[19]

In attempting to provide concrete evidence in response to these questions, he necessarily drew upon a number of sources. He found helpful materials from the data based upon the American Association of Theological Schools (A.A.T.S.) Report on the Committee on Library Standards - (1951-52); a part of the 1954-55 survey of

theological seminaries and enquiriss made to the headquarters office of the A.A.T.S., among others. He then came out with the findings that libraries have gained substantially in size of collections, e.g. the average current subscription list of 96 periodicals was reported in 1930, while the 1952 report showed an average 182 journals in current receipt per institution) and that further evidence of growth is suggested by the large number of new or remodelled library buildings, in addition to several major plants in the planning or construction stages. He however, appreciated the increased student enrollments, the increasing stress upon graduate level study, the changing curricular emphases, and the setting up of new and specialized study programmes, and noted that all these factors call for the enlarging and strengthing of library resources.

Examining the question of financial expenditures for books and periodicals, Beach recalled that in 1952 the average annual expenditures of seventy-three accredited members of the A.A.T.S. were ₰2,817 for books and ₰508 for periodical and he compared that to the latest figures available then for the years 1958-59 which stood at ₰6,265 for books and ₰973 for periodicals respectively.

Another conclusion that can be drawn from the literature is that there is a sincere need for cooperation among theological school libraries within a country and/or region. For example, Davies (1965) emphasized that the pressing need for greater cooperation between theological libraries in Australia is an appreciated fact. He said: "the recent formation of an Association of Australian Theological Teachers should provide impetus for the setting up of an Association of Theological Libraries to advance the standards of theological library services and promote the continued professional and scholarly growth of those engaged in this work."[20]

Whybray (1960) giving a description of the . Central Theological College Tokyo, which is the Seminary of the Nippon Seikokai (Anglican church in Japan) and of the part it plays in the life of the local church, lamented the fact that despite the total independence which the church in Japan enjoys, and despite the fact that the Seminary maintains a high standard of theological training, it cannot be said that the church as a whole fully measures up to its responsibilities with regard to theological training, or takes sufficiently seriously the intellectual side of its mission.

In comparison with other churches in Japan, the Nippon Seikokai has few scholars, and too few of its clergy, have intellectual interests. He however, sympathizes with the shortage of books on theological subjects, either in Japanese or other languages, and the poverty of the clergy as factors which make it almost impossible for a priest, once he has left the Seminary to continue his theological education or even to remain in touch with currents of theological thought. "The practice of sending priest abroad for periods of study is very useful," Whybray appreciated, "but cannot solve the problem of the continuation of their study when they return to Japan. For these reasons, the potential role of the Central Theological College Library is very important. If newly graduated men could be persuaded to use it by borrowing books by post, the intellectual level of the clergy would be greatly improved." He concluded his lament in these words: "Unfortunately even our best men once they begin their parochial duties, seem to become so thoroughly absorbed in them that the library facilities are rarely used by them."[21]

Although theological Seminary libraries exist in the country, it has not been found necessary

to study them, and it is the knowledge gap that the present study intends to fill.

1.7 PROCEDURE

The methods employed in this study is that of library survey. Data will be collected using the inquiry form - questionnaires, personal interviews, on-the-spot assessment and observation and study of all relevant and available library records. Questionnaires were constructed and sent to these theological seminary libraries so as to find out about their establishment, their administrative framework, their financial positions and sources their stocks/collections and services, as well as their future plans for expansion. Three sets of questionnaires were drawn - one for the Principal, the second for the Librarian and the third for the users - (students, staff and alumni) of the Seminary library. And since it has been acknowledged that as a rule, questionnaires are not very successful if they are just posted round and no personal effort made to see that they are filled in and returned, so these questionnaires were followed up by personal visits during which the Principals of the institutions, some library staff and students were interviewed. Available and relevant records of these libraries were also examined. It was

during this period that the physical facilities, accommodation, and routine procedures of these libraries were examined.

The mass of data collected will be analysed using tables, diagrams and findings will be expressed in percentages as found appropriate.

1.8 ORGANIZATION OF THE STUDY

This study has been organised into five chapters as follows:

Chapter I: Contains the introduction and statement of problem, objectives, justification, scope and limitation, assumptions and literature review that related to the topic of the study.

2: Contains general background information on the theological seminaries under study - their foundings and libraries.

3: Contains the presentation, analysis and interpretation of data on stock, organization and services of these libraries, as well as on theological seminary library personnel, financing; facilities (accommodation), organization and administration.

4: Compares results of previous studies with some findings of the present research.

5: Deals with summary and conclusions, recommendations and suggestions.

This chapter is followed by appendixes - A and B. Appendix A contains all correspondences on account of this study, and Appendix B contains the questionnaires used to collect data for the study.

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CHAPTER TWO

2.1 GENERAL BACKGROUND INFORMATION ON THE THEOLOGICAL SEMINARIES UNDER STUDY.

Although Dr. A.D. Galloway, Professor of Religious studies at the University College, Ibadan (1960) made an assessment of the missionary contribution to Nigeria from a non-denominational point of view, asserting that "inspite of their piestistic theology, the early missionaries came from a culture which kept only one eye fixed on heaven, while the other was firmly focussed on the earth"; the quotation he made from Reverend Townsend's diary of 10th October, 1936 revealed that it took some kind of fundamental motivation to explain the unqualified dedication of the missionaries. For instance, Townsend was quoted to have penned down these words: "this day renewed the vows I made to God two years since, to devote myself to His service in Missionary work, with fresh entreaties for grace to enable me go forth, with a single eye to His glory, and for full purpose of heart, not to return unless necessity compels me to do so, but to spend and be spent in His service; not seeking to please man but God ---."[1]

Previous contact with Europeans had been entirely on the basis of trade - either legitimate or the illegitimate slave traffic. It was the missionaries who first established true cultural contact. They lived nearer the people, sharing many of their hardships, entering into their own homes, learning their languages, sharing their burdens,"[2] Galloway maintained. In establishing these first genuinely cultural contacts with Nigeria, it was on the whole a good, courageous, generous and genuinely dedicated way of life which they showed. It is important to remember that the first missionaries came, not knowing how to look after themselves in the West African environment. None of the drugs and prophylactics which now make West Africa a fairly congenial place for Europeans were available to them. Most of them died within a few years, and many of them within a few months of their arrival. But to the very limit of their resources, they fed the hungry, cured the sick, freed the prisoner, sought mercy for the condemned and comforted those in sorrow.

Turning to the first humane relations between Britain and Nigeria, Galloway noted that it was difficult to observe a sharp distinction between mission and trade.

As a matter of fact, in the Buxton Expendition of 1841, financed by civil rather than missionary funds, the first aim was to discover the possibilities of legitimate trade with Nigeria and to consider the possibility of introducing more efficient means of production and distribution! And much as technical aid, machinery, books, and all the implements of integration into Western economy were bound to come as part of a natural process but without the missionaries, the essential personal contacts would have been much slower in development. It is significant that when missionary societies in the United Kingdom were sending out farm implements and other such tools of technical development, David Hinderer of Ibadan wrote in 1852, "We want the living instructor (emphasis added) rather than the inanimate tool."[3] Galloway lamented that this was the factor which was hardest to supply at the period. The "industrial agent sent out in response to this particular request died ten days after his arrival. His replacement died a year later. Replacements died before they had learnt to be really useful. Those who survived the initial attacks of fever developed some measure of tolerance to it and continued to serve-some for many years, but always debilitated by persistent attacks of fever and by parasitic infections."[4]

In some respects, the sufferings of the first Catholic missionaries, who arri ved a little later in 1860's was even greater. As well as the hardships of adapting themselves to this new environment, they were faced with sheer poverty to the extent of actual starvation. A Catholic periodical Tablet of 1886, carried a report of a colonial doctor on the death of a Catholic priest as being 'not from climate, but from overwork and want of proper nourishment and living'. And so they travelled almost entirely on the charity of the people, and thus they survived.

The part played by women, some of them of legendary greatness, is one of the most astonishing features of the whole missionary movement in Nigeria. Names like those of "Mammy' Sutherland and Mary Slessor of Calabar, Anna Hinderer of Ibadan, Sarah Townsend of Abeokuta, among others still stand out. Apart from their general work as missionaries, these fine women could enter into an intemacy of understanding with the mothers of Nigeria which would be both improper and unbecoming in man. "Moreover, they themselves became 'mothers' of very extensive families. The slave trade and the social upheavals of war left many children homeless.

These children were taken into the homes of missionaries. --- Anna Hinderer, in her account of Seventeen Years in Yorubaland speaks of having thirty children in her compound,"[5] as testified by Galloway.

Outstanding as all these other efforts of the early missionaries were, the mission school is probably the greatest single missionary factor influencing the life and culture of Nigeria. People were taught how to read and write as well as given those chirstian virtues of industry and productive prosperity which were so highly valued in the 19th century christiandom. So schools were set up in every mission station and the foundation of the modern educational system of Nigeria was laid.

Even though some writers of the history of education in Nigeria contend that the primary objective of the early christian missionaries was to convert the African to christianity via education, others agree that the early missionaries also realised (almost immediately), the importancce of training the local clergy, Catechists, and lay leaders who would minister to the needs of their own people. Thus the early missionaries did not waste much time in establishing Bible training

institutes in their various stations. For example, in his World Directory of Theological Libraries, compiled by November 10, 1967, Martin Ruoss said that there were fourteen such institutions in the Federal Republic of Nigeria. As this writer has pointed out earlier on, this number could only be taken to represent those who responded to his questionnaire, because a glance at his entries under Nigeria on (pages 40-41) reveals that there are many theological institutions that were left out. In December, 1983, the Lutheran World Federation (LWF) in their Directory of Theological Institutions in Africa, list as many as fifty. These institutions offer courses for ordinands as well as for non-ordainand church workers like evangelists and catechists, and award certificates and diplomas at varying levels. Some of them award academic degree - Bachelors accredited with overseas institutions, e.g. Urbanianum University, Rome (for St. Augustina's Major Seminary, Jos and Major Seminary of SS Peter and Paul, Ibadan); the Bible Institute of Los Angeles U.S.A. (for E.C.W.A. Theological Seminary, Igbaja), the Southern Baptist Seminary in Louisville, Kentucky (for Nigerian Baptist Theological Seminary, Ogbomosho). In recent years, however, with the promulgation of the law recognizing only degrees

awarded by the Nigerian Universities ... the trend has been for the non-university institutions (and even one that had overseas accreditation) to link with Nigerian universities for the award of their diplomas and Bachelor degrees.

Good as these efforts for recognition by the government are, the significant role of the libraries in these theological seminaries must not be overlooked! It must be borne in mind that no class teacher ever gives to his students all there is for them to learn. Therefore, there is need for lecturers/instructors to include issues in the course of their lectures which will challenge students into independent indepth searches in the library - a habit if well formed in school will augur well for the individual later in life.

The library should offer students an exciting supplement to classroom teaching and lectures. Its books and periodicals give many students their first real opportunity for wider reading. With encouragement from teachers (most of whom have benefitted much from theological Seminary libraries in their days as students) and librarians, the seminary library should be the starting-point for a life-long

habit of reading and self-directed study. After all, graduates of these seminaries will spend the rest of their lives working in a society that is still developing with people striving to advance in their various fields of calling and endeavours. Hence, the need for these would-be graduates to have a solid base for continuing education - one form of which can be got through independent study in libraries.

"Theological study and spiritual formation are the essential goals in any system or programme which assumes responsibility for the preparation of men for the priesthood. "[6] No wonder therefore, that reference is frequently made to the fine balance that must be maintained between professional knowledge and personal piety in any system of seminary training. Harrington maintained: "Actually there exists not so much a balance as a hierarchy in which knowledge is seen as a cause of priestly holiness."[7] Learning is essential for the proper discharge of many duties of the sacred ministry, as well as an important element of Sacerdotal perfection. Therefore, "given these goals of Seminary training", Harrington continued, "the librarian no less than the theologian and

spiritual director, must make his proper contribution to learning and holiness!"[8]

Writing on "the role of the Nursing Library in the education of Nurses", Helen W. Munson, showed that the 1,139 schools of nursing approved in 1955 by the state boards of nurse examiners in the United States, 959 were hospital schools with programmes leading to the diploma in nursing, 180 were university schools with programmes leading to the baccalaureate degree and the diploma in nursing. A nationwide study made in 1949 reported that a 'good' school of nursing had a library of 1,000 or more titles, added 100 or more books each year and had access to the additional facilities of a college, university or medical school library.

In Nigeria, having libraries as part of institutions and especially those at the post-secondary school level is more of a norm than an exception. As Rouss showed in his World Directory of Theological Libraries, even those at the secondary school level have libraries with over 1000 volumes. Libraries indeed, are integral parts of institutions of higher learning. Unfortunately however, some of the institutions in this country merely pay lip service to the

significance of libraries for the success of their school programmes.

2.2 THE ROLES OF THE SEMINARIES AND SEMINARIANS IN THE SOCIETY

The people trained in the Seminaries are said to be "the custodians of the people's conscience, and the most ardent defenders of ethic ---[9]. The Seminary, therefore, is "a place of spiritual and intellectual formation rather than an institution devoted entirely to education. There is not an exclusive emphasis on academic degrees or achievements as such, rather the student and staff work and pray together to achieve a goal set in the higher order of being. The student leaves the Seminary and immediately enters a life where ideals are as important as ideas and spiritual strength equal in value to academic recognition"[10].

2.3 ST. AUGUSTINE'S MAJOR SEMINARY, JOS

This is one of the major seminaries established by the Roman Catholic Mission in Nigeria for the sole purpose of training people called to the priesthood for the various Catholic parishes and other ministries of this church in Nigeria. Two groups of priests are recognised in the law of the Catholic Church. Those who are members of a moral or legal entity within the church which may be a religious order.

This is a completely inadequate distinction between the diocesan Clergy and religious priests, but it is sufficient for our purpose since it will point out differences in formation which have library implications.

The selection and formation of men for the diocesan priesthood has always been the responsibility of the bishop of each diocese. For many years in the history of the Catholic church, it was possible to have as many ideas on prestly formation as there were individual bookshops. The practice was such that the candidates were simply gathered in the homes of the bishop to receive complete training from him, sending the candidates to monastic schools, enrolling them in Universities, etc., etc. According to Harrington, the system followed in individual cases depended on the conviction of the bishop, his financial condition, the number of candidates, the needs of the diocese and similar considerations".[11]

The Council of Trent in 1546 brought order to the situation by establishing the structure of seminary training which with some modifications exists today ! Each diocese is bound to support, educate in ecclessiastical discipline and spiritually

form those youths who wish to receive the sacrements of Holy Orders. This is to be done in an institution chosen by the bishop or in one maintained by him.

The history of the Roman Catothlic Mission in Nigeria is a very long one indeed. Writing on "the beginnings of the Roman Catholic Church in Yorubaland," Modupe (1969) said that the force behind Roman Catholic Mission in Yorubaland was Father Francisco Boghero the Italian who succeeded Marion de Presillac as the leader of Dahomey (Benin) Mission of the society of African Missions, founded 1856. He landed in Lagos on the 17th February, 1862, from Ouidah in Benin, where the Mission had been working since 1861. He was said to have expressed surprise at the large number of Brazilian Catholics who came to welcome him. In and around Lagos he found about 1,200 baptised persons. In the main, these were the emigrants from Brazil who had returned from slavery in Brazil after the emancipation of slaves in that country and in Cuba. They had become Roman Catholics and literate in Portuguese. When Fr. Borghero came to Lagos in 1862, he organized the place as an outstation of the Benin Mission with its headquarters at Ouidah. In 1864 a new

mission was founded in Porto Novo, and from then on, Fathers from both Ouidah and Porto Novo visited Lagos. However, they did not seem to have made the desired impact with the natives. Their first confirmation in Lagos was not until 1877

But when they began the construction of the Holy Cross Cathedral in 1878, Modupe revealed that it was designed to hold, 2,000 people. Three years later, when it was completed it was already too small. The mission's work witnessed more expansion in the late 1800's with the consecration of Chausse as bishop of Lagos in 1891. The work extended to Ibadan 1895. It was in 1905 that the Mission opened its first Seminary in Africa. All this was done with the hope of producing African priests, perhaps in line with the thought already expressed by J.P. Schon, a member of the 1841 Niger expedition, that "since Europeans could not easily survive the climate, Nigeria must be evangelized by Africans themselves ---".[12]

The growth of the church has always been the main justification for the establishment of the Seminary. This was also the case in the United States in the late 1780s and early 1790's. As the church grew, new dioceses were established and new

Seminaries were also founded to supply priests for the diocesan ministry.

At the moment, the Catholic Mission has a number of major Seminaries spread out in the Federal Republic of Nigeria. For reasons already stated in Chapter one, this researcher wishes to study the St. Augustine's Major Seminary in Jos, captial of Plateau State.

According to the Rector of the Seminary, Reverend Fr. Cletus Gotan, this institution was established in 1967 in Keffi and later moved to Jos in 1970. Some of the students that this researcher talked to, considered the establishment of the Seminary here in the north as one of the blessings of the Nigerian Civil War (1967-1970). Prior to the upheavals in this land, the preparation for the priesthood was either done in the east or west. The founding of the Seminary here was the decision of all the Catholic Bishops of the Catholic Dioceses of the Kaduna Ecclesiastical province, with the aim of continuing the promotion of the vocation to the priesthood!

At the time of this study, the seminary has a total of 291 students in residence, plus 13 full time and 4 part-time teaching staff. As a major

Seminary, students are admitted here having met the ordinary level (O/L) minimum entry requirements, plus the recommendation of the bishops of their dioces es. The duration of the course is 7 years - (3 years for Diploma in Theology and four years of Theology). It must be a boarding institution, where the activity of the students is closely regulated in terms of the state of life he has chosen.

In addition to the four years courses in theology, this Seminary also has the Philosophy programmes, and these are the main course run in the institution, according to the Rector, "The preparation for the course in theology is the traditional liberal arts programme, although there is an amount of pre-professional training usually in languages and literature. In addition to the academic work there is, of course, a programme of spiritual formation which is the specific difference between a Seminary and other educational institutions on the same level,"[13] Harrington maintains.

The emphasis on professional knowledge and personal sanctity gain momentum at this point and the role of the library becomes increasingly important. It is here that the candidate begins the systematic and scientific study of theology and

related subjects. There are required courses in moral, dogmatic and ascetical theology, liturgy, Canon law, sacred scripture, philosophy, church history, homiletics, catechetics, music and biblical languages. These, with some variation comprise the core curriculum which is to be found in every major seminary. The contribution of library service at each stage of the course therefore, cannot be over stressed!

2.4 THE LIBRARY

According to the Rector, the library for St. Augustine's Major Seminary, was in the master-plan of the institution. This is obvious from the structure and location of the library. Five librarians are said to have run the library since inception, but most of these were academic staff members, who either showed some interest in library work or were simply assigned the responsibility for overseeing the library by the seminary administration. The incumbent librarian, in the person of Miss Christy H. Inwerogu (a graduate of Ahmadu Bello University Library School), was appointed in February 1985. A library with 200 seating capacity and with about 16,200 volumes, but the librarian has no assistants except for 6 students aides who look after the library

after the closing hours. In response to one of the items on the questionnaire, which seeks to establish if the library has been helpful in anyway towards attaining the objectives of the institutions - the Rector emphatically answers that it has been very helpful! Therefore, one can hope that the staffing situation, among other things, will improve.

2.5 E.C.W.A. THEOLOGICAL SEMINARY, IGBAJA

Igbaja in Kwara State has been an educational centre for many years. The Sudan Interior Mission (S.I.M.) Missionaries had a foresight for "completeness" in the education they provided to Nigerians at Igbaja. There was the Primary school (Junior and Senior then), after which one could gain admission to the Teachers' College, the secondary school in the beighbourhood or to the Bible College and Seminary - all within the large area the mission acquired!

Like it has been in other parts of the world, this mission began quite early in its life here to train nationals for the leadership of the church of Christ in Nigeria and the whole of West Africa (as the name of the parent Organzation/demomination (E.C.W.A.) implies). The original members of the

Association of Evangelical Churches of West Africa were the converts to the Gospel preached by the Sudan Interior Mission (S.I.M.), and their churches formerly known as S.I.M. churches. In the process of time, these people formed themselves into an indigenous body, adopted a form of church government and registered the organisation with the government of Nigeria as a religious body on 11th June, 1956; and as an approved Voluntary Agency in June, 1958.[15]

This church now owns this institution among several others.

The Reverend David Buremoh, Principal of the Seminary revealed that the institution was established in 1941 by the S.I.M./E.C.W.A, with the aim of training men and women for christian leadership. At the time of the study, the Seminary runs 2-level courses - a 3-4 year Diploma in theology and a 4-year Bachelor of Theology (B.Th.) course (introduced in 1955 as a B.A. accredited by the Bible Institute of Los Angeles). The B.Th. degree is recognized in Kwara State as equivalent to B.A."[14] The seminary has 127 students in residence, 17 members of teaching staff - 11 full time and 6 part-time. Today the Association of Evangelical Churches of West Africa

(E.C.W.A.) is the sole indigenous sponsoring body of the institution.

2.6 THE LIBRARY

The Principal also revealed that the seminary has a library which was in the master-plan of the institution right from the beginning. The library has been considered very useful and helpful towards attaining the objectives of the institution. For instance, an academic member of staff said that the library provides adequate back up for faculty (staff) and students in the classroom and study.

The library is housed on top of an impressive one-storey academic/administrative building. It is capable of seating 88 readers at a time; with about 15,000 volumes in its collection. Six librarians have run the library since inception - mostly academic staff members who were assigned that responsibility either because they showed particular interst in library work or simply as another responsibility by the administration. This fact, notwithstanding, those who had been entrusted with such responsibilities, have put in their best in carrying out their assignments.

The incumbent librarian - Miss Olwyn Keyte - an S.I.M. Missionary from New Zealand is a seasoned

professional. She holds the General Training Certificate from the New Zealand Library Association. She was posted here in 1982 - the first time a professional and full-time Librarian has been running the library. She had four students who help in the afternoons and evenings and two other students as clerical assistants working also in the afternoons.

2.7 THE NIGERIAN BAPTIST THEOLOGICAL SEMINARY OGBOMOSHO

Babs Fafunwa in his History of Education in Nigeria testified that the American Baptist missionary Thomas J. Bowen, arrived in Badagry in August 1850, with the intention of establishing missions in the interior but political unrest forced him to stay in Abeokuta for about a year as a guest of Townsend the Church Missionary Society (C.M.S.) Missionary. He tried to establish missions in Ketu and Iseyin but was unsuccessful and finally settled for Ijaye where he built his first station. Bowen established a mission in Ogbomosho in 1854.

The Nigerian Baptist Theological Seminary was organized in 1897 by the Reverend C.E. Smith, a missionary of the Foreing Mission Board of the Southern Baptist Convention, United States of America. From the beginning it was fostered and supported by that Board. The school had a nomadic and varying

existence, being located first in Ogbomosho, then in Shaki and later back in Ogbomosho.

After the World War I, there was renewed life and interest in the seminary. George W. Sadler was appointed Principal and Dr. W.H. Carson added to the teaching staff. The school at this time was a Seminary and teacher - training institute combined; and as we would expect, the teacher - training aspect of the curriculum overshadowed that of theology.

1934 saw Dr. J.C. Pool as the one sent to engage in the training of Baptist ministers - sent by the founding missionary body. The teacher-training school and the seminary continued as a combined institution with the Rev. H.F. McCornick as Principal and Dr. Pool as head of the theological department. In 1936 the theology department moved to Abeokuta for 1½ years and then to Oyo for a year. But at the close of 1938, it was returned to Ogbomosho and completely and officially separated from the teacher-training college, which was moved to Iwo, some (40 miles) 64 kilometres away and there combined with the Industrial Institute.

From 1938 to 1970, the seminary has been in Ogbomosho with Pool continuing as Principal. Ogbomosho is about 290 kilometres north-east

of Ibadan the Headequarters of the Nigerian Baptist Convention. The present principal of the Seminary, the Reverend (Dr) Osadolor Imasogie, who is also the current president of the Nigerian Baptist Convention, confirmed that the Seminary was set up in 1898 (87 years ago) by the Baptist Mission of the Southern Baptist Convention of the U.S.A. The foreign Mission Board, the American Baptist Mission, and the Women's Missionary Union of the Southern Baptist Convention, U.S.A. and the Nigerian Baptist Convention have all combined to foster and support the school.

In a presidential address to the 71st annual session of the Nigerian Baptist Convention (N.B.C.) held in Ogbomosho, 14-19/4/84, the Rev. (Dr.) O. Imasogie said: "you would recall that when a few Baptists gathered in Ibadan 1914 to form an association, the name chosen for the resultant organization was Yoruba Baptist Association. Four years later at their annual conference held at Abeokuta, it was unanimously decided to change the name to the Nigerian Baptist Convention (N.B.C). The first meeting of the body following that decision was held at Okelerin from March 12-16, 1919. Thus for the first time the Baptists of Nigeria met under the new title - 'The Nigerian Baptist Convention",[16]

The Seminary was established with the objective of training God-called men and women for the ministry of the Christian church in Nigeria. Just like other similar institutions in the Protestant denominations, the training of ministers for sister denominations is a common feature. So The Nigerian Baptist Theological Seminary is primarily a training school for ministers of the Baptist Churches of Nigeria and its environs. "Ministers of other denominations or from other missions are not excluded, provided they pay sufficient fees to cover the entire cost of their training ---."[17]

The institution has 135 students in residence, and offer Certificate courses in Theology and Religious Education, Diploma and Degree in Theology as well as in Religious Education. The courses are designed to supply ministers of the Gospel with basal and practical theological traing to help them become better ministers, missionaries and christian workers. Twenty-two staff members are involved in the training programmes of this Seminary - 18 full-time and 4 part-time. Twelve of these have doctorate degree in their fields of expertise.

2.8 THE SEMINARY LIBRARY

The library was clearly there in the master plan of the institution. It is centrally located in the impressive new buildings which consist of a block of 10 classrooms, a chapel and administrative building, with faculty (staff) and business offices, student centre, store and reception rooms, just infront of the old campus. It is a 2-storey building. The Principal further revealed that the library is named "J.C. Pool Library" in honour and loving memory of the Reverend (Dr.) James Christopher Pool, who was principal of the institution as from 1934-70.

Like it has been in the other Seminaries studied above, this library has had mainly academic staff members charged with the responsibility of running it. For want of records, it was not possible to approximate the number of such staff in the library; and since the present librarian Miss Shirley Ann [illegible] - American - B.A. (English) MLS and M.A. (Religious Education) with additional post-graduate work in education and media, did not disclose when she assumed duty, nor was willing to say who the second librarian was, who was certainly not there at the time of this research.

"The library houses over 29,600 volumes of which approximately 70% pertain to religion and theology."[16] It seats about 90 students at a time. Student library workers provide assistance in reference and circulation services to patrons and in technical processing. They have three clerical staff. The Principal appreciates the usefulness of this library to the attainment of the objectives of the institution.

2.9 THEOLOGICAL COLLEGE OF NORTHERN NIGERIA, BUKURU

Bukuru, the seat of this institution is about 14 kilometres South of Jos, Plateau State. The 'Tarayyan Ikklis iyoyin Kristi a Nijeriya' Fellowship of the Churches of Christ in Nigeria, ("a body of eight autonomous churches that have grown out of the Sudan United Mission (S.U.M.) in Nigeria and the Church of the Brethren Mission (C.B.M.), foster and support the institution. The Lutheran Church of Christ in Nigeria (LCCN) is one of the eight churches. The three Anglican Dioceses of Kaduna, Kano and Jos are associate members."[17]

The Principal of the Seminary the Reverend (Dr.) Musa D. Gotom explained that the Institution, which was established in 1959 by the SUM/CBM as the founding missions, with the aim of training church ministers, chaplains, and christian religious teachers is predominantly named after a geographic place - Northern Nigeria.

The Seminary has 95 students in residence; twelve teaching staff (7 full time and 5 part time); runs Diploma courses in theology and advanced theological studies. Specifically, the College has the following study programmes:

(a) Diploma in Christian Ministry

(b) Diploma in Theology, and

(c) Bachelor of Divinity (B.D.).

The B.D. and Diploma in Theology programmes are conducted in affiliation with the University of Jos.

2.10 THE COLLEGE LIBRARY

The Seminary has a library with good collection of books. It holds a total book collection of 11,300 volumes and microfiche materials which equal about 50,000 pages. Even though the library is on the master-plan of the institution, the present building which houses the library stock was only partly built as a library. The Deupty Principal

stated that: ("and this was quite adequate at the beginning"). It has now been extended via classroom. A more suitable library building is in the offing. The library now seats about 40 readers at a time.

Six or Seven staff are said to have taken charge of the library since inception. So far however, there has never been a full-time and professional librarian in the services of the Theological College of Northern Nigerian (TCNN).

The present staff in-charge of the library is one Mr. Thomas Hanson (Polish) with M.A. (History) and B.A. (Religious studies). He is doing a good job and this is as a result of the type of library orientation he had in his university days, coupled with his love for library work. He has six student helpers in the afternoons and evenings. It is gratifying to note that the Principal recognizes that the library has been very helpful in everyway towards the attainment of the objectives of the institution. One has hopes that more realistic steps will be taken to improve the lot of library services here.

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CHAPTER THREE

ANALYSIS AND INTERPRETATION OF FINDINGS

3.1 INTRODUCTION

In the development of educational and training institutions, the church along with state and secular support, has been a deeply concerned participant, The church has been active in establishing and upgrading instutitions which train for christian leadership. This in turn has given rise to new problems which reflect new needs. Amond these needs is the important matter of the institutional library and its service. For instance, following the second Vatican council, most theological seminaries considered and made changes in their study and training programmes, and as a result, the role of the library and librarian became particularly important. More emphasis on independent study by the student, honours reading courses, seminars, new teaching methods and materials increased demands on library resources and services.[1] It is therefore, significant that we should consider the process of building the library collection before rendering services.

"Book selection is a process of carefully and judiciously choosing relevant information materials to satisfy the known needs of the known library clienteles."[2]

The major task of any library is to supply books and other related library materials to people i.e. to supply those library materials which the individual user will find valuable and useful. This is important because "the amount of satisfaction a reader finds in a library depends directly upon the kinds of books the library has available for his use; if the librarian manages consistently to choose books of no interest or use to his readers, he cannot expect them to be satisfied with his library."[3]

Librarians are commonly agreed that they want the best books for the readers. This agreement, however, is more of an ideal than the practice. It is not uncommon to find a librarian who might feel that the dissatisfaction of a reader would have to be borne if that dissatisfaction arose from the fact that he could not get materials which he wanted but which the librarian believed were unsuitable to the purpose of the library. Contradictory opinion/judgements conerning the value of a given item in the collection, are bound to arise if the library does not have a well defined

and written selection policy. This policy serves as a base for current action and as a springboard for future growth. It also helps to ensure a consistent and balanced development of library resources and provides the necessary safeguard against special interest pressure either on the part of those who select the materials or on the part of those who use the collection.

3.2 COLLECTION DEVELOPMENT POLICY:

The information explosion witnessed in the last two decades and the proliferation of the printed matter have presented libraries with a big problem, namely, the ways and means of keeping pace with the acquisition of these materials for the purposes they might be required to serve. Collection development is, therefore the proecess of improving both the quantity and quality of a library's resources on a continuing basis, in order to maximize their use.[4]

A well written collection development policy is necessary even in special libraries as well, where ~~the clientele is more easily~~ defined, because "it serves as a planning guideline and working tool for selectors; it serves as a

communication medium between the library and external administrative bodies, and it serves as the codified rationale for decisions on budgetary matters."[5] Thus, a policy on materials selection will help to ensure that the collection covers all areas of human knowledge, and that new research areas and new knowledge interests relevant to the institutions are identified and accommodated, that imbalances are discovered and adjusted and that the duplication of efforts that can beset the efficient utilization of the librarian's time, avoided.

Although it may be true to some extent to say that there are some libraries without written collection development policies, which have been able to operate with laudable results, yet it cannot be overstressed that the advantages of having a written one are overwhelming. Despite all these merits of having one, only one of the theological seminary libraries under study has a collection development policy. Various possible factors are responsible for this state of affair. Some of the factors include:- budgetary constraints -(like one of the librarians explained), the needs and expectations of the clienteles, the scope or extent of coverage in each subject area; the

personal interests of the persons, making the selection, and the prospects (or lack of it) for cooperation with other libraries in the neighbourhood.

If it is true, like one of the librarians clearly stated in answer to one of the questions on the library profile, that the purposes and functions of her library are to provide books, journals, and non-print materials needed by the students and faculty (staff) to facilitate achievement of their educational goals; to provide the necessary space and environment for effective utilization of the library resources; to develop and maintain excellent service, and to continue the development of a comprehensive programme for the orientation of students and staff to the library and its resources; then, in order to have a balanced collection of materials in the library, efforts must be made to write a collection development policy. This will ensure the fair sharing of the limited budget over the fields catered for in the library.

In order to ensure that the collection development policy iteself is not defective and bias, the acceptable practice, anyway, is never to make the formulation of it a one-man affair.

Participation in this exercise should cover as wide a spectrum of all the interested parties as possible. There must be the fullest consultation or coordination at all levels resulting from the polling together of the experience, knowledge and judgements of many professionals and other interested parties. Priorities must be listed considering and disposing of certain vital issues like what the long and short-terms objectives of the policy are; the goals and objectives of the library viz-a-viz the role and functions of the institution itself. As it has been wisely observed, "the primary characteristics of a good academic library is its complete identification with its own institution. The measure of its excellence is the extent to which its resources support the institution' s objectives".[6]

In general terms collection development policy could also include a statement on such technical matters as gifts, duplicates, reserved books, second-hand books, the acquisition of backsets and weeding.

A library collection may be well known either for its wide range of coverage or the depth of its specialization. The main restraining factor in determining which way this may tend to go, is

finance as well as non-availability of relevant library materials. In this regard, it is a wise policy for libraries which are close together (in terms of goals and objectives) to cooperate in evolving collection development policies that complement one another - so that in areas where one library is weak, the other library might be strong and vice versa. This is possible through a well-planned system of inter-library cooperation and resources sharing.

3.3 TYPE OF LIBRARY COLLECTIONS, SIZE AND SOURCES

Werner (1954) speaking on true neutrality in library work: public and protestant libraries" at a conference of librarians, teacher and theologians and from the discussion that followed, it was the view of most people that a librarian should be neutral in religious, political and social matters (emphasis added, meaning that no matter the specialty of a library, the provision of other reading matter in other fields is good for a balanced specialist in real life situation. Therefore, theological seminary libraries should not be narrow-minded).

As a matter of fact, the thological seminary library should be the minister's professional library and should contain the things the minister needs to know; and the wide range of the subjects he preaches upon - all these should be reflected in the widening scope of collection. The other function of the theological seminary library is determined by its relation to the theological Seminary. It exists to serve a student and a teaching faculty. In this function, it is related more closely to college and university libraries than to special libraries, for its problems are the problems of all libraries used by students. In order to build up a collection which will meet these functions, the seminary librarian must be an assidious collector. He must not only collect old books, but be out for all sorts of original documents, reports and proceedings. He should have complete files of all official publications of church bodies and organizations of interest to religion; he must follow-up current movements and controversies and get this printed while it is current, not waiting until it is out of print and inaccessible.

TABLE 3.1 - TYPE AND SIZE OF LIBRARY STOCK

	S.A.M.S	E.T.S	N.B.T.S	T.C.N.N.
Total number of books in stock	16,200	14,332+	29,600+	11,300+
Total number of periodical titles in stock	-	-	C.200	-

Table 3.1 shows type and size of stock in each of the seminary libraries studied.

S.A.M.S. - St. Augustine's Major Seminar - Jos

E.T.S. - E.C.W.A. Theological Seminary - Igbaja

N.B.T.S. - Nigerian Baptist Theological Seminary - Ogbomosho

T.C.N.N. - Theological College of Northern Nigeria - Bukuru.

Before we proceed with the analysis of the content/size of these collections, it is good to emphasize here that special librarianship "is concerned with the user and his need for information; the organization of documents is only a means to meeting this need. Beside, it is conerned with the exploitation of libraries as sources of information more than the organization of collections of documents as such; and with

information selected for use rather than for comprehensive coverage."[7]

This implies that the colletion of the special library does not have to be large before it can meet users' needs; but it has to be relevant to their needs. As it has been shown earlier on this research, the Nigerian Baptist Theological Seminary, Ogbomosho, is the oldest in the present sample. Naturally, we may say, its library facilities have grown with time to nearly 30,000 volumes. Although the librarian here was hesitant in reporting actual book strength of the library, this researcher found out from a study of the seminary prospectuses/calendars and the accession records that the library has over 29,600 volumes, of which approximately 70% pertain to religion and theology. This seminary is blessed with a financially strong Foreign Mission Board (as would be seen under funding), and it also has many Nigerians who donate personal library collections to it., e.g. the Emmanuel A. Dahunsi's collection. The Nigerian Baptist Theological Seminary library is seconded by the St. Augustine's Major Seminary library - the youngest in the sample - with 16,200 volumes. Perhaps the main factor which is responsible for this

strength in St. Augustine's Major Seminary library collection is the fact that the Roman Catholic Mission (the founding mission of the institution) is the wealthiest of all the denominations under study. The E.C.W.A. Theological Seminary library, (E.T.S.) Igbaja is third with over 14,332 volumes while the Theological College of Northern Nigerian (TCNN) Library, Bukuru has over 11,300 volumes. The average growth rate in the N.B.T.S. library is about 586 volumes per year; although in a report, presented to the Board of Governors on March, 3rd 1981, it is on record that there was a net increase of 751 volumes in 1980 over 1979.

Although the issue of periodical subscription is not tackled in the librarian's questionnaire, all of the seminary libraries under investigation realize the significance of periodical publications and subscribe to them as are related and relevant to the institutions' needs. Periodical collection helps to keep the entire collection of the library up-to-date. After all, periodicals contain some of the most important theological writings that are appearing at the present time. They include short articles on topics of current interest, and are often easier to read than books on the same topics. They also often contain book reviews which are helpful in

book selection.[8] From all indications, however, it is only the N,B.T.S. Ogbomosho and the E.T.S Igbaja, libraries which seem to have clear procedures for the acquisition of periodicals. And since there are hundreds of periodicals to choose from, it is also necessary to have good principles of selection. For example you will need recommendations of titles from the teaching staff. You and your library Committee will have to decide which of the recommended periodicals can be purchased within your library budget. Newhall (1970) recommends that "in general, your list should include scholarly periodicals to supplement the personal study of the teachers. It should also include some that are written at a more general level which the students can read with ease and profit."[9] Both institutions subscribe to a reputable index to periodicals Index to Religious Periodical Literature and this provides helpful guidance on selection. It also helps students and teachers get more value from periodicals by enabling them to trace articles in earlier volumes.

S.A.M.S. library Jos seems a little wasteful in the use of their relatively rich budget for the purchase of rather irrelevant periodicals. For instance, instead of the library subscribing to the British Journal of Obsterics and Gynaecology,

it will be economical and orderly if this seminary library encourages the publication of the Bulletin of African Theology. It is pertinent to recommend or remind this library of the existence of the fourth edition of Catholic Subject Headings edited by Kapsner and published by the St. John's Abbey Press under the auspices of the Catholic Library Association (CLA). To assist Catholic libraries in the selection and use of periodical literature, the C.L.A. sponsored the preparation and publication of the Catholic Periodical Index (CPI). This is a standard index but is limited to Catholic titles. Since 1952, it has been prepared and published by the Association at its Washington Office located on the Campus of the Catholic University of America. As at 1960, the C.P.I. offered complete indexing for one hundred titles and partial indexing of one hundred more. In addition to C.P.I., the Association has acquired the Guide to Catholic Literature; another basic tool for seminary libraries.

Newspapers are current sources of information for students and even staff. In keeping to this, institutions desire to prepare well-informed christian leaders and in light of its importance, therefore, all the four seminary libraries in this study have paid good attention to newspapers

collections. Secular periodicals and newspapers have a place in the library. Many students cannot afford to buy the local newspapers, but they will come to the library to read the news about their home towns and national politics. St. Augustine's Major Seminary library, Jos tops all the others in this. The library subscribes to 12 newspapers namely: New Nigerian, Daily Times, Sunday Times, National Concord, The Guardian, Daily Star, Nigerian Observer, Nigerian Standard, Statesman, The Punch and Sunday Triumph. The E.C.W.A. Theological Seminary library, Igbaja on the other hand, takes only one state-owned paper - The Nigerian Herald and one National paper- Daily Times.

While St. Augustine's Major Seminary library has no films, microfiches materials as part of its collection, TCNN library, Bukuru has some microfiche materials which equal to about 5,000 pages of book materials. The E.T.S. library Igbaja has some very limited reels - (possibly because of the accessibility of the films library of the E.C.W.A Productions Limited (E.P.L.) and a number of cassette recordings for instructions/ demonstration in christian education lessons.

The N.B.T.S. library, Ogbomosho maintains the Learning Resources Centre with audio-visual materials and equipment. Miss Gunn - the first full-time librarian revealed that in 1983 the Learning Resources Centre became a micro-repository of recources from the study for New Religious Movements in Primal Societies housed at Selly Oak Colleges in Birmingham, U.K. A small Museum of Nigerian art and artifacts is located on the top floor of the library building, There is the T.A. Reid Memorial Music Library which has been converted to a music resource centre. This centre houses mainly multiple copies of hymnals, anthems and other musical needs. The Seminary librarian is said to be no longer involved in the day-to-day operation of the centre, but the library continues to order music periodicals as well as forwarding gifts of sheet music and other related materials received to the music resource centre.

Good and well-stocked as all the seminary libraries under study are in reference materials, there is need for more of the reference materials that cover results of recent excavations, and especially works of indigenous theological writings. Even though the argument against this trend is that of limited market for indigenous

theological works, but it is the humble submission of this researcher that efforts should not be relaxed.

3.4 SOURCES OF ACQUISITION:

1. Gifts to the Library: Every library from time to time receives books and other library materials as gifts from interested individuals or groups in Nigeria as well as from overseas. Apart from direct purchase, gifts and exchange of publications are invaluable means of building up library collections. Those gifts should be encouraged. Accordingly, all of the four theological seminary libraries under study acknowledge that they receive library material gifts in their libraries. Prompt letters of appreication should be sent to those who have given materials to the library. Copies of these letters should be kept in a special file of gift correspondence, arranged by the name of the donor. This file is of value if a donor visits the the seminary and wishes to see what use has been made of his gifts as well as a guide for suggesting other areas for gifts to be directed towards. Some caution, is however, needed in

accepting gifts. It is not unexpected to find some donors who may merely want to get rid of the books which are no more useful to them. Donors may send books which are not appropriate to a seminary library. The library cannot afford to fill its bookshelves on subjects that will never be used in the Seminary curriculum.

2. Direct Purchasing From Publishers: Newhall feels that ordering books directly from individual publishers is not quite the acceptable practice, because it involves a great deal of correspondence, yet all of the theological seminary libaries in the study purchase some of their library materials directly from the publishers. No reason has been given. It is the view of this researcher that the libraries may be doing this simply because it ensures prompt delivery of the materials since publishers need sustained patronage to remain in business!

3. Purchase Through Agents: All of the four theological seminary libraries under investigation purchase some of their library materials through agents. Prominent among them are the Faxon Company, U.S.A. and B.H. Blackwell Ltd. England. Buying agencies, such as book brokers, mission boards and friends of the Seminary and other foreign booksellers are also used.

4. Local Purchase: Despite the fact that Nigeria's book trade and bookshops are at their infancy stages, all of these libraries have indicated that they purchase some of their books and other related library materials locally. As a matter of fact, each of the theological seminaries under study belongs to a parent organization which has an established bookshop. These demomicational bookshops among other local dealers are utilized mainly due to the fact that the currency exchange restrictions imposed upon us as a result of the economic measures, is the major problem - not everyone is given import licence.

5. Inter-library Loans and Cooperation: An extension of the gifts practices in libr ries is that of exchange of publications/materials between libraries. Various reasons are always advanced as to why libraries engage in the exchange of publications. Very often it is the only way in which a library can obtain publications in foreign countries, especially if such publications are not normally available or are difficult to get through booktrade. In some instances, a library may have no funds to buy certain category of materials, but may have some materials which others may require. Then in

the present economic circumstances in Nigeria, inter-library loans and cooperation may be a welcome way of getting over some of the foreign exchange hurdles. Besides, as the saying goes, man is a gregarious animal - ie, he has an innate tendency to want to cooperate or even learn from others. Despite all these advantages of inter-library, loans and cooperation, only the TCNN library, of the libraries under investigation has a kind of inter-library loan/cooperation. On the number of requests to other libraries, the teacher/librarian showed that they have sent one request for microfiche material to a library overseas and the request was satisfied. As to the number of requests from other libraries, he said that they usually have requests from libraries within Nigeria but could not show whether such request have ever been satisfied by their library. But in the case of the Nigerian Baptist Theological Seminary library, Ogbomosho, the librarian clearly stated in a short write - up that "library readership is restricted to faculty, staff and students of the seminary and pastors and staff of the Nigerian Baptsit Convention."[10]

The four theological seminary libraries express the following as main problems hindering them from operating inter-library loan/cooperation schemes:

5(a) The vastness of the country and isolation of some towns. For instance, the location of N.B.T.S. library in Ogbomosho in about 1000 kms away from S.A.M.S library - Jos. Even the E.C.W.A Theological Seminary library, Igbaja that is nearest to the NBTS library, Ogbomosho is about 104kms away and off the main road!

(b) Insufficient and unreliable postal services. Due to the poor nature of postal services in Nigeria, it is some times faster and safer to get a photocopy mailed from the United States or U.K. than from the libraries in the country.

(c) Relaxed attitudes of some librarians in Nigeria. Some librarians are insensitive to request from other libraries. Requests which could have been given immediate attention could be left unattended to for weeks.

(d) Not knowing what the other libraries have in stock. None of the libraries studied produces an accessions Bulletin/list.

(e) Lack of photocopying facilities. Many libraries do not have photocopying machines. Infact, of the four theological Seminary libraries studied, only the TCNN library, Bukuru has a photocopying machine and provides such service.. None is willing to risk sending their journals or books by post because they may get lost in transit.

From the foregoing, the obstacles before these libraries to practice and enjoy inter-library loans/ cooperation seem insurmountable. But since the gospel of helping one's brother ranks high with all religious workers as a primary obligation ---; inter-library loans and reference help even through personal errands should freely be indulged in on zonal basis, e.g. between St. Augustine's Major Seminary Library, Jos and the TCNN library, Bukuru, or between the NBTS library, Ogbomosho and the EBS library, Igbaja and others thereabouts. It is pertinent here to recount the words of the Rev. (Dr.) S.T. Ola Akande (1983) at the Ecumenical service of the 1st Plenary session of the Christian Association of Nigeria (C.A.N.), held in Ibadan in 1983. He reminded the congregation that "the formation of C.A.N. was an attempt to bring together all the churches of this country so that they could achieve a unity of the spirit and be able to speak a c

common and powerful language."[11] This researcher wishes to strongly urge that we should not stop at merely talking about cooperation, but to be practically involved in it.

3.5 COLLECTION TOOLS

Hardly can the acquisition librarian successfully make his selection without consulting the necessary selection tools. Certain tools are inevitable for the efficient and effective art of selection. Hains (1950) emphasized that "No Librarian can make a satisfactory selection in every field of literature, without guidebooks representing the specialized study and knowledge of those familiar with the field --- he who has learnt where to look for recorded knowledge of his subject, is no longer an amateur but proficient in the use of books."[12]

In order that a library of special collection and service to seminarians will achieve its functional objectives the collection development librarian must learn to use trade bibliographies skillfully. He must also know how to make the best use of such aids like the Publishers' Catalogue, Book Reviews, National Bibliographies, and such other tools. It is accepted that with

the aid of the selection tools, and if used critically and skillfully, the acquisitions librarian can easily select the best of materials for his library. All, except the St. Augustine's Major Seminary library, Jos, use some tools as aids in selection. The other three seminary libraries have the following bibliograhic selection tools for selecting materials for their libraries:

1) Publishers' Catalogue - both local and Foreign

2) Index to Religious Periodical Literature.

3) Book lists, e.g. The Minister's Library by Cyril Barber.

4) Book Reviews in Scholarly journals.

Among these bibliographical selection tools, the Book Reviews is the one that is most frequently used by the libraries. All the four Seminary libraries under study make use of teaching staff members' suggestions/selection of materials. Despite the fact that a written selection policy is of value for a library, only the E.C.W.A Theological Seminary library, Igbaja has one.

3.6 TYPE OF SERVICES

Newhall (1970) enjoined all who are connected with any library whatsoever, to aim at providing a library service which would offer students an

exciting supplement to classroom teaching and lectures. And conscious of how easy it is for one to be so busy with technical details of ordering and cataloguing books among other things as to forget the goal of service, she stressed that all should be understood and applied for the sake of the users of the library; and in such a way that the library will become the seminary's centre for study and inspiration through books![13] As to whether or not they could successfully complete their studies/carry out their duties without using the library, almost all the respondents in the study confessed that they could not. (see Table below).

TABLE 3.2: WHETHER OR NOT RESPONDENTS COULD SUCCESSFULLY COMPLETE THEIR STUDIES/ CARRY OUT THEIR DUTIES WITHOUT USING THE SEMINARY LIBRARY.

I:S.A.M.S.	YES	NO	PERHAPS	DON'T KNOW
Lecturers:	1	3	-	-
Students:	3	38	6	1
II. E.T.S.				
Lecturers:	-	7	1	-
Students:	1	48	-	2
III. N.B.T.S.				
Lecturers:	-	7	1	-
Students:	1	43	2	1
IV. T.C.N.N.				
Lecturers:	1	5	-	1
Students:	1	35	6	1
TOTAL :	8	184	16	6
PERCENTAGE :	3.76	86.38	7.51	2.82

From the table above, it is clear that two lecturers said 'Yes' they could do without the Seminary library; and six students said 'Yes' too. That is to say that about 4% of the total 213 respondents had this view. But a total of 184 or 86% of the respondents confessed that they could not do without the library. 16 or about 8% respondents said 'perhaps' they could have done

without the library, while only 6 or about 3% confessed ignorance, i.e. they did not know if they could have done without the Seminary library. A total of 30 or 14% respondents only claimed either 'Yes', 'perhaps' or 'I don't know' that they could carry out their duties/studies successfully without the library. This figure is about one-sixth (1/6th) of the total number of respondnts who valued the Seminary library.

It is also possible to say that the five lecturers who fell into this category, said so because of the kind of personal collections which they have on their own. Some of the twenty-five students too may also boast about their personal collections - which in the main unfortunately only the basic subjects of their studies. Such attitude, in the opinion of this researcher will limit their ability to demonstrate true scholarship.

When asked if they had benefitted in any way using the Seminary library, almost all respondents answered in the affirmative (see table 3.3 below).

TABLE 3.3: WHETHER OR NOT RESPONDENTS HAVE BENEFITTED FROM THE SEMINARY LIBRARY

I.	S.A.M.S.	YES	NO
	Lecturers:	4	
	Students:	48	-
II.	E.T.S.		
	Lecturers:	8	-
	Students;	48	2
III.	N.B.T.S		
	Lecturers:	8	-
	Students:	47	-
IV:	T.C.N.N.		
	Lecturers:	6	1
	Students:	39	2
	TOTAL :	208	5
	PERCENTAGE;	97.7	2.3

This table shows that some of the negative responses in table 2 were given either because of poor structuring of the item on the questionnaire by the researcher, or because they simply misunderstood the question; and/or they meant to be just different in their responses. 208 or 98% respondents out of a total of 213 respondents

confessed that they had really benefitted from the Seminary library. Only 5 or 2% of the respondents give negative answers. The usefulness of the Seminary library to both staff and students alike, is clearly shown in the data presented in Tables 2 and 3, and as analysis and interpretation of the data show.

None of the theological seminary libraries compiles biblographies, nor offers abstracting or translation services. Only TCNN library claims to be offering indexing service and selective dissemination of information (S.D.I). Three of the theological Seminary libraries studied offer reference and information services to their clienteles. Only the NBTS library Ogbomosho and the E.T.S library Igbaja operate a bindery for the repairs of their materials. The SDI service offered by the single library mentioned above, is however, at a rudimentary level as it only entails routing periodical titles occasionally to some interested members of staff.

The research has also shown that all these theological seminary libraries offer lending services, which is also done by most other libraries anyway. Infact, all of the librarians said, in answer to the question of the category of users allowed to borrow library materials and for how long, that

their clientele is distinct. The S.A.M.S librarian said that such rights are granted to students and staff of the Seminary and for a duration of one and two weeks respectively; the E.T.S. librarian Igbaja and the TCNN teacher/librarian say that they permit students and teaching staff; and for two weeks to students, but for unlimited time to the staff. While the E.T.S. library grants such permission to the alumni members of its institution, although only for "one-the-spot-use;" the TCNN library has not provision for alumni and yet, others, if they get special permission, may not keep the materials for more than three months. The N.B.T.S. library, Ogbomosho is the most generous - it gives students, teaching staff and alumni permission and they can keep the materials for two weeks, one whole year and four weeks in each respective case and renewable in all cases.

All these libraries catalogue and classify their stock, as well as operate a card catalogue. Both the Nigerian Baptist Theological Seminary library, Ogbomosho and the E.C.W.A Theological Seminary library, Igbaja use the Dewey Decimal Classification (DDC) scheme for organizing their stock, whereas the St. Augustine's Major Seminary library, Jos and the Theological College of Northern

Nigeria library, Bukuru go by the Library of Congress (LC) scheme. (see Table 4 below for the level of satisfaction which users of these libraries get from services rendered).

TABLE 3.4: HOW OFTEN RESPONDENTS BORROW LIBRARY MATERIALS

		Very regularly	Sometimes
I.	S.A.M.S		
	Lecturers:	2	2
	Students:	4	44
II.	E.T.S		
	Lecturers:	6	2
	Students:	38	12
III.	N.B.T.S.		
	Lecturers:	7	1
	Students:	39	2
IV.	T.C.N.N.		
	Lectuers:	2	5
	Students:	5	36
	TOTAL:	103	110
	PERCENTAGE:	48.36	51.64

Out of a total respondents of 213 from all the theological seminaries under investigation, 103 or 48% answered that they used their libraries very regularly, and 110 or 52% respondents said they

sometimes went to the library. Turning to the question as to why respondents did not borrow library materials, table 4b, below gives a picture of their responses.

TABLE 3.4B: WHY RESPONDENTS SOMETIMES OR NEVER BORROW LIBRARY MATERIALS.

		Books not useful	fines on overdue books too high	Fear of loss	Other
I.	S.A.M.S.				
	Lecturers:	1	-	-	2
	Students:	-	1	11	22
II.	E.T.S				
	Lecturers:	-	-	-	2
	Students	-	1	-	11
III.	N.B.T.S.				
	Lecturers:	-	-	-	1
	Students:	-	-	-	8
IV:	T.C.N.N.				
	Lecturers:	-	-	-	5
	Students:	-	16	25	36
	TOTAL	1	18	36	87
	PERCENTAGE	0.47	8.45	16.90	40.85

It is encouraging to note that most of the respondents in the study, do not reject the library as such. Only one out of the 213 respondents who

said that he sometimes or never borrowed library materials because they were not useful. As many as 212 (99.5%) are apparently happy with the bookstock of their libraries. 16 of the 21 student respondents from the TCNN complained that they sometimes or never borrowed from the library because the fines on overdue books were too high. On further investigation, TCNN library rule number 4 says: "If you have a book more than two weeks you will have to pay a fine: 10 kobo for each day the book is overdue, and you will not be allowed to checkout other books before the book is brought back and the fine is paid to the staff-librarian". In the opinion of this researcher, this is not too much considering the amount of dis-service that the overdue can cause to others desiring the source of information.

Both S.A.M.S. and TCNN student respondents (11 and 25 respectively) expressed fear that the loss of library materials stopped them from borrowing library materials. Legitimate as this fear is, the corrective measures taken by the library authorities in these institutions do not warrant the fears.

Nineteen (19) student respondents i.e. 10% out of 186 said that they were too busy with their courses to borrow from the library. Forty-four (44) or 21% of the respndents claimed that they had enough personal collection and did not have to use the seminary library. To these categories of users, the researcher wishes to sound a reminder that this narrow-mindedness does not augur well for people who train and/or are trained for christian leadership in the complexed world today!

Apart from serving the staff and students of the theological seminaries, all the libraries answered in the affirmative that their libraries are opened to the alumni of their institutions. Although the NBTS library has it clearly written that library readership is restricted to faculty, and students of the seminary and pastors and staff of the Nigerian Baptist Convention, this is not a hard and fast rule. Other people also as approved for specific research are allowed access to the library. E.T.S. library, Igbaja too gives access to 2 or 3 other users in a semester. In the case of the S.A.M.S. library, Jos while staff, students and alumni of the seminary are automatic users of the library; outside readers

obtain permission from the librarian or Rector as well as pay a token fee of (₦1.00) one naira only a month. The TCNN library, Bukuru opens her library gates to church people/workers with permission and to anyone who has a legitimate need in the view of the librarian. Precisely, this is the aim of all seminary library organizations to make the library a centre of service to the seminary community.

Fifteen alumni members from each of the theological seminaries under study were served with questionnaire. Only 4 former St. Augustine's Major Seminary students responded. E.T.S. Igbaja only 5 and the NBTS, Ogbomosho, only 3 responded.

None at all from the TCNN alumni members. This makes only a total of 13 respondents out of 60 served with the questionnaire - ie. 21.7%. The poor attitude of the alumni members suggests a number of things - viz. Many people read in school just so that they may pass an examination; or as soon as they get into the field of service, they get too entangled with the cares of life or service to the neglect of studying - a means by which they can replenish their store of information for better and more effective service. There is need for a change of attitude and making proper plans for life-long learning.

3.7 FUNDING OF THE LIBRARY

The library needs to grow each year, both in its collections and in the services it renders to the seminary. Growth requires financial support. Therefore, one of the major annual tasks of the librarian is the planning of the library budget for the coming year. This estimate provides a means for controlling operations. It is essential that the librarian assume a large measure of administrative responsibility ranging from supervision of staff, proper budgetting and expenditure of library funds, to the oversight of library building. Adequate financial provision is the foundation of any library project. The librarian, usually in consultation with the library committee, should draw up a realistic budget, noting the actual needs of the Seminary and show the financial requirement for staff salaries (including student wages, where necessary) books and periodicals, cataloguing, circulation, equipment; such as typewriters, catalogue cases, etc. and travels. The librarian's job does not end when the prepared budget is approved either as presented or as revised by the administration. He has to administer the budget with full authority to authorize expenditure within the approved limits. The librarian must design and maintain a system of records which can

tell him at a glance how much has been committed and how much is left under every item of expenditure proposed for in the budget. Such record will also enable the librarian to spread his expenditure evenly over the year and avoid last minute rush to commit large sums of money towards the end of the financial year in an attempt to use up the votes. It is desirable that the librarian should laise with the accounts department so long as this department does not begin to dictate decisions which properly belong to the librarian. The librarian with the help of the library committee, should insist that the library appropriation should be kept separate from other funds of the seminary so that the full amount will be available for library purposes. The librarian should have freedom to use the appropriation for library needs.

The results of findings show that the four seminary libraries under study, have one source of funding or the other. All of them attested to the fact that the seminary (parent organization) was their main source of funds. St. Augustine's Major Seminary (S.A.M.S.) library, Jos also enjoys support/ donations from local churches and founding missions. e.g. on the left-hand-side of the library building is a beautiful plague with this inscription:

DEDICATED TO THE MANY GERMAN CATHOLICS WHOSE GENEROUS SUPPORT OF MISSIO HAS MADE POSSIBLE THE CONSTRUCTION OF THIS LIBRARY.

The Theological College of Northern Nigeria (TCNN) library, Bukuru recieves financial aid from the founding missions of the institution as well. Table 5 below shows the financial position of these seminary libraries.

TABLE 3.5: FINANCIAL POSITION OF THE FOUR SEMINARY LIBRARIES IN THE STUDY.

	S.A.M.S	E.T.S	N.B.T.S.	T.C.N.N.
SALARIES/ WAGES	"Library does not have a separate vote" - Librarian.	₦5,000.00 (in 5 years for student wages) ie ₦1,000.00 p.a.	"Library does not have a separate vote" - Librarian.	c.₦1,620.00 for student wages as from October, 1984.
Libarary materials, Books, journals, stationary, Equipment and maintainance		₦5,300.00 (5 years for books & related materials and repairs).		
TOTAL		₦19,300.00 in 5 years ie ₦2,060 p.a. = 1.7% Seminary budget.		

From the table above, it can be seen that only the E.C.W.A. Theological Seminary library, Igbaja has some plan of budgeting for the library. The salary for the new librarian of St. Augustine's Major Seminary library, Jos can only be conjectured. In the case of the Nigerian Baptist Theological Seminary library, Ogbomosho, the librarian simply was not prepared to say much. Further investigations revealed that the NBTS itself enjoys some support from the local churches and founding missions too. From minutes of the Board of Governor's meeting, it is shown that in a year - 1979, the Seminary had gracious gifts as follows:

I.	Foreign Mission Board	=	₦33,265.28
II.	Nigerian Baptist Convention	=	30,875.00
III.	Boarding Deposits	=	12,787.50
IV.	Special Fees	=	179.99
V.	Antioch Church	=	100.00
VI.	Oyo East Conference	=	100.00
		Total=	₦77,299.77

In the same year, a summary of estimated expenditure for the seminary was as follows:

299758

...HIM IBRAHIM LIBRARY
...CEIVED

1.	Student services	=	₦30,550.00
2.	Salaries and allowances	=	48,569.75
3.	Plant Operation & maintenance		18,800.00
4.	Academic and Administrative		
	expenses	=	10,400.00
5.	Library	=	3,000.00
6.	Vehicles	=	1,500.00
		Total=	₦112,819.75

The library had these actual and estimated amount from the Seminary's vote in the following years:

1977 - Seminary had ₦80,092.00
Library had 2,750.00 (ie 3.4%)

1978 - Seminary had 85,930.00
Library had 2,750 (ie 3.2%)

1979 - Seminary estimated ₦109,819.75
Library estimated 3,000.00 (ie 2.7%)

But even then, it is on record that this library spent only ₦987.93 from a budget allocation of ₦2,750. In 1979 and 1980, however, the library had the following expenses:

		1979	1980
Salaries	=	₦3,936.00	₦3,975.00
Books and Periodicals	=	3,000.00	3,400.00
Library Supplies	=	-	200.00
Media Centre	=	-	40.00
Equipment and Repairs	=	-	50.00
Total	=	6,936.00	₦7,565.00

The Grand total expendirure for the Seminary in the two years above, stood at ₦107,767.75 and ₦240,585.00 respectively. The library's share stood at 6.4% and 3.1% respectively.

In his report to the Board of Governors on 6th November 1981, the Principal of the Seminary announced that an additional ₦1,000.00 of the ₦10,000.00 capital development grant was given to the library to purchase books "to ensure that it maintains its place of honour in the Sahelian Africa."[14] From the data above, however, it is evident that if this library has not been receiving library material gifts, but had depended on the meagre budgetary allocations only, its library stock might have been considerably less than its present strength.

The E.C.W.A. Theological Seminary library, Igbaja besides the funding by the parent Organization - (The Seminary), it also depends on the sales of

second-hand books as well as run a book store, as a secondary source of revenue for the library. From the data supplied on the questionnaire, the library spends about ₦1,000.00 per annum for student wages, books and other related materials, and about ₦60,00 only per annum for repairs and maintenance.

At the TCNN, Bukuru, the Vice-Principal gave a bit of information concerning the finances for the seminary library as follows:

Proposed and Actual Library Budget

1979/80	₦1.090.00	₦1,000.00
1980/81	121,050.00	1,200.00
1981/82	153,300.00	2,000.00
1982/83	169,000.00	2,000.00
1983/84	196,900.00	2,148.71
Total	₦641,240.00	₦8,248.71

The research has also shown that none of these theological seminary libraries under investigation could categorically say the amount of money which the seminary library had spent in any one year, let alone in a five-year period. None of them makes provision

for either staff training or loans and advances. It is also known that only the S.T.M.S. pays for the services of a full-time professional librarian. Three others are expertriates and missionaries - two professionals and full-time; and one teacher/ librarian. These are not on the seminary pay roll.

On the whole, the results of the findings go to confirm the assumption which the researcher put forth in Chapter One that theological seminary libraries in Nigeria are faced with lack of funds, and that this affects the quality of the services they render. But for the benevolence of organizations, founding missions, local churches and individuals, who contribute to the stocks of these libraries, both in cash and kind, the state of the seminary librarian could only be better imagined than seen.

3.8 PHYSICAL STRUCTURES AND FACILITIES:

1. Building Accommodation and Future Development Programmes: Affia (1979) suggested that before a library building is designed, the objective should be outlined, stating the role the library would play in the objectives of the institutions and how the facilities would bring this about. "It

should be noted that no two libraries are alike. What is good for one may be bad for other as even local conditions/ circumstances can dictate major changes in design and construction."[15] He maintained that the librarian must accept responsibility for the type of library designed for him. He could rather undertake study tour of known good and bad library buildings before setting out to prepare his brief. The visits to other local libraries and study tour abroad may expose him to utilize the experiences of others on the exercise, but he must be the master of his own house.

The library should be the attractive and functional study centre of the seminary. It may be a separate building or a section of a building which includes other services such as offices and classrooms. "The size and kind of space given to the library are determined in a large part by the size of the Seminary. But they also depend on the attitude of the trustees and administrators towards the importance of the Library. If library service is regarded as relatively unimportant, poor facilities may be provided --- a crowded room or even less,"[17] Newhall laments.

Too often, library buildings are planned simply to look attractive on the campus; then the architect tries to fit into the inside all the various services that are needed. It is better to start with a clear idea of what services are needed, and then design a library building that will include them all. A library building plan, should therefore, be adequately drawn to cater for both the staff and student users of the institution. Provision for both the present and future developments should be adequaterlygiven priority. "Space is a primary need for any library. The library must operate within space requirements that are essential for its operation. The books and other materials must be housed, library staff must have adequate space for their duties and the readers must be adequately seated."[18] Newhall in her manual advised that the library should be centrally located on the campus. So that normal flow of traffic from dormitory to classrooms and other building will pass it, so long as the library is not made a passageway between other buildings or rooms. Where there is adequate land, the library should be so placed that an addition could

be built on at a later date without damage to its appearance or interferance with other buildings. "The intitial building should be planned to cover growth for at least fifteen years,"[19] she said.

From the present student enrolments of the theological seminaries under investigation, viz-a-vis the present library space requirements, the need for further expansion in the immediate near future may not be pressing. Infact, the librarian of S.A.M.S. Jos revealed categorically that their library does not need nor have provision for further expansion. The N.B.T.C. library, Ogbomosho, may not have a choice as the library structure is at the centre of the permanently solid block that houses the faculty business offices and classrooms. However, both the E.T.S. library, Igbaja and the TCNN library, Bukuru have the plans. The E.T.S. Librarian said that the provision for further expansion is possible should a proposed extension to the seminary became a reality. The TCNN authorities have laid the foundation for a newer, bigger and more suitable library building for the college.

2. Furniture and Equipment;

Each of the libraries under study has some handsome number of seats in proportion to its size. The St. Augustine's Major Seminary (S.A.M.S) Library, Jos has seating capacity for about 180 users at a time. Fifty (50) of the 291 student body of this institution were in the sample. Forty eight (48) of the 50 responded to the questionnaire served. As to the adequacy of seats in the Seminary library at anytime they go to the library 46 students (ie 96%) answered in the affirmative; while only 2 (ie, 4.2%) out of the 48 said no!

The one-storey library building is constructed in the shape of a cross. As you enter the building, facing you directly are the booksstacks between the strong pillars that support the blook of offices upstairs. The reading spaces are on both sides of the stacks. There are twenty large and long tables with eight chairs around each; providing seating accommodation for about 160 students at a time.

The E.C.W.A. Theological Seminary (E.T.S) library, Igbaja occupies substantial space on the top floor of the impressive academic block. Three

large compartments make up the library reading space, with 15 long and large tables and a total of 80 chairs. The fourth large compartment is the stock area, reserved book room and the librarian's office/ workroom. Out of the total population of 127, the researcher picked 50 students and served them with questionnaire. There was 100% response here. As to the adequacy of the seating accommodation at anytime, students go into the library, 48 students (96%) responded in the affirmative, while 2 (4%) confessed that they do not get seats anytime they go into the library.

In the case of the NPTS library, Ogbomosho, with a total student population of 135, the rectangular-shaped-one-storey library building has 22 large tables with 88 chairs in the three compartments on the ground floor; while the top floor has 8 large tables and 32 chairs; along with 3 smaller tables and 4 chairs-making a ground total of 124 seating provision. The researcher picked 50 students and administered the users' questionnaire. Forty-seven (47) students (ie 94%) responded altogether. Forty-five (45) students or 95.7%) answered in the affirmative, while 2 students (4.3%) chose to be silent.

The TCNN library is quite limited in space. The only reading room that is also sometimes used as a lecture room has only 4 large tables with a total of 18 chairs around them. Even then, the teacher/librarian claimed that their seminary library has seating space for 40 users at a time. Out of the 95 people who make up the student-body, questionnaire were served on only 50. Only 41 (82%) responded. Of these 41 who responded, 38 (92.7%) answered in the affirmative, while 3 (7.3%) denied that they get seats anytime they go to the library.

In her Manual for Theological Seminary libraries, Newhall recommends that seats for about ⅓ the student-body should be provided at any one time. If the library is used as an evening study hall, it may be necessary to provide more seats.[20] Except for the TCNN library, all the others in this study have seating accommodation for over half of their student populations.

3. Shelves: There are two types of bookcase/ or stack: Wall cases and free-standing cases. The free-standing cases have shelves on both sides, and are called "double-faced". The bookcases may be either of

wood or of metal (steel or aluminium). If possible, all shelves should be movable so that they can be arranged to fit different sizes of books, as needed,[21] Newhall advises.

Each of these libraries has both types of shelves The S.A.M.S. library, Jos has II double-faced and I single-faced standard shelves. The N.B.T.S. library Ogbomosho, has the highest number of all types of shelves. For instance, it has 26 double-faced (metal and standard size) and 34 single-faced (standard size) shelves - (30 wooden and 4 metal). The TCNN library has 14 bouble-faced but large book shelves.

Periodical Display Racks: All the libraries under study have periodical display racks. Both S.A.M.S. and T.C.N.N. libraries have two wooden racks each.

ETS. library, Igbaja has three wooden racks and the N.B.T.S. library has five (4 metal and 1 wooden)for the display of periodicals.

4. Newspaper Display Racks: Apart from B.T.S library (which has none, but has a table with chairs for its two papers); all the other seminary libraries have one display rack each. Infact, the NBTS library has four cushion/easy chairs for readers of the dailies.

5. Catalogue Cabinet: A catalogue is very essential in any library, for it facilitates quick accessibiity to the library's holdings. In realization of its significance, therefore, all the theological Seminary libraries studied have at least one card catalogue cabinet each. In addition to its 84 drawer card catalogue cabinet, the NBTS library has a 40-filing cabinet drawers containing vertical files consisting of Nigerian Baptist historical materials as well as items too thin or too fragile for the open stacks. The TCNN library catalogue cabinet is a very good gift with the following inscription on it:

GIFT OF LUTHER THEOLOGICAL SEMINARY

TRANSPORT GIFT

IN MEMORY OF

EDGAR H. SMITH

PRESIDENT BOARD OF TCNN 1957-69.

Responses on how users find/locate materials in the library with options under Question 10, show that the catalogue is appreciated. (see Table 3.6 below).

TABLE 3.6: HOW RESPONDENTS LOCATE LIBRARY MATERIALS

	S.A.M.S.		E.T.S.		N.B.T.S.		T.C.N.N.		Total	%
	S	L	S	L	S	L	S	L		
Use Catalogue	46	4	50	8	47	8	38	7	208	97.65
Consult Staff	2	1	11	2	14	8	5	3	46	21.60
Straight to shelves	4	2	10	5	8	7	2	3	41	19.25
Other	-	-	-	-	2	-	-	-	2	0.94

NB: Key to abbreviations:

S = Student respondents

L = Lecturer "

A total of 208 or 98% respondents appreciated the usefulness of the catalogue in locating information sources in the library. And even the 46 or 22% respondents who fall under the second option - "consult library staff," do this in addition to their use of the catalogue, possibly because they might be in haste or found difficulties in interpreting the catalogue.

It is also very likely that the library instructions which both staff and students have previously received have proved very helpful in their use of these libraries. This is something that should continue in the lives of these institutions. (see Table 3.7 below):

TABLE 3.7: PREVIOUS INSTRUCTION ON USE OF LIBRARY FOR RESPONDENTS

	S.A.M.S.		E.T.S		N.B.T.S.		T.C.N.N.		TOTAL		%	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
Lecturers	3	1	5	3	8	-	7	-	23	4	83.18	14.81
Students	47	1	*50	-	*45	2	38	3	180	6	96.77	3.23
TOTAL	50	2	55	3	53	2	45	3	203	10	-	-

On the question of whether or not respondents have had any previous library instruction, 23 out of 27 lecturers who responded (ie 85%) and 180 or 97% of the students who responded agreed that they have had such exposure. It is likely that those who missed these library instructions were victims of late admission, or late registration and if these instructions were only given during the first few days of the school year then they did not have a chance of getting the instructions.

This researcher, therefore, suggests that library instructions should at least run through the first semester or term in each school year; ensuring that no one is denied the opportunity of such service that

is of imense benefit for life-long education. The total number of respondents who have had such instructions ie, 203 or 95% as against 10 or c.5% who have not, shows how much seminary authorities in the study realize the importance of such instructions in the lives of their communities.

NB * It is worth-noting that both the B.T.S, Igbaja and N.B.T.S. Ogbomosho, offer library science as a course. While E.T.S. does this to only some students, who.are going to teach in the Bible Colleges; the N.B.T.S. offers it as English 410 in the 1st Semester of each school year and to matriculating students!

6. Lighting and Ventilation: "Library rooms should be well lighted and well ventilated. In humid climates, ventilation is necessary to prevent damage to books from mould --- "[22] Naturally, both books and people require approximately the same environment. Both need clean air, gently distributed and unfirom inside temperature and humidity. Beyond these, a library demands, more than most other types of buildings, a quite environment for reading concentration, and its

bookstacks require, in addition to the removal from the air of fine dirt and oily soot, the elimination of all chemicals or things capable of destroying the library materials.[23]

The library buildings for both St. Augustine's Major Seminary, Jos and the B.T.S. Igbaja enjoys very good natural light and good natural ventilation while the windows are on the northern and southern sides. Besides, the S.A.M.S. library, Jos is most richly adorned with 4-feet flourescent light fittings. There are 167 in all! NBTS library has only six. All of these libraries enjoy power supply from the stand-by generating plants of their parent institutions. The TCNN library has the best constant power supply because the Seminary is linked directly to the Nigeria Electricity Supply Company (NESCO) Ltd. Bukuru. The NBTS with such a deep library building, is too poorly ventilated with only one ceiling fan.

7. Security of Facilities: All of the Seminary libraries (except TCNN) studied have buglary proofs and wirenetting on their windows.

8. Audio-Visual Equipment and Area: Apart from the St. Augustine's Major Seminary library which has none at all- (staff and student responses confirm this); all the other Seminary libraries studied have some audio-visual materials and equipments. Except for the NBTS library which has a separate Learning Resource Centre, both the E.T.S library Igbaja and the TCNN library Bukuru have not got good enough space for the equipment and use of the audio-visual materials.

3.9 PERSONNEL

After defining its goals and objectives, a library which has got funds voted to pursue those goals and objectives, will need human resources to achieve them. Good administration is one key to the development of good institutions. This is true of the library just as well. The librarian is the administrator of the total Seminary library programme and is thus the key person in the library development. He has got to get things done through the right type and categories of people. As the administrator, the librarian must have the skills to deal with persons and groups so that "the way in which people are treated; the manner of giving orders and instructions,

the direction of human activities generally, will all contribute to the achievement of the library objectives"[24] (see Table 3.8 below for staff distribution distribution, nature of involvement and membership of professional association, for each of the four Seminary libraries under study).

TABLE 3.8: STAFF DISTRIBUTION, NATURE OF INVOLVEMENT WITH LIBRARY WORK AND MEMBERSHIP OF PROFESSIONAL ASSOCIATION.

	S.A.M.S.	E.T.S	N.B.T.S.	T.C.N.N.
Number of professional staff/Nature of involvement with library work.	1 (Full-time)	1 (Full-time)	2 (Full-time)	- -
Number of para-professional staff Nature of involvement	-	1 (Part-time)	1 (part-time)	1(part-time) mainly Teaching
Clerical and Others Nature of involvement.	6 (Part-time)	6 (Part-time)	3 (part-time)	6 (Part-time)
Membership of Professional Association (Local or International.)	-	-	A.L.A.& A.T.L.A.	-
Total number of staff	7	8	6	7
Ratio of professional & Para-professional to non-professional staff.	1.6	2.6	1.1	1.6

NB: The professional staff should be taken to include those with professional qualification(s). The para-professional staff here should include academic staff who had library Science as their minor, and or Diploma in Library Science. Non-professionals include those with WASC and Primary Seven Certificate.

The only theological Seminary library with a low ratio of one professional and para-professional to one non-professional (1.1) is the N.B.T.S. library, Ogbomosho. Both the S.A.M.S. library and the T.C.N.N. library have a ratio of 1:6; while the E.T.S. library Igbaja has a high ratio of 2:6. The best staffed library is the N.B.T.S. library, Ogbomoso, with two full-time professionals. As to the nature of involement of even the para-professionals and professionals in library work, only T.C.N.N. library still has a full-time teaching staff member taking charge of the library along with student assistants on a part-time basis. All the three other libraries have part-time student assistants as well. Both the S.A.M.S. library and the E.T.S. library, have six student assistants each.

Turning to the issue of membership of professional association, only the N.B.T.S. librarian who is a member of the American Library Association (A.L.A.) as well as the American Theological Library Association (A.T.L.A.). Fortunately for this library, the princiapl of the Seminary has high regards for every part of the institution. For example, during the annual meeting of the Board of Governors of the NBTS - March, 9th, 1979, the issue of membership fees in professional organizations for faculty members was raised. It was argued that membership of staff in such professional associations does not only improve such an individual, but enhances the status of the institution as well. A motion was passed that budgetary provisions be made for these fees.

Too often, it is assumed that anyone can do what is needed in library work. This is not so. "Library work calls for a high level of both theoretical and practical knowledge. Ideally, the Seminary librarian will have a theological degree and also a degree or certificate in librarianship ---."[25] That explains why very few Seminary libraries (if any) do have adequate staffing in terms of number and qualification. Even in the case of the

NBTS library, with two professional librarians and one para-professional, the Principal reported that much as the library continues to grow in the number of its holdings and in the services it renders, these are so "inspite of the fact that the agency is woefully understaffed."[26] Urgent requests were made to Foreign Mission Board (FMB) for a relief librarian and for a 2-year journeyman to the NBTS library.

On the matter of how cooperative and helpful library staff are in assisting users retrieve information materials, the following table is the outcome.

TABLE 3.9: HOW COOPERATIVE AND HELPFUL LIBRARY STAFF ARE IN ASSISTING USERS RETRIEVE INFORMATION MATERIALS

	S.A.M.S.				E.T.S				N.B.T.S.				T.C.N.N.			
	S	%	U	%	S	%	U	%	S	%	U	%	S	%	U	%
Students:	48	96	-	0	50	10-0	0	45	90	2	40		40	80	1	2.44
Lecturers:	4	28	-	0	8	47	-	0	8	36	-	0	7	58	-	100

NB: S = Satisfactorily; U = Unsatisfactorily.

In S.A.M.S. all the 17 lecturers (100%) were served questionnaire but only four or c.24% responded. In E.T.S. 17 or 100% lecturers were served but only eight

or 47% responded. In N.B.T.S., the whole of the 22 lecturers (ie 100%) were served, but only 8 or 36% responded. Similarly, the 12 lecturers in TCNN were served, but only 7 or 58% responded. Obviously, the best response came from the TCNN with the fewest number of lecturers; while SAMS with 17 lecturers gave the researcher the poorest response; followed closely by the NBTS with a staff strength of 22 but only 8 responding! In the case of the student respondents, the TCNN is at the bottom with 80% i.e. only 40 out of the 50 served with the questionnaire responded favourably, while the ETS is top with 100% responses. SAMS and NBTS with 96% and 94% respectively are second and third best response.

In consideration of the options to that item on the questionnaire, (96% student respondents revealed that they were quite satisfied with the performance of the library staff in assisting users retrieve information material in the S.A.A.T.S. library Jos. In the case of the ETS library, the level of satisfaction was overwhelming - 100%. The NBTS student respondents showed a 90% level of

satisfaction; while TCNN recorded only 80%. And this underscores the need for a full-time profes ional librarian here!

Like the findings of this research show and from the on-the-spot assessment by the researcher of the efforts of the few professionals/para-professionals and the non-professional staff of these theological Seminary libraries, they are simply committed to a cause and completely dedicated to it. In one of the Seminaries under investigation, almost all the users (staff and students) of the library expressed the need to have more library staff, especially to save their elderly missionary lady from being overworked! Table 10 below provides information on how library staffing and services can be improved.

TABLE 3.10: RESPONDENTS ANSWERS ON HOW LIBRARY STAFFING AND SERVICES CAN BE IMPROVED

	Need more staff	More Library facilities	More Operating hours	Other Air-condition/ fan	Extend Library
I. S.A.M.S.					
Lecturers	-	2	2	-	-
Students	29	33	24	1	-
II. E.T.S					
Lecturers	1	6	-	-	-
Students	41	23	28	1	1
III. N.B.T.S					
Lecturers	7	2	2	1	-
Students	25	25	7	10	-
IV. T.C.N.N.					
Lecturers	6	3	1	-	-
Students	32	18	10	-	-
TOTAL:	141	112	54	13	1
PERCENTAGE:	66.2	52.58	25.35	6.10	0.47

The different responses on the above table clearly imply that there is need for more staff in all of the Seminary libraries studied. In order that more library facilities could be processed and organized for

effective utilization; and in order to conveniently extend the hours that the library can remain opened and render satisfactory services without overstretching the few existing staff, then more qualified staff members must be recruited for these libraries. One hundred and twelve (112) respondents - representing 53% of the total respondents, suggested that they need more library facilities; while 54 or 25% respondents said that they would appreciate it very much if the opening hours for the library can be extended.

Although the ideal situation is that the seminary librarian should have a theological degree and also a degree or certificate in library science, this may not be very realistic in Nigeria's present situation. Broad scholarship may be acceptable. Infact, 3 of the theological seminary librarians under study have non-theological degrees, but they have been putting their best into their work and are doing a good job. Even then, most of the respondents who responded to the issue of improvement in library staffing and services, picked on the alternative that more staff are needed. Out of the total respondents of 213, 141 or 66% were of the view that these libraries

needed more staff; and many of them recommended that there is need to recruit Nigerians to these positions.

Since all the authorities of these seminaries studied, seem to appreciate the importance of the library in the overall programme of the seminary education, there should be a deliberate effort to recruit Nigerians with the appropriate qualification into their libraries. Very helpful as the expartriate missionary staff are in running these services; besides the fact that missionaries can go away for various reasons; the government policy on expertriates should give the seminary institutions reason to plan and act now. Meawhile, the few librarians we have in these institutions should take the task of giving the library assistants as much thorough on-the-job training seriously.

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CHAPTER FOUR

COMPARISON OF RESULTS IN PREVIOUS STUDIES WITH SOME FINDINGS OF THE PRESENT STUDY.

4.1 TYPE OF LIBRARY COLLECTION

At the beginning of this work, the researcher assumed that there was strong bias in denominational collections in the selected theological seminary libraries; and that this limitation has limited the usefulness of the graduands of these institutions in real life situation, mainly because they were going to live and work in a society that is developing with people advancing in different walks of life. The first part of the assumptions stated is disprove; since the collections in these Seminary libraries have been built up to meet the spiritual and academic training programmes of the parent institutions. Besides, the instututions have external affiliation and standards to live up to. Much as the theological seminary libraries under investigation are making efforts towards neutrality in their collections, it is the view of this researcher that

no matter the specialty of a library, the need to provide other reading matter in such libraries cannot be overstressed. This will go a long way to ensure that we have a balanced specialist in real life situation.

Much as the theological seminary libraries under study were quite well stocked in reference materials like Bible Encyclopeedias, Dictionaries of Church History, Bible Commentaries, Bible Handbooks, Concordances, the researcher strongly believes that there is need for more of the reference materials that cover results of recent excavations and especially works of indigenous theological writings (e.g. the Bible Commentary for Africa. Christian Education Textbook, and the West African Church History).

Writing on the book collection of the Central Theological College, Tokyo, Japan, Whybray (1960) showed the need for encouraging indigenous theological writings. For example, the college buildings and their contents, including all the books in the library, were destroyed by allied bombing during the war.

After the dislocation of the war, the Seminary was reconstituted as an essential organ of the Church and the American and other mother churches immediately understood the necessity of equipping it with a library. The first books were acquired by grants from the Church Periodical Club (C.P.C) in New York, an official organ of the Episcopal Church, and since then about half of the accessions have come as a result of grants from that source. With the appointment of S.F. Nishin - American, as dean in 1950, the C.P.C. made a grant of $10,000, and with this money, the new faculty laid the foundations of the present library, choosing standard works from all the main fields of theological study. However, permission was not given by the C.P.C. to purchase Japanese books with their grants (emphasis added). The capacity of the bookstack rooms was approximately 20,000. According to Whybray, "the total number of additions was about 750 titles in 1959, of which half was in Japanese. --- most of the Japanese books are translations, since the number of original works of theology produced in Japanese is very small."[3] The small number not withstanding, the Japanese have taken the right step in the right direction and is worthy of emulation.

4.2 THE SIZE OF THE COLLECTION OF A THEOLOGICAL SEMINARY LIBRARY: A PROPOSAL

Hanson, C.W. in his book - Introduction to Information Work, contended that special library collections do not need to be large to be useful. Let it be added here that the size of special library collection will always be influenced by the purpose and use of the special library and the objectives of the parent Organisation. The following few examples seem to support this view:-

The Grumman Aircraft Engineering Library, Bethpage Long Island, U.S.A. with total library staff of 19 (7 professionals and 12 non-professional): serving at least 4,000 employees of the company, had 25,000 volumes of books bound and unbound periodicals as of December, 1963. This company's activities are primarily concentrated in the aero-space field, it is the foremost task of the library to supply publications and information for the need of defense proposals and contracts. The collection is accordingly heavily concentrated in all fields of science and technology dealing directly or indirectly with aero-space. "However, since the company's interests are not confined to this area

but also include such diverse endeavours as shipbuilding, truckbuilding and container manufacturing, the collection must also cover these fields[4]. Friedlander stated.

Charles C. Waddington (1964), writing about the Charles A. Dana Biomedical library, explained that it had four staff (one-professional and three non-professionals) and had 60,000 volumes of books and bound periodicals as at July, 1963. The Dana Biomedical library is a branch of the Darmouth College library system, and is located about half a mile from the main library building in a new biomedical complex comprising a department of biological science, a two year medical school and a modern 300 bed hospital. The complex was made financially possible for the college by a gift from Mr. & Mrs. Dana through the Charles A. Dana Foundation, and the library was planned and designed to provide maximum convenience for about 800 faculty members, post-doctoral students, research technicians and hospital staff members.

The four seminary libraries under study showed that while only the Nigerian Baptist Theological Seminary library with over 29,600 volumes, which falls into the cases cited above, all the users of the other

libraries seemed quite satisfied with the size of their collections.

In a preface to the standards for special libraries, William S. Budington (1964), President, Special Libraries Association, observed that the standards as presented in the 55th volume of Special Libraries, were not intended as a manual of operation. Neither did they set forth specific quantitative measures which, if followed, would give automatic excellence. He emphasized thus: "--- following the precedent of accreditation and other similar standards, the qualities to be sought are presented instead, in a context that will point the way to their attainment. In operations of such variable parameters as special libraries, it is otherwise impossible to achieve any degree of empirical validity ..."[2]

This researcher thinks that for any valid proposal on the size of the stock for seminary libraries to be made, a larger sample is necessary alongside the requirements of various accreditation bodies.

4.3 SOURCES OF ACQUISITION:

Apart from other methods of acquisition of library materials a lot more seems to have been said concerning the issue of inter-library loan and cooperation as another useful method of acquiring library materials. Unfornately, these libraries are not utilizing this useful method in building their library collections.

Writing about African churches, Webster (1963) showed his appreciation that they (African Churches) have set an example of Christian brotherhood. resisting the temptation to ethnic exclusiveness and have circumvented the tribal problem." Today the four major organizations of the African Church movement - the United Native African Church, African Church Incorporated, West African Episcopal and the United African Methodist (Elija) - boast of thousands of adherents representing many tribal groups throughout Nigeria."[6] This implies that the theological Seminary libraries under investigation have great potentials for cooperation between them and this must not be suppressed unnecessarily.

4.4 FUNDING

This researcher also assumed that the theological seminary libraries under study were not adequately funded and that this fact adversely affected their performance within their communities and the Nigerian library scene generally. These assumptions have been proved to be correct. Even though all the four theological Seminary libraries studied got financial supports from both their parent organization (seminaries) and organizations/ individuals, but not even the Nigerian Baptist Theological Seminary library which receives clearly planned financial aid (at least on paper) from its Seminary authorities, could have accomplished much. From the findings of this research, it was clear that if these libraries have not been receiving library material gifts and had depended on the meagre budgetary allocations from the Seminary authorities only, their present stocks and services could not have been what they are today. Besides, none of the four theological seminary libraries investigated seemed to have had a separate budget from the seminary's, so that the full amount was available for library purposes alone. This fact,

however, is not peculiar to the Nigerian theological seminary library scence. A study of American seminary libraries in the '50s showed that some of them had no separate budgets such that "all requests for books and periodicals, as well as for library salaries, and even cards and pencils were presented to the general business office of the seminary. Sometimes the requests were denied because they were not understood to be necessary. Sometimes they were denied because the money appropriated for the library had already been spent on other needs of the seminary. This made it impossible for the librarian to plan ahead."[7] It really seems an easy thing for the administration of any institution to cut library finances and staff size at a time of financial difficulties.

The study committee of the American seminary libraries recommended that each library should be given its separate appropriation, no matter how small, plus freedom to use it for library needs. If this freedom is granted, the librarian should assign specific amounts from the library book budget to the different departments of study, set up a record book with a column for each department and the cost of each purchase must be recorded in the proper

column. Newhall advices that the librarian has a duty to keep a close watch on the departmental totals, so that teaching staff can be warned when the funds for their department are getting low, or can be encouraged to make book requests if there is a large unspent balance.

4.5 STAFFING

G.E. Raisdell, on "special libraries standards, statistics and performance evaluation," examined sections of the standards as published by the special libraries Association, considering issues like collection, library services, physical facilities and budget. On staffing, the standards recommended a ratio of three non-professionals to two professional staff members should be the goal. The results of this study, however, showed that this standard is far from being met. For example, of the seven people who constitute the library staff for St. Augustine's Major Seminary Library, Jos, there is only one professional and full-time staff member to six non-professional and part-time student assistants. In the case of the E.C.W.A. Theological Seminary library, Igbaja, with one professional and full-time

staff plus one para-professional and part-time staff member (who are grouped together as professional staff in this research) has a ratio of 2.6 or 1.3. In actual fact, the ratio is misleading when it is observed that the six non-professional staff members of the library are made of of four part-time student assistants and two part-time students' wives who are clerical staff, plus a part-time para-professional. It is only the Nigerian Baptist Theological Seminary library that has attempted to meet the international standard. It has a ratio of 1:1, ie, 2 professional and full-time staff members plus one para-professional and part-time staff member to three part-time student assistants. The Theological College of Northern Nigeria library Bukuru is far below the standard with only one para-professional and part-time staff member along with six part-time student assistants.

But even in the United States of America where librarianship has advanced very much, it is not uncommon to find out that some theological seminary libraries there have not met that standard of three non-professionals to two professional staff members. For example the Bethany Theological Seminary library Oak Brook, Illinois, founded in 1905, with a

collection of 55,000 books and bound periodical volumes; and 1400 printed sermons 1790 1875 has a staff ratio of 2:2 in 1975. ie, two proefssionals to two others.

The Catholic University of America-Theology Philosophy-Canon Law-Religious Education library in Washington, D.C. has done a lot better. It has 1110,000 books, 20,000 bound periodical volumes, subscribed to 550 journals and other materials plus five newspapers, had a staff ratio of 3:1 in 1975, ie three professionals to one other.

The Dallas Theological Seminary - Mosher Library in Dallas Texas; U.S.A. has also done well. Founded in 1924, had 72,736 books and bound periodicals; 1,000 magnetic tapes; 3,000 microforms and subscribed to 500 journals and other serials and 10 newspapers; had a staff ratio of five professional to seven others, during the same period. The Southern Baptist Theological Seminary - James P. Boyce Centennial Library in Louisville, Kentucky was founded in 1959 It had 204,534 volumes, 4630 pamplets; 5,100 reals of microfilm; 4,160 denominational minutes and subscribed to 1,256 journals and other serials, in 1975, had a staff ratio of six professionals to 18 others, ie. 1:3.[8]

The standards further stated that members of staff can also be based on the number of potential or actual library users. e.g. one staff member to 100 potential or 75 actual users. The ratio of actual library users to the member of staff in each of these seminary libraries based on the accepted standards stood as follows:
St. Augustine's Major Seminary library, Jos, there are 7 library staff, and 308 actual library users, with a ratio of 1 staff member to 44 actual users. The E.C.W.A Theological Seminary library has 8 library staff and 144 actual users; that is a ratio of 1 staff member to 18 actual users.

The Nigerian Baptist Theological Seminary library, Ogbomosho has 6 library staff and 157 actual users, i.e. 1 library staff member to 26 actual users.

The Theological College of Northern Nigeria library, Bukuru has 7 library staff and 107 actual users; which is a ratio of 1 staff member to 15 actual users.

This picture is brighter than what the actual situation is. The ratios have failed to account for the type/quality of staff and their nature of envolvement (whether full-time or part-time) in library work.

On the issue of the qualification of the theological Seminary libraries under study, only one had a degree in Religious Education - a little less than the ideal situation where it is recommended that the Seminary librarian should have a theological degree plus a degree or certificate in library science. But like Newhall advised in her Manual a general knowledge of all the fields in the curriculum may be sufficient, "while other teachers specialize in one or two fields, the seminary librarian needs a general knowledge of all the fields in the curriculum; otherwise he cannot be a wise guide in the acquisition of books, in classifying them by subjects, and in giving reference guidance to students and teachers."[9] Also writing on "Religious Libraries in Profile", Hering stated that the qualifications to be looked for in the staff of the religious library are "a broad general education, --- a lively interest in the world at large, and an ability to meet the patron's point of view; as well as tact, personality, good manners and sound common sense---"[10] These are some of the qualities which most of the librarians exhibit.

On the question of whether or not Nigeria Seminary libraries should be maintained by qualified Nigerians is not pregnant with any prejudice at all.

As it has been shown earlier on in this work, the very dedicated and helpful missionaries who run these libraries now, can go away anytime for many reasons. Therefore, the need for qualified Nigerian librarians, who fit into Sewell's description - "the Christian librarian: the additional dimension"; should be sought to hold the positions. Sewell (1980) focussed attention upon professional ethnics and asserted that the Christian works to exercise his God-given responsibility and uses work as a means of serving others."[11] A similar point was made by Galloway (1960) when he argued that though christianity certainly came to Nigeria through a European filter, it would be a great mistake to think of the missionary movement as a purely European affair. The impulse toward world mission was part of the quickening of conscience in Europe which brought about the end of the slave trade, and the emancipation of slaves scattered throughout the christian world. Thus, many communities of Nigerians living in various corners of the world as empancipated slaves, turned their thoughts to their home land. Those who had become chirstians thought of bringing the benefits of the gospel of their own people, for "--- they were not operating under the auspices of any organised mission but on their own initiative."[12] Whatever the conditions, the qualified Nigerian librarian should remember that he is at home and should serve his people!

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS:

5.1 SUMMARY

The general purpose of this study was to examine the history, present state and future development programmes of selected post-secondary school level theological seminaries in Nigeria. Among other things, the study investigated the role of the Seminary library service in the training programmes of the students. It also included looking at the issues of funding, accommodation, facilities, personnel and services of these libraries. The findings of the study could be recommended as a basis for establishing guidelines for new and for the improvement of existing theological seminary libraries in Nigeria.

Data relating to this work was collected through the questionnaire, which were compiled in three sets and administered on the Heads of the institutions, the librarians, and users of these seminary libraries. This inquiry form requested information from the establishment of the theological seminaries, and their libraries up to April, 1985.

The findings of the investigation could be summarized as follows:

1. The Significance of the Library in Seminary Programme. The study of selected post-secondary school level theological seminaries in Nigeria has shown that the heads and staff of these institutions highly appreciate the role of the theological library as being very useful and helpful towards attaining the objectives of the institutions. This disproves the researcher's assumption number one in chapter one. Almost all the staff and student users of these libraries confess that they would not have been able to successfully carry out their duties and complete their studies respectively without using these libraries!

2. Theological library personnel.
Almost all the authorities of these institutions had thought that library work can be done by just anyone. Much as those teaching staff-members, who had such additional responsibilities, really did a good job, it is no gainsaying that there was dire need for professional and full-time staff for the library. The research has shown that this lack is not peculiar to Nigerian theological Seminary libraries, and yet there is appreciable change

in the direction of getting Suitable professionals to man these vital services in the seminaries.

3. Library Organization and Administration

In the study of selected theological seminary libraries in Nigeria, it was discovered that the shortage of qualified library personnel is reflected in the organization and administration of those libraries. For example, in some of these libraries earlier copies of accesions records could not be traced; nor was adequate cateloguing and classification easily possible. Except in one case, the study showed that all the other libraries had no written collection development policy to guide them in acquisition work.

The main purpose of the catalogue is to guide users to the library collections. All the seminary libraries studied, catalogue and classify their library materials. Two classify by the Dewey Decimal Classicifation (D.D.C.) Scheme, and two others by the Library of Congress (L.C.) Scheme.

4. Library Collections

A steady increase is essential to any good library, and without which its holdings become absolute and lose their interest and value. The study has

shown that there is an annual average growth rate of about 500 volumes in some of these libraries. Despite the value of current periodicals in theological studies as in any other filed. some of these libraries are not doing well in subscribing to journal materials. All of them take several Nigerian newspapers. Only one of them has a fairly well organised Learning Resources Centre (LRC.)

5. Financial Support:

There is no adequate funding of these libraries. One of the libraries has no separate vote for its services. Three others have some allocations - (at least on paper).

6. Library Buildings and Facilities.

All of the seminaries in the study had places for library buildings in the master-plans for their institutions. One of them, however, has inadequate library occommodation and plans to build a suitable one soon. Library facilities of the selected seminaries have quite good, but provision of condusive reading environments, by means of air-conditioners/fans, photocopying facilities; is necessary.

5.2 CONCLUSIONS

Follwoirg a careful analysis of the data collected in the course of the study, some basic conclusions may be drawn as follows:

1. That much as the heads of the institutions unde r investigation claim to appreciate the role of the libraries in the attaimnent of the goals and objectives of their seminaries, there is obvious lack of practical interest, moral and financial support to these theological seminary libraries. This had had some adverse effect on their development and quality of services they can offer.

2. That even in cases where the seminary authorities have made some financial provisions for developing and improving library services some library staff have not found it necessary to utilise such provisions --- the needs of users for better facilities and services notwithstanding. (But perhaps some librariens do not usually know about any funds for the library).

3. That all the seminary libraries need one form of improvement or the other in terms of their facilities, staffing and the services they now render, Many of them, however, have good premises and furniture.

4. That the stocks of these libraries are not too denominationally biased as to hinder and limit inter-library cooperation and loans. Rather, some of the policies tend to restrict use of these materials even by sister institutions in Nigeria.

5. That much as these seminary libraries open their gates to the alumni members, too few (if any) of them utilize such privileges.

6. That the staffing position of most of them is poor. There is too much reliance upon and use of non-professionals in library work of institutions of such standing. Two of these seminary libraries have a ratio of 1:6, ie, one professional/ para-professional to 6 non-professionals.

Another fact seems to emerge based on the findings of this research; viz: all the seminary libraries claimed that they have library committees; and yet the libraries do not know much about library votes (if any). Even if the seminary's business/ accounts department handles the financial matters for the seminary the librarian should have the final say on his library vote[1]

5.3: RECOMMENDATIONS

The various schemes of seminary organizations suggest a number of concerns, some of which bear directly upon the role of the library. There is the obvious

fact that seminaries exist for a variety of purposes. While in the final analysis all would profess to prepare men and women for a christian professional vocation, some emphasize preparation for teaching; some, religious education, some sacred music; some missions, etc. Some schools combine several distinctive emphasis. A large number concentrate on pastoral preparation. "Translated into terms of degress offered, modern seminaries constitute a pot pourri"[1] Rober F. Beach rightly observed, Quoting the 1958 survey figures supplied by 82 accredited member schools of the American Association of Theological Schools (A.A.T.S), Beach showed that all of the eighty-two schools offer the Bachelor of Divinity (B,D.) programmes or its equivalent, with sixteen, or about one-fifth, concentrating almost exclusively upon this degree. Fifty of the seminaries offer some type of master's degrees. In our own case here in Nigeria, all of the seminaries under investigation offer a Diploma or the Bachelor in Theology or the Bachelor of Divinity, with a number of specialisations.

The library implications related to the range of programmes offered by these seminaries are that such academic and specialised programmes call for "imaginative 'gearing in' of the library with the educational purposes of the seminary: financial

support proportionate to the demands; and library personnel of appropriate caliber and number to match the opportunities offered."[2]

In the face of all these requirements, it is easy for administrators and even the professional librarians of seminaries to get discouraged and feel that their problems are too great to be solved. "But it is well to remember that even the largest libraries in the best seminaries around the world have problems too, and much unfinished work---."[3]

1. LIBRARY BUILDING AND ACCOMMODATION

Two of the seminary libraries studied have quite adequate space for many years to come. The remaining two are already faced with problems for space and plan to remedy the situation both by extension and by building a new library altogether. Both existing and future theological seminary library buildings in this country will need to provide adequate space for storage, reading facilities, offices, workrooms, other suitable areas for the preservation and security of library materials and possibly unit air-conditioners.

2. BOOK SELECTION POLICY AND LIBRARY MATERIALS

A written selection policy serves as a planning guideline and working tool for selection; as a communication medium between the library and external administrative bodies, and as the codified rationale for decisions on budgetary matters.[4] Dorothy, N. Bower, writing on "the function of a librarian in a theological seminary", also emphasized that it is very helpful to develop a selection policy for your library. In it you should clearly state who has final say in selection, types of materials you would not include in your library collections; policy yon quality and how you will you will handle gifts of books. You should include a statement on weeding (the movement of volumes from the main or reference collection to an historical collection as well as the actual withdrawal of material from the library.

The results of the investigation showed that only one of the theological seminary libraries has a written collection development policy. Its usefulness is too glaring to need further emphasis. Although the four theological seminary libraries have good collection of books and a few audio-visual materials, they all need a more systematic plan for

periodical subscription. Periodicals contain some of the most important current theological writings. This researcher does not intend to mention specific titles which will fit all libraries,but he recommends that it will be helpful to note the types of periodicals that should be represented in all libraries. With suggestions from your teaching staff, choose only such journals that seem most likely to serve the needs of your seminary; keeping in mind both the quality of the writing and also the variety of subject fields represented in the different journals. Plan to include as many of the following types as pcssible in your collection:

- Scholarly periodicals which cover much fields like, Bible, church history, theology, christian education and pastoral work.

- General religious periodicals covering the current interests of many churches and denominations. There should be those that deal with the relation of religion to social and political problems on a world-wide perspective.

- Denominational periodicals with international and local denominational materials, which will give current news on the ideas and activities of individuals and churches. It is especially important that you acquire those within Nigeria.

- Seminary publiccations - these often contain articles that are of special interest and importance for understanding local problems. Newhall recommended that if your seminary publishes a journal, try to arrange an exchange with journals of other seminaries, both local and world-wide so that all will be enriched!

- Interseminary and interfaith periodicals. These are journals sponsored by seminary association and other groups of theological teachers, and deal with special fields of study and with theological education in specific areas. Some are devoted to the study of non-christian as well as christian thought.

3. INTER-LIBRARY CO-OPERATION

"An extension of the gift process in libraries is that of exchange of publications between libraries. Various reasons are often preferred by libraries engaged in the exchange of publications. Very often it is the only way in which a library can obtain publications in foreign countries, especially if such publications are not normally available; or difficult to obtain through the book trade. In some instances a library may have no funds to buy certain category of publications, but may have other publications which are not required

for its needs and which it may want to dispose of profitably. And most important, in the economic circumstances of the developing countries, exchange of publications, may be a welcome way to get over some of the foreign exchange problems."[5]

The results of investigation showed that none of these libraries engages in any purposefully planned inter-library cooperation. It is however, the researcher's view that these libraries need to cooperate with one another, in order to achieve their collective and individually desired goals. If the university libraries in Nigeria who enjoy financial support from government, will resort to cooperative acquisition of certain materials on zonal bases, this researcher recommends that seminary libraries in Nigeria can learn something from this! One of the first ideas to be worked out is the matter of coordinated purchase programme. Any such plan naturally narrows down to expensive publications needed but not in demand, ie, an expensive book of which one copy would fill the demand in a metropolitan area. By cooperative purchase plans, it is possible for libraries to buy a greater variety of titles. For example, two seminary libraries in the same community can avoid duplication of expensive items, either by dividing certain fields between them, or by dividing their

expensive purchase in the same field. The [illegible] system applies particularly well to periodicals, and certain bibliographical tools and indexes which would be consulted by more than one library but not used constantly or enough to justify purchase; e.g. the Public Affairs Information Service.

The most successful and valuable means of cooperation is the compilation of a Union list of Periodicals. Through an examination of this list librarians can readily identify which have incomplete sets of certain periodicals. And if the periodical holdings of these seminaries libraries within the same zone (e.g. Ogbomosho and Igbaja) could be pooled together, in cases where the sets compliment each other, many complete sets could be build from fragmentary holdings. In the alternative, utilizing a widely circulated list of duplicate holdings and discards, not only among libraries in your zone but also to the other zones, would be of great assistance in helping certain instititions to build up a complete set, or perhaps a duplicate set for circulation.[6]

4. STAFFING

In every library, there must be a librarian who is given the responsibility for directing the library services. Administrators should realize that the development of a good library and the encouragement of

good reading habits in the students, will take many hours of the librarian's time. Even small seminary libraries need a full-time librarian. The result of the research showed that all of the four seminaries libraries need more qualified and competent national staff. Those seminaries offering library science courses now, should continue and improve on them; while others should plan to followsuit; with the hope of encouraging some theological graduates to take to librarianship and go to one of our library schools to polish up. Meanwhile, the training of one or two library attendants on the job should be seriously pursued as a short-term measure.

5. LIBRARY COMMITTEE

The investigation showed that only one seminary library had no library committee at all. Those others who have, they are not wisely constituted and so do not function properly. This researcher recommends that the head of the Seminary, or his deputy, should be the Chairman of this Committee, while the librarian is the Secretary. Other members could be made up of the Academic Dean, two lecturers, a student representative and an influential former student of the Seminary. The committee should be the spokesman for the library's programmes to anybody concerned with it.

6. THEOLOGICAL LIBRARY ASSOCIATION

There is great need for the formation of theological library association for more effective library work in this country. Beach (1960) shared that one cannot study the development of the Protestant theological seminaries of America without observing the signal role of the American Association of Theological Schools (A.A.T.S.). From its founding, the A.A.T.S. has served as the key agency in the encouragement and coordination of graduate protestant seminary education. Working through standing committees, especially appointed commissions, an executive director, a national headquarters and supporting staff, etc., it has invited constructive explorations of new approaches, secured and administered large foundation grants, inaugurated comprehensive surveys of theological education, served as the official accrediting agency in the field of the graduate theologicial seminary, and performed other significant tasks. "The record makes it abundantly clear that the A.A.T.S. has constantly encouraged library improvement in relation to seminary programmes ---"[7]

Since both the West African Association of Theological Institutions (WAATI) and the Conference of African Theological Institutions (CATI) have come to stay, the seminary librarians should

explore the possibilities of forging a strong unity among theological libraries in Nigeria (to begin with) under the banner of WAATI. Experiences could be shared among colleagues at seminars, and conferences that will strengthen the seminaries and the library scene in the nation as well: The researcher recommends the formation of the Association of Theological Seminary libraries in Nigeria (ATSLON), either under the local chapter of WAATI or as a division of the Nigerian Library Association (N.L.A.).

7. SUGGESTED AREAS FOR FURTHER RESEARCH

In the course of this study, certain areas for further research became obvious. These include:

a) Problems and Prospects of theological Seminary libraries in a developing nation like Nigeria.

b) Nigerian library school programmes and the needs of theological librarianship: problems and prospects.

c) The attitudes of alumni of theological seminaries towards the library service viz-a-viz their daily work.

d) Library use compared with students' and lecturers' performances in theological seminaries in Nigeria.

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APPENDIX I

Department of Library Science,
Faculty of Education,
Ahmadu Bello University
Zaria.

12th December, 1984

The principal,

Dear Sir,

Permission to Conduct A Library Survey

I shall be very grateful for your permission to carry out a study on the development and services of your library being one of the Post-Secondary School level Theological Seminary Libaries in Nigeria.

The study is in connection with my Master of Library Science (MLS) thesis, which will be submitted to the Post-graduate School, Ahmadu Bello University, Zaria, in partial fulfilment of the requirements for the award of the M.L.S. degree of the Ahmadu Bello University, Zaria.

Grateful for your anticipated cooperation.

Yours faithfully,

Signed
G.K. Choms.

Department of Library Science,
Faculty of Education,
Ahmadu Bello University,
Zaria.

28th February, 1985.

The Head of Department,
Library Science,
Ahmadu Bello University,
Zaria.

Dear Sir,

Application for Permission to Travel for Data Collection: 4th-15th March, 1985

I am delighted to submit this application to your office, Sir to seek your kind permission to travel to the selected schools in Ogbomosho, Ilorin, - Igbaja, Jos and Bukuru as from 4th - 15th March, 1985.

It is my hope that I may be able to administer my sets of questionnaires and collect them along with other relevant information within this period.

Hope that my application would gain your favourable consideration.

Thank you Sir.

Yours faithfully,

Singed
G.K. Choms.

ECWA THEOLOGICAL SEMINARY
P.O. BOX 20, IGBAJA, VIA ILORIN KWARA STATE
NIGERIA.

January 17, 1985.

Our Ref:

G,K. Choms,
Department of Library Science,
Faculty of Education,
Ahmadu Bello University,
Zaria.

Dear Mr. Choms,

The Principal has handed your letter to me and we shall be glad to have you visit our library. However, the librarian will be absent through the month of February. Please let us know when to expect you so we may prepare accommodation.

Yours sincerely,

Signed
O.E. Keyte (Miss)
Librarian.

APPENDIX II

THE PRINCIPAL

Department of Library Science,
Faculty of Education,
Ahmadu Bello University,
Zaria.

Sir,

As a follow-up to my letter of request for your permission to conduct a study on the development and services of your library being one of the Post-secondary School Level theological Seminary libraries in Nigeria I wish to further request that you patiently spare me some of your time and fill out this questionnaire for me.

Your answers will provide essential data for my MLS thesis. May I also assure you that all responses will be treated confidentially and solely for the purpose stated above.

Yours faithfully,

(Signed)
G.K. Choms,

1. (a) Name of the Head of the Seminary: _____

   (b) Qualifications: _____

2. Name of the Institution: _____

3. Is the Seminary named predominantly after

   (a) geographic place? _____

   (b) historic person(s)_____

   (c) religious designations/ideas _____

   (e.g. Sacret Head, Holy Trinity, etc)

(d) biblical person(s) _____

(e) Other: _____

4. (a) Name(s) of the founding mission(s)_____

_____

(b) Name(s) of the indigenous sponsoring body/ bodies: _____

_____

5. When was the Seminary established? _____

_____

6. State the aims/objectives for which the Seminary was established: _____

_____

7. Does the Seminary provide accommodation for all the students? _____

8. How many students are currently in the Seminary? __

_____

9. What are the main courses run in the Institution?

_____

10. What is the total number of teaching staff? ____

_____

(a) Full time: _____ (b) Part time _____

11. Does the Seminary have a library? _____

12. Is the library in the master-plan for the Seminary?

_____

13. Has the library been useful/helpful in anyway towards attaining the objectives of the institution? _____

_____

USERS' QUESTIONNAIRE

Department of Library Science,
Faculty of Education,
Ahmadu Bello University,
Zaria.

Dear Reader,

I am currently carrying out a research on THE LIBRARY DEVELOPMENT OF SELECTED POST-SECONDARY SCHOOL LEVEL THEOLOGICAL SEMINARIES IN NIGERIA. Among other things, the study will investigate the role of the Seminary library services in your training programme and in continuing education of the graduates in different fields of service.

The attached questionnaire will provide data for my Master of Library Science (MLS) Thesis on the title mentioned above.

I shall appreciate it very much if you complete this questionnaire to the best of your ability, and frankly too.

Thanks for your anticipated cooperation.

Yours sincerely

(Signed)
G.K. Choms.

Tick whichever one is applicable to you.

1. Name _____ (optional)
2. Address: _____
3. Sex ( ) Male ( ) Female
4. Age group: ( ) 18 - 20 years
( ) 21 - 25 Years
( ) 26 - 30 years
( ) 31 - 35 years
( ) 35 and over

5. Your occupation:

( ) Teaching staff

( ) Student (please state school_____)

( ) Alumni (Please state year of graduation and school: _ _____

( ) Other (Please specify) _____

6. For what purpose do you use this library?

( ) to study/read my lecture notes.

( ) to do my assignments, as it is quieter.

( )consult library materials.

( ) to borrow/return library materials.

( ) to read newspapers only

( ) other (Please specify) _____

7. How often do you use the library?

( ) Everyday

( ) Never

( ) Other (please specify) _ _____

8. Have you ever received instructions on how to use the library?

( ) Yes (please specify place and date)

( ) No

9. Are the shelves suitable and appropriate for easy use in the library? ( ) Yes ( ) No.

( ) I don't know.

10. How do you locate materials in the library?

( ) Using the library catalogue

( ) consulting staff for help

( ) going straight to the shelves

( ) Other (please specify) _____

11. How cooperative and helpful are the library staff in assisting you to retrieve information?

( ) Satisfactorily

( ) Unsatisfactorily.

12. Are the books in the library relevant to your course/work? ( ) Very relevant ( ) relevant

( ) not relevant ( ) Other

(please specify) _____

13. Have you ever requested and used the library's films and microforms collection ?

( ) Yes. ( ) No (Please give reasons) _____

_____

14. Do you always have seats anytime you visit the library? ( ) Yes ( ) No.

15. If 'no' (see question 14 above) what time of the day do you not find seats?

( ) morning

( ) afternoon

( ) evening

( ) night.

16. Does the library remain open long enough?

( ) Yes ( ) No.

17. If your answer is 'No' (see question 16 above), please suggest the time you wish the library to operate._____

18. How often do you borrow library materials?

( )very regularly ( ) Sometimes

19. If your answer to 18 above is 'SOMETIMES' or 'NEVER' Why?

( ) books not useful

( ) fines on overdue materials too high

( ) fear of loss of library materials

( )) Other (please specify) _____

_____

20. Do you think you could complete your studies successfully without using this library?

( ) Yes ( ) Perhaps

( ) No ( ) Don't know.

21. Do you think you have benefitted by using this library in any way? ( ) Yes ( ) No

22. How do you think the library services can be improved?

( ) Need more staff

( ) Need more library facilities

( ) Extend opening hours

( ) Others (Please specify) _____

_____

23. What recommendation/suggestions can you provide so as to improve the staffing and services?

THE LIBRARIAN

Dear Librarian In-Charge,

I am currently carrying out a research on: THE LIBRARY DEVELOPMENT OF SELECTED POST-SECONDARY SCHOOL LEVEL THEOLOGICAL SEMINARIES IN NIGERIA. Among other things the study will investigate the history of the existence of your library to date (April , 1985), staffing physical facilities, stock, funding and services of the library in meeting the objectives of the Seminary and its community.

The attached questionnaire will provide data for my Master of Library Science (MLS) Thesis on the above title

I shall appreciate it very much if you patiently complete this questionnaire to the best of your ability.

All responses will be treated confidentially and used solely for the purpose stated above.

Thanks for your anticipated cooperation.

Yours faithfully,

SGD
G.K. Choms.

I. LIBRARY PROFILE:

1. Name of Librarian: _____
2. Qualifications: _____
3. Sex: _____
4. Age: _____
5. FULL Name of the Institution: _____

_____

6. Name of the Governing body/Library Authority: _____

_____

7. . (a) When was the library established? _____

_____

(b) How many librarians have run the library since inception? _____

8. What are the purposes and functions of the library?

_____

II. PHYSICAL FACILITIES:

9. Is the present building meant to be a library or was it converted from something else?

10. What is the seating capacity of the library?

11. Is there any provision for further expansion?

III. MATERIALS COLLECTION AND SERVICES:

12. Indicate the size of the library collection in the following orders:

(a) the first five years of the existence of the library _____

(b) the middle five years of thelibrary existence ___

(c) the most recent five years of the library

_____

13. What is the total book capacity? _____

14. Who selects library materials?

(a) Librarian _____
(b) Library Committee _____
(c) Staff _____
(d) Others (please specify) _____

15. Do you have a library Committee? Yes ___ No ___

16. If 'yes' (see question 15), please describe its composition.

17. What aids/tools do you use for selection?

(a) _____ (b) _____

(c) _____ (d) _____

18. Do you have a collection development policy?

Yes _____ No _____

19. Do you get materials into the library through -

a) Purchasing from local vendors? Yes--- No ---

(b) Agents (Overseas)? Yes --- No ---

(c) Bookshops? Yes ------, No -----

(d) Ordering from publishers? Yes ----- No ----

(e) Gifts and Exchange? Yes ----- No -----

(f) Others (please specify) ----------

20. Do you catalogue and classify your library materials?

Yes ------ No -------

21. What form of catalogue does the library operate?

(a) Card ----- (b) Book ------ (c) Sheaf -----

(d) Others (please specify) _____

22. What classification scheme do you use?

(a) U.D.C. _____

(b) D.D.C _____

(c) L.C. _____

(d) Others (Please specify) _____

23. Do you offer any or all the following categories of services?

Lending: Yes _____ No _____

Reference: Yes _____ No _____

Compilation of Bibliography: Yes _____ No _____

Indexing: Yes _____ No _____

Abstracting: Yes _____ No _____

*S.D.I. Yes _____ No _____

Translation: Yes _____ No _____

Reference and Information Services: Yes _____ No _____

Photocopying: _____ No _____

Operate a bindery: Yes _____ No _____

Others (Please specify) _____

_____

24. If 'Yes' (see question 23) please state: _____

(a) Number of requests received: _____

(b) Number satisfied: _____

(c) Number of requests referred to other libraries:

_____

25. Population served:

(a) What is the total number of students? _____

(b) What is the total number of teaching staff?

_____

(c) Is the library opened to the alumri of the Seminary? Yes _____ No _____

(d) If 'yes' (see question (c) above) what is the total number of Alumni served in the most recent years? _____

(e) What s tge total number of other users? (please specify) _____

26. What criteria do you use to admit readers into the library? _____

27. Which of these categories of users are allowed to borrow library materials? Students _____
Teaching staff _____ Alumni _____
Others (please specify) _____

28. For how long is each case?
(a) Students _____ (b) Teaching staff _____
(c) Alumni _____ (d) Others _____

29. How are overdue library materials recovered?

30. Is there any penalty for defaulters?

31. What happens in the case of loss of library materials?

32, Inter-library loans/Cooperation:

	No. of Requests to other libraries	No. satisfied.	No. of request from Other libraries	No. satisfied
(a) Within Nigeria				
Books				
Photocopies				
Others(please specify)				
(b) International				
Books				
Photocopies				
Other(Please specify)				

33. Are you a member of any professional library association? Yes _____ No _____

34. If 'Yes' (see question 33 above), please give name and address of association: _____

_____

IV STAFF

35. How many staff do you have in terms of:

(a) Professional librarians: _____

(b) Para-professional librarians _____

(c) Non-professionals: _____

(d) Clerical and others: _____

36. What is the nature of their involvement with the library? (a) Full time _____ (b) Part time _____

37. (a) When was a professional librarian first appointed in the library: _____

(b) Please state his/her Qualifications: _____

_____

38. Does the library have any training programme?

Yes _____ No _____

39. If 'Yes' (see question 38 above), what sort of programme? _____

_____

V: FUNDING/FINANCE

40. What is the main source for your funds?

(a) The Seminary _____

(b) Board of Governors _____

(c) Donations: (i) Local Churches _____
(ii) Founding Mission _____

(d) Others (Please specify) _____

41. If it is the Seminary that finances the library, what percentage of the schools' budget has been voted to it in the last five years of its existence?

_____

42. How much money was voted for such capital expenditures like?

(a) Building_____ and

(b) Equipment _____ in the first five years of the existence of the library?

43. How much money has been expended on recurrent expenditures like:

(a) Salaries and wages: _____

(b) Books and related materials:_____

(c) Repairs and maintenance: _____

(d) Staff training: _____

(e) Loans and advances: _____

in the most recent last five years?

44. What, in your opinion, are the major successes and problems of your library since its establishment?

_____

45. Is there any other information/document which has been ommitted, but you think is helpful in respect of this project? _____