

**Churches as Communities of Practice and the place of  
libraries in information sharing**

**by**

**Lauryn Maria Hedley**

Submitted to the School of Information Management,  
Victoria University of Wellington  
in partial fulfillment of the requirements for the degree of  
Master of Information Studies

**October 2011**

## **Acknowledgements**

I would like to thank my supervisor, Philip Calvert, for his ongoing support and feedback during this project.

Secondly, thank you Gavin Drew, Vic Lipski and Joanne Horner from Te Puna Karaiti, Victoria University's Anglican Chaplaincy library, for giving their free time to meet with me and offer counsel as I refined my research.

Lastly, to the participants, for their time and enthusiasm. I hope you enjoyed the cupcakes.

## Table of Contents

Acknowledgements .....	2
Abstract.....	4
Research problem.....	5
Literature Review.....	6
Research objectives .....	10
Theoretical Framework.....	10
Research Method .....	11
Delimitations/Limitations.....	12
Conduct of research.....	12
Data Analysis .....	13
Physical characteristics of collections.....	13
Systems and technology .....	18
Maintenance/costs .....	19
Users .....	20
The role of the volunteer-librarian .....	21
Evaluation of effectiveness of service by participants.....	22
Role of a church library .....	23
Research implications and recommendations .....	24
Assumptions and limitations .....	25
Suggestions for future research .....	26
Appendix1 .....	27
Appendix 2 .....	29
Glossary.....	29
Bibliography.....	31

## **Abstract**

### **Research problem**

Churches are communities of people who journey together, to grow in knowledge and understanding of their faith. One way churches can support this journey is through a library service. In this project, churches are viewed as a Community of Practice; they are united under a “domain of knowledge” which sets the community apart, their identity as a community, and the pursuit of tacit knowledge-sharing and developing knowledge with each other in order to put knowledge into action. Church libraries were researched to determine the role of libraries in church CoPs, whether libraries are fulfilling their purpose in this role, and to identify best-practice solutions for CoP libraries.

### **Methodology**

Seven churches in Wellington City who have libraries were chosen for this study. Semi-structured interviews were conducted with participants from each of the seven churches.

### **Results**

Church libraries have a lot of old content, as the majority of stock comes from donations- collection development is influenced largely by donations. Resources are modest or non-existent, which means that any best-practice solutions have to accommodate these resources restrictions. Libraries are used to a moderately satisfactory level, but all could benefit from best-practice suggestions.

### **Implications**

Unlike other types of libraries, church libraries are not considered to be essential to the running of the organisation, so there is little input or expectations from management. They are not business-driven entities, nor should they be. CoP libraries are one of many possible ways to share knowledge and information and support their communities. Having said this, there are some practical, economical steps that can be taken to improve the service: formalizing policies, procedures and a mission statement; making collections accessible in a database format; exploring web 2.0, social media and cloud-based technology to promote and/or facilitate libraries; undertaking informal user-needs research by asking community members what others in the community are wanting from a library service.

## Research problem

Church groups, like any special groups, have information needs. Therefore they also have methods of sharing information (Morgan, 1995), however research on churches as user groups is extremely scarce. There has been little research carried out on information literacy in general in the context of non-academic libraries (Hoyer, 2011), church libraries being included in that context. Though churches are technically non-academic, they are communities of learning and can accurately be described as volunteer communities, non-profit/not-for-profit organisations (NPOs) or communities of practice (CoPs). The CoP model is the most appropriate description for church groups, in the researcher's opinion, however for the sake of giving the proposed research a wider context in the literature, and acknowledging the valuable foundations in research that have already been carried out, research regarding these three groups will be touched on. While research has been done on information sharing and knowledge management (KM) in the context of these groups, there is a vast knowledge gap when it comes to churches, specifically churches within New Zealand. There is virtually no information on church libraries in New Zealand- their prominence, use or purpose in the church community.

In their 2011 case study, Huck, Al and Rathi claim that research on the "connections between KM, CoPs, and volunteer communities" is a growing field and that "the intersection of these areas of research certainly deserves more attention"(2011, p. 37). Lettieri, Borga and Salvodelli state that NPOs are in the midst of a "deep renewal process" (2004, p. 16) where there is an expectation for these organisations to have high standards of KM, with the same stretched levels of resources they have always had, proving to be problematic. Morgan's 1995 case study on the use of information technology (IT) within churches for the purpose of KM gives a rather poor diagnosis; IT setups are "often haphazard, poorly planned, and inadequately researched related to the needs of the organization" (p. 225). Things have hopefully improved over the last 15 years, however it remains that KM does not occur naturally within groups- it has to be implemented with consideration to the specific context of its users. Morgan argues that the "IT solutions which are appropriate in large organizations are often quite unsuitable in small voluntary bodies that usually have no in-house IT professionals, and extremely low budgets. The technology that is appropriate will often be low-level rather than leading-edge" (p. 226). Although IT is not the focus of this research, it is worth considering that IT contributes significantly to the effectiveness of KM within organisations (Morgan, 1995); if KM systems or "mechanisms" (Rodriguez-Elias, Martinez-Garcia, Vizcaino, Favela & Piattini, 2006, p.211) are deficient, it could be an indication of poorly developed KM systems in every regard.

Because so little is known, it is necessary to investigate the place of libraries in churches, in the context of KM, and how they contribute to information sharing in churches as CoPs.

## **Literature Review**

Though there is little research directly related to church libraries, KM solutions for volunteer libraries is gaining prominence in library research literature (Muller, 2011). However, church groups are as much about community as they are about information, practice or work. Examining churches in the context of the CoP model provides a framework where the sharing of information, specifically the role of libraries, can be examined.

The concept 'Community of Practice' was developed by Lave and Wenger (1991) and is defined by Lesser and Stork as "groups whose members regularly engage in sharing and learning, based on common interests" (2001, p. 831). This befits church groups, who are (aside from paid staff) "avocational" CoPs where the "overall community welfare ultimately is more important than individual goals" (p.832). Wenger gives summaries of the three elements of CoPs: Domain, Community, and Practice. The domain is the "area of knowledge that brings a community together, gives it its identity, and defines the key issues that members need to address"; the community is "the group of people for whom the domain is relevant"; and the practice is "the body of knowledge, methods, tools, stories, cases, documents, which members share and develop together" (both tacit and explicit) (2004, p. 3). Defining church groups as CoPs is to state that, according to the very nature of CoPs, information and knowledge is essential to the existence and growth of the community. Knowledge is interwoven within all three elements of a CoP, therefore it is necessary to examine each element to understand how/if at all libraries play a role. This report aims to bring libraries into the spotlight and to assert the significance of libraries as a KM tool in churches .

The domain of knowledge is supposed to unite a community, inspire more community-generated knowledge(Hustad & Munkvold, 2006; Wenger, 2004; Wenger, McDermott, & Snyder, 2002) and be continually "explored and developed" by the community (Wenger, 2004, p.3). This proposal does not seek to put parameters on the domain of knowledge, but rather state that there is one, that it "gives [the community] its identity and defines the key issues that members need to address" (p.3). While there are variations among church groups according to denomination and style, the Bible, doctrinal knowledge, and established and emerging theologies all contribute to the church's domain of knowledge. Paul encourages the Philippians that their "love may abound more and more in knowledge and depth of insight," (NIV Philippians 1:9) and to believers in 1 Peter, "always be

prepared to give and answer to everyone who asks you to give the reason for the hope that you have" (NIV 1 Peter 3:15). It is a fundamental part of the practice of church groups to gain understanding about what they believe and to know the "basic knowledge" (Wenger, 2004, p.42), or comprehend the tenants of the Christian faith, in order to mature in their faith as individuals and as a community. One of the ways churches can do this is by using libraries to share literature concerning aspects of faith.

The "relational dimension", or community aspect of CoPs (Lesser and Stork, 2001, p.833), is especially relevant in churches- perhaps even more so than in other CoPs, as churches are encouraged and taught to be a community, each member a small part of 'the body of Christ' (NIV 1 Corinthians 12:12-31), (the church). To function effectively, CoPs need to have a physical meeting place where knowledge can be shared (Coakes, 2006; Walker, 2006), especially when considering the storage and access to a library. Churches typically revolve around congregating together to learn and fellowship, to share their own experiences to the benefit and edification of others (which, in practice and application, is tacit knowledge). The element of community and becoming a "member of the group" (Brown & Duguid, 1991, p. 48) are fundamental to church CoPs. This is not to say that churches do community best, rather that it is definitive of church groups that community is woven into the very fabric of their faith, which by nature means that members "foster interaction and relationships based on mutual respect and trust" so they may "share ideas, expose one's ignorance, ask difficult questions, [and] listen carefully" (Wenger, 2002, p.28) - "as iron sharpens iron, so one man sharpens another" (NIV, Proverbs 27:17). This sort of knowledge is not easy to quantify, because "learning, understanding and interpretation" may not be "explicit or explicable" (Brown & Duguid, 1991, p.48). The idea is that members learn from each other (Wenger, 2004, p.2), that those who are "filled with knowledge" are "competent to instruct one another" (NIV, Romans 15:14). Learning is "a matter of belonging as well as an intellectual process, involving the heart as well as the head" (Wenger, 2002, p.28).

Duguid claims that most of the literature has "focused on community and ignored practice" (Duguid, 2005, p. 109). Practice, or "practical knowledge," should equip the community to "understand the world and act effectively in it" (Wenger, 2004, p.1) Paquette explains that members who "fully participate" in the community begin to "behave as community members" (2006, p. 68). In the context of church CoPs, this entails that through learning comes action. The concept of faith in action is inherent to Christianity; "faith by itself, if it is not accompanied by action, is dead" (NIV James 2:17). Libraries may be considered 'tools' in this context. Blackburn describes a church library as "a storehouse of materials that reinforces a church's message or aids people who want to dig deeper" (2010). This 'digging deeper,' or engaging intellectually within the community, is what informs a

member on how to live as a practitioner of the faith; when new knowledge is received to effect, the mind is renewed (NIV Rom 12:2). Church mission is the corporate expression of this. An example of this would be The Free Store, Wellington (<http://thefreestore.org.nz/>). Some members of Blueprint Church in Wellington City ("Blueprint Church" 2011) along with members of the wider community set up and continue to run the Store, which redistributes surplus food to those in need, a response to poverty in accordance with how the church is supposed to treat the poor and needy (NIV Galations 2:10). Alongside, and in no way secondary to this, the 'everyday life' practicing of one's faith should be considered 'practice,' as far as 'practical knowledge' empowers members to live differently (Wenger, 2004, p.3).

Huck *et. al.*'s 2011 case study on a bike repair shop as a CoP provides an example of KM and its applications in CoPs. Huck *et. al.*'s research began with a knowledge audit to "understand how its volunteers manage and share knowledge, and examine ways that current KM theories, tools and technologies might augment the knowledge sharing within a community" (p.27). The knowledge audit revealed a "gap in exchanging operational knowledge," which in turn led to poor practice (p.32). KM system improvements were suggested to bridge the knowledge gaps in the organisation, and were found suitable by the volunteers who ran the shop (p.35-37). The acceptance of the suggestions were fundamental to the success of that project- this serves as a reminder that each CoP is unique, therefore any recommended solution "must complement existing practices and fit into the culture" of the organisation (Lemieux & Dalkir, 2006). Hume & Hume comment on the role of KM in the voluntary sector and argue for a "customised approach" (2007, p. 129) when finding solutions. Liebowitz *et. al.*'s knowledge audit, as applied by Huck *et. al.* ensures such an approach, identifying the "flows, sinks, sources and constrictions" of knowledge (2000, p.3). Rodriguez-Elias *et. al.* discuss knowledge flow in CoPs, and the importance of understanding how the community interacts with knowledge, labelling libraries as a tool for explicit knowledge (2006, pp. 210-211).

Morgan's 1995 case study on churches and the use of IT claims that in church organisations, a "large part of the work of the organization is frequently carried out by volunteers", there are limited resources, and that the "key individuals involved...may well lack the skills in running an organization" (1995, p. 227) Enns describes the church library as a "behind-the-scenes service, offered by one or two dedicated souls in the congregation" (1998, p. 25). With typically little to no budgets and no outside expectations for a library to meet any sort of standard, maintenance and promotion can fall by the wayside. Owens suggests forming goals for the service to give it direction and purpose (1985, p. 66), Blackburn asks whether a church has "the support, space, and manpower required to begin and maintain a church library" (2010).



Any form of qualitative or quantitative research on church libraries (aside from Morgan) is scarce, but websites and online communities such as [www.christianitytoday.com](http://www.christianitytoday.com), [www.churchlibraries.org](http://www.churchlibraries.org), [www.churchlibrarians.ning.com](http://www.churchlibrarians.ning.com) and [www.eclalibraries.org](http://www.eclalibraries.org) provide helpful advice and insight into the practical side of running this service. Between regular periodicals and hosting conferences, these active communities suggest that church libraries are alive and well in America, especially in churches where it is common to fund libraries. The ethos and attitude of these groups help to bring clarity and inspiration to church libraries, along with advice for people involved. DeMattia's old but relevant 1998 article, archived on [www.christianitytoday.com](http://www.christianitytoday.com), poses a challenge: a church library can either be a "dusty collection of hand-me-down books, or it can be a vital resource for the congregation". DeMattia advises that church librarians seek support from church leadership, specifically in ensuring a budget; that they have policies and procedures to develop a relevant collection, including multimedia; that they are lenient if books go missing, on the premise that a book will be a helpful resource where ever it ends up; that the role of the church librarian is important; that promoting a collection effectively is essential to use- people won't use the library if it requires too much effort (1998). A church group with sufficient resources would find it easier to put these principles into practice than a group with limited resources (libraries with funding appear to be the norm, judging by the content on these sites). The majority of *Church Libraries*, the Evangelical Church Library Association's (ECLA) quarterly, is "reviews of books, DVDs, and music...the best help available when you are deciding how to spend your library budget" (ECLA, 2011). DeMattia's article does stress quite rightly however that collection development is only one part of the equation, and is fruitless if the library is not maintained and promoted to effect. Stombres encourages church libraries to capitalize on social networking tools (2010, p. 5), a money-free way to boost promotion and communication.

There is some debate over the concept of 'best practice' in CoPs; Archer reminds us that it is a "relative term" (2006, p. 28). Nicholls states that the knowledge of these communities is elusive and hard to quantify, yet it is this reason, he claims, that the model of the CoP will be around for some time yet- we have not been able to create a purely explicit manifestation of the knowledge and value that CoPs provide to their communities (2006). Even more so in church communities, because unlike other organisations, church communities do not get audited or have their performance assessed. However, that does not suggest that to some extent best practice in church libraries cannot be sought. The aforementioned online communities are pursuing best practice together through the sharing of resources. The National Church Library Association's (NCLA) publication, *Libraries Alive*, produced a short article series to this end titled *Library Basics*.

- Part one: writing a mission statement to establish the library's purpose, which will enable the service to be evaluated for improvement (2004-2005, p. 11).

- Part two: materials or collection development, advocating “a selection, not simply a collection” of items and asking does the material “promote, or at least not detract from, the specific theology of our denomination?” (2005a, p. 9).
- Part three: a detailed donations policy explaining “how the donated items will be evaluated,” be “processed and added to the collection” and “what will happen to items that are not appropriate for the library collection” (2005b, p. 9).
- Part four: developing a weeding policy (2005c).
- Part five: how to deal with challenged materials (2005-2006).

These suggestions are simply a few practical ways to refine the running of a CoP library. Access to this sort of material can help address the “diverging needs” of group members (Wenger, 2004, P.6), and improve how libraries can act as “boundary objects” or entities that “assist knowledge flow” (Paquette, 2006, p.73), instead of getting abandoned, providing “knowledge that is not useful or not interesting” (p.71). The proposed research intends to address these issues.

## **Research objectives**

The research question is as follows: What is the role of libraries in information sharing in the context of church CoPs. The research objectives of this study are as follows:

- to determine the role of the library in church groups, using the CoP model to view libraries as a KM tool that assists knowledge flow and access
- to determine whether or not libraries are fulfilling their purpose effectively in this role
- to identify ‘best practices’ in church libraries for recommendation to the wider church community.

The research carried out intends to be repeatable in other scenarios where CoPs, volunteer groups or NPOs include libraries in information sharing.

## **Theoretical Framework**

CoPs can best be understood by, and emerged as a model from, the theory (Fox, 2000) of situated learning (Lave & Wenger, 1991): that community members engage in learning by “participating in shared activity” (p.853). To gain a balanced analysis of libraries in church CoPs, an interpretivist

approach to research will be necessary. If libraries will have uses specific to their community (a specific community entailing a specific context), then it follows logically that research must be able to address each community within its own context. Lemieux and Dalkir (2006) and Hume and Hume (2007) argue the necessity of this. Using the model of the CoP to examine the sharing of information and knowledge within a church, the role of the library as a KM tool will be evaluated, and best practices sought.

## Research Method

Semi-structured interviews are the most suitable way to obtain information for this research. This method allows for the researcher to address essential topics, and also allows flexibility for participants to offer their own opinions and insights (Bryman, 2008, p. 438).

There was no pilot study for this research. The questions were reviewed by two people with library backgrounds. The data from interviews are examined through thematic analysis, to allow “categories to emerge out of data” (p. 276).

## Research questions

- How long has the library been running?
- What sorts of systems or technology are in place to facilitate the running of the library, if any?
- Who *is able* or *has permission* to use the library?
- Who are the *main* users of the library?
- What sort of content is in the library?
- How much use does the library get?
- Is the library staffed in any way?
- Are there any barriers to use?
- What are the maintenance costs of the library?
- What other tools for information-sharing are used to communicate or inform church members?
- How effective is the library in meeting these information needs? Do you think it is used to a satisfactory level?

- How well do you think this service adds to the knowledge and understanding (or body of knowledge) of this church?
- Do you think the resources (all) in the library are effective in practically equipping people to live in a faith community?

It is necessary to first establish what is happening in terms of libraries in churches (as Morgan's study was informed), then allow this initial information to guide the qualitative research. Qualitative research is necessary in order to avoid treating church groups as homogenous and is consistent with the research previously discussed (Corlett, Bryans, & Mavin, 2006; Huck, et al., 2011; Morgan, 1995) and to acknowledge the experience of the user (Bowman, 2008).

## **Delimitations/Limitations**

Self-imposed limitations on the research (geographical and sample size) ensured that the research undertaken was of a realistic scope. Churches from Wellington City were sought, which means that data may only then be indicative of the Wellington City region, and research will need to be undertaken on a more extensive population group to give the research credibility. The purpose of limiting the focus of the research to libraries only, as a KM tool, is to assess the use of this particular tool and its effectiveness.

## **Conduct of research**

Not all churches have libraries. To obtain a sample of churches that qualified for research, the snowballing approach was used to follow up churches who had libraries that were currently accessible to users. Potential participants were contacted via email and send the Information Sheet and the Consent form (see Appendix 1). A sample size of 10 was desired, however only seven of the 14 churches contacted agreed to participate within the timeframe of the study. Of the churches that responded, these denominations are represented: Anglican, Assembly of God, Baptist, Brethren, Catholic, mainstream Protestant.

Interviews were arranged to take place at the site of each church's library (with the exception of one church, where the library was visited on a separate occasion) so the researcher could make a visual assessment of the library. Interviews were typically between 30 minutes and 60 minutes, and

recorded on an MP3 recorder. The interview process was explained to participants, along with a visual diagram of a CoP (see Appendix 2) to give context to the interview questions. A copy of the interview questions were given to participants to follow along with as the questions were asked, leaving room for participants to add thoughts of their own. Notes have been taken from the research interviews and are stored securely.

The seven libraries will henceforth be referred to as library 'A' through 'G'. Correspondingly, the research participants will be referred to as participant 'A' through 'G'; library A is tended to by two people, who are referred to as 'participants A'. Library E is the only library with a paid librarian position, therefore participant E's role will be referred to as 'librarian'. The other libraries are maintained by volunteers, so the role of these participants will be referred to as 'volunteer'.

## **Data Analysis**

Seven main themes or categories emerged from the data. These are:

- Physical characteristics of collections- content, size, location and access
- Systems and technology- how these libraries manage their collections
- Maintenance and costs of a library service
- Users and their characteristics
- The role of the volunteer-librarian
- Evaluation by the participants of the effectiveness of the library service
- The role of a church library as seen by participants

## **Physical characteristics of collections**

### **Content**

Perhaps the most influential factor to library content is that these libraries are primarily sustained by the donations they receive. They possess large amounts of older books from the 1940s to the 1970s; these donations originate mainly from people who have died, their personal libraries then given to their church. Occasionally a Minister or affiliated church will pass their collection on. As a result, many of the books are old and worn, and the range and depth of the collection is largely reliant on what is donated and by whom. DeMattia advises to "avoid people's cast-offs," but when the vast

majority of the library may well indeed be that, it seems that beggars cannot be choosers (1998). Some of these older items are regarded as classics by staple Christian writers, must-haves in a Church library. Newer items are also donated or purchased. Overall, however, the donation of old books is a defining characteristic to each collection. Participants all noted that much of the content was there before they began working for the library.

Participants are reluctant to weed, or in the least, unsure how to weed while preserving the longevity of the collection. The task is a daunting one, especially because the volunteer is not necessarily familiar with every item in the catalogue, and statistics of item-level issues are not kept, so it is not obvious to tell which items never get used. There are no official policies or procedures for weeding. Participant E keeps older material that is unlikely to be read for historical and preservation purposes (some of this material is archived; some is shelved in the library). Participant B has kept some older material in the collection, because although it may be “old, small print, a bit musty...there is something there if you can get into the book.” Really decrepit material has been weeded out, but the participant admits that parting with the books is hard. Participant F “wouldn’t be too worried” if they had to “cull” the collection, prepared to dispose of most material pre 2000 (save the classics) if it became necessary. Participant C acknowledges that the collection needs weeding, but having just taken over the role of volunteer, this task has not yet been addressed.

All seven libraries have largely similar content in their collections. This content has been broadly grouped and defined where necessary in Appendix 2. It is not a definitive or conclusive list; these definitions are offered to illustrate the scope of the ‘body of knowledge’ they contribute to. There is a range of material covering knowledge and understanding of one’s faith, and how to apply that practically. According to the varying collections at each church, a large number of books on a particular topic warrants its own category- e.g. Library D has a section on the Apostle Paul.

### **Library A**

Half of the content in this library is standard, the other half is dedicated to the life and history of this particular church, with in-house publications and biographies. Library E is the only other library to house this sort of historical material. There is a well-stocked, attractive children’s collection. Christian fiction, with the exception of two particularly notable titles, is not kept in the collection- the participants try to avoid “fly-by-night things”; content that is just for entertainment, or faddish. They are the only library not to include fiction.

### **Library B**

The library is in its own room, soon to be part of a resource centre including material for children's ministries (the library has a children's section already) and home groups. The church already has some of this material but it is kept in the office and is less accessible. There is also a pamphlet shelf with a plethora of useful information in the main hall, which is seen as part of this information service. The Vicar's library is available for access to those who are studying, but it is not part of the proposed resource centre.

### **Library C**

There is a reference-only section as well as general material for adults and children, and the participant is intending to better develop a section aimed at families and family issues which is their primary reason for involvement.

### **Library D**

There is an adults' collection in an open lounge space near the offices and a separate children's collection in a nearby room. Like library B, there is a selection of home group resources housed in the office area, which is only accessible if one has a key. The library is used by a small bible college during the week, but it is not developed towards becoming an educational resource for this college.

### **Library E**

Of all the libraries, this is the largest collection. The participant also looks after an archive in the same building. This library functions primarily as an educational library for theology students. After questioning whether or not it fitted the description for a church library, it was included for the following reasons: the user group for the library fitted the description for a church community, as defined by the CoP model; the library serves as a central holding space, receiving items from many other smaller church libraries which have stopped operating, effectively taking care of their library ministry. There is an extensive reference collection also. Being an educational library, there is no children's section.

### **Library F**

There are learning and study materials suitable for home groups. There is less in the way of scholarly and reference material in this library- in the participant's opinion, there are other theological libraries which are more suitable for people to use- and a greater focus on Christian living, faith and ministry, and children's material.

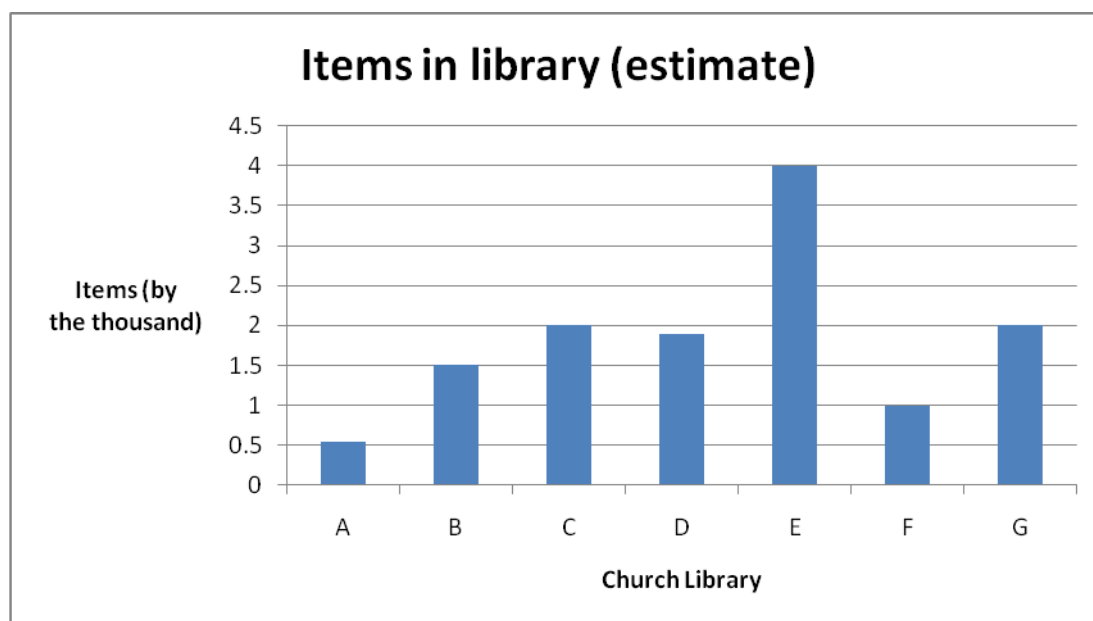
### **Library G**

Similar to library B, this separately housed library is part of a resource room with material for other ministries as part of the library. The participant describes the content as “theology lite” - easily accessible theology texts for the layperson, as well as the usual range of texts, but also identifies gaps where the collection ought to be developed.

The participants adhered quickly to the concept of the body of knowledge, recognizing that breadth and depth of collections were important to represent this, and it is something that all libraries have achieved to some extent. Collection development would improve the library’s ability to do this.

Keeping items produced in-house like program materials, and items of historic and cultural significance, help to cultivate a sense of community and build a store of tacit knowledge to be accessed by all. Of note is the move from libraries to resource centres, where multiple types of media and material are grouped for ease of use.

## Size



Despite these collections being relatively small (with the exception of Library E), participants expressed that they did not have enough space for the books, or that their collections were expanding beyond what they could manage. This was not a complaint inasmuch as a reminder that space is a very limited resource.



## Location and Access

Library	Location	Opening Times
A	Locked display cabinet with a glass front in main auditorium	Sundays, before and after morning service. Afterhours access by seeing office administration
B	Locked side room off main auditorium	Sundays, during and after service, afterhours access by seeing office administration
C	Open shelving along the wall of a wide corridor, second floor	Access during church opening hours- Sunday and throughout the week
D	Open shelving, far end of the building by the offices (children's library in separate room)	Access during church opening hours- Sunday and throughout the week
E	Locked room	Thursday 9am-1pm, afterhours access by seeing office administration
F	Open shelving, in secondary hall	Access during church opening hours- Sunday and throughout the week
G	Unlocked resource room, near office end of the church	Access during church opening hours- Sunday and throughout the week

Save for libraries A and E, libraries are not in an optimum location. Blackburn's assertion is this-

"Put it on the second floor and down a long hall, and it will be deserted on Sunday morning. Put it across from the coffee shop near the main gathering area (where ours is located) and business will boom between services. When the only space you have is in an out-of-the-way section of the church, you have to work harder to draw attention to the library's existence" (2010).

The obvious reason, expressed by participants is a reluctance to clutter the main church spaces with a library that is not getting used. Library B has only just been brought out of storage, but this is why it was boxed up in the first place. The location, according to participant F, is "a big, big dilemma." The

older content makes libraries look less attractive, which in turn makes them less desirable to put on display, so they are kept out of the way and are less likely to be borrowed because nobody knows they are there. Participants were aware of this self-perpetuating cycle of non-use and were willing to make changes, but struggled to find solutions that would be effective.

Access to the collections are suitable for the amount of traffic these libraries receive. Sundays (or in the case of library E, Thursdays) are the main day for business. Each library can provide afterhours access if a user will obtain the key. Participant E, who is the only paid librarian at four hours a week, states that the amount of traffic does not justify extending the opening hours. Opening times are not identified as a barrier to use- participants cited users not knowing the collections exist, or what is in them, as a greater barrier.

## Systems and technology

All seven libraries are similar in terms of the technology they are using.

System	A	B	C	D	E	F	G
Notebook/clipboard		✓	✓	✓	✓	✓	
Index cards	✓	✓					✓
Database of items	✓	✓		✓	✓	✓	✓
Items catalogued	✓	✓	✓	✓	✓	✓	✓

The Notebook/clipboard system and the Index card system are used to check books in and out, on a self-service basis. Participants A serve customers themselves on a Sunday- any items checked out after hours are recorded by the user. Library B has both systems going simultaneously. There is a general consensus that users will not always use the system properly and that items will go missing from time to time. This does not particularly concern the participants. As DeMattia explains, the book “can be a blessing” where ever it ends up (1998). Most of the stock was donated in the first place and is not costing the church anything. Ideally items do get returned- nobody wants to “play librarian” and chase people up, says participant B, which is a sentiment voiced by all. Lending times are very flexible, even in library E where students are sharing resources. If pressed, volunteers will follow items up, however the honesty system seems to work well enough with little intervention needed.

All but library C have Microsoft Access or Excel databases for their items, library E uses DBTextworks. Libraries A, E, F and G have made their databases available for others by providing printed copies or making electronic copies available through office administration. Libraries B and D have databases but have not yet made them available for use. The reasons for this are that participant B is still developing the database, and participant D is looking for a way to make the database more easily accessible, perhaps in an online format.

Each library has catalogued their items. With the exception of library E, which uses the Dewey Decimal system, customized subject headings and categories have been created. All libraries have published lending rules. Though it does not have a database of items, library C's previous volunteer had published a mission statement, a donations policy, and had compiled a guide for maintaining the library including the *Library Basics* series.

## Maintenance/costs

Library	Maintenance costs	Hours given by librarian/volunteer
<b>A</b>	Budget of \$500 per year, not including material that is bought by the church and then donated to the library. Administrative costs are covered by the volunteers	Sundays, before and after the service. Considerable amount of hours invested in setting up the library. The bookshelf was built by a church member and given to the church.
<b>B</b>	Staff wages: the participant is a paid administrator	Roughly two hours a week
<b>C</b>	No annual budget, but a possibility of getting one. New chair and lighting in library space, library signage to be installed soon	The amount of hours to be invested by a volunteer to the library is currently being considered
<b>D</b>	No library budget, but home group materials library has a budget	A "little bit of involvement" - less than once a week
<b>E</b>	Staff wages and a collection budget, handled	Four hours per week (not including the

	by secretarial staff	librarian's time spent in the archive)
<b>F</b>	Low administrative cost	Volunteer hours fluctuate. A few hours every week
<b>G</b>	Low administrative cost	Volunteer hours are irregular

Libraries A and E are the only two that currently have budgets to work with, and as a result, they have more new content in their collections and can consciously develop the collections to a better extent. Aside from library E, these church groups do not have spare money for a library ministry.

Participant B encourages people to buy books they have enjoyed for the library or donate personal copies so that others can benefit from them. Participants F and G have both bought books for the library, covering the cost themselves. From time to time, new or popular books are donated.

Voluntary hours are willingly given, but they are also unfortunately scarce. Participant B would happily pass the maintenance of the library on to someone else who could afford to give it more time. The participant manages around two hours per week, but the library will "take whatever time you give it." There is still a significant amount of setup and database entries to do, let alone promotion.

The implementation of best practice solutions for libraries is riddled with challenges when considering library location, access, systems and maintenance. Church libraries are unlike other types of libraries, where there is an expectation for libraries to operate like businesses. There is no organization imposing productivity measures, no focus annual statistics or revenue goals, no fines, no consequences if a book goes missing. The quality of service is driven largely by the personal dedication of librarians and volunteers.

## Users

None of the seven libraries have any sort of membership or membership criteria- anyone is allowed to use the library. The likelihood of someone outside of that community using the library is very slim,

however all participants stated that no one would ever be denied access. The main users are people from the church community.

New items sometimes create a waiting list at library A, events or teaching series provoke extracurricular reading. Library D is used also by the bible college during the week. Library E is used by theology students, but also has regular use from people in the wider community, there of their own initiative. Library F has a higher proportion of older borrowers and a notable absence of young adult borrowers. It is also the only library that has kept statistics of borrowing trends, with children's material being the most borrowed at 21% (every library with children's material commenting on the high proportion of borrowing in this area), issues rising from 35 items in 8 months of 2006 (where participant F took over the running of the library) to 175 items in 2010.

Apart from these exceptions, participants stated that use is generally spread across the board. With no one keeping statistics of users however, and with the library being tended to only some of the time, participants could not be of user trends. Though the suggestions of users are valued and taken into consideration, especially when getting new material, church libraries are not technically user-driven services. They have the user at heart, and the participants themselves are advocates for the service- some very passionate indeed- it is not a matter of a lack of motivation or dedication from librarians/volunteers. Participants explain non-use as a result of not promoting the library enough. Church libraries do not have external pressures that require the service to be developed or see traffic increase. Every participant expressed interest in best-practice solutions, but even if none were implemented, these libraries would probably be allowed to continue as they are without any consequence.

## **The role of the volunteer-librarian**

Larson, Levy and Schmitz discuss libraries in NPOs and the role of the "non-profit information specialist" (2005, p. 38), a role that has surfaced in significance in this study. The volunteer-librarian is in acquisitions and censorship, promotion and maintenance, policy and service. And for the most part, they are not trained to do these things.

Participants play an active role in deciding which donated items are accepted and which are disposed of. Participants A will accept theologically controversial material for the sake of provoking thought, but will avoid books that are "total froth." This seems to be rather a subjective judgment call, however there needs to be some discretion so that the material in the library will "promote, or at

least not detract from, the specific theology” of the body of knowledge that is of value to that community (NCLA, 2005a). Participant F admits they don’t want to censor the collection, so that the information needs of the community can be addressed. Library C’s donations get screened by the pastors before they are accepted.

Participant E has a library background and describes their role as such:

“Our place, because we’ve been given knowledge to share it with others...is to say go down this road, have a look at this, you might find it here- you’re to do the work, but I will set you on the path.”

As well as being an information guide, participants love to recommend books to people who might like them. They have also tried a range of promotion methods, like bringing a selection of books out at the end of a Sunday service, putting reviews in the church newsletter and publishing bulletins. Participant E has considered extending their hours to accommodate lecture times of the students who use the library, or making book lists for popular topics. The most effective method according to Participants A is book reviews, however they are the most time-consuming.

Most of these participants give their hours voluntarily to the libraries. They are the “dedicated souls” that Enns is referring to. All of the participants have significant personal investment in the libraries. Participant B would be the exception, being the only one who did not volunteer for involvement, but they still want to see the library developed and managed effectively by the right person. In fact, these libraries (except library G) may not even be running if it were not for the commitment of the volunteers.

## **Evaluation of effectiveness of service by participants**

All participants except B and C reported that library use was at a satisfactory level, though this is a subjective assessment. Library B has been active again only this year, which could contribute to its lack of use. Participant B states that increasing the amount of Christian fiction might boost traffic. While participant E says that use is satisfactory, the library is regarded by others in the building as a “waste of space” that could be turned into offices instead- not everyone considers a library a profitable service or thinks it is used enough. Participants agree also that the service could, or should, be used more, and librarians the world over would likely agree. Participant C feels the library has “huge potential.” The collection’s use is presently unsatisfactory, however if it were rigorously

weeded, the collection would be one of quality, not quantity. Participants genuinely believe that their collections are of good quality, or at least some material is- library G's collection is "very piecemeal" but it has particular areas that get used consistently. It is not the collection that needs developing- rather it is promotion; according to participant B, the library needs someone in a librarian-type role who "knows the books" and can respond to the current information needs of the community, and "get all [the] books out" to be available for issue.

Location and non-communication with users are perceived as the two largest barriers to use. Library A is the only collection visually accessible in a main area of the church. As for the other libraries, most users probably do "have no idea that it's even there," says participant G. The lack of communication with users means that participants who want to increase traffic- for example participant F, who laments the lack of use by young adults- have no way of knowing how to effectively improve the service, even though the motivation and desire is there. Participants do value user-information needs, which is why they are involved with libraries to begin with. The lack of knowledge in this area seems to be an entirely unrecognized and accidentally overlooked problem. Participants are aware that use is not prolific in the community, but do not know the best way to go about addressing it. There is a difference between 'getting people to take books out,' and developing and promoting a library to effect, so that everyone is aware of the service and how they can benefit from it.

In this regard, the service is not as user-focused as it ought to be, but there are benefits it can offer that other libraries cannot. Participant E considers the service to be *more* user friendly- there are no fines of any kind, loan times are flexible, and the library is willing to store older books for access that other types of libraries might consider weeding material. As far as the participant is concerned, keeping this content is essential- "if we don't, no one's got it."

These issues of collection development, location and user needs, all stem from the absence of policies, procedures and an articulated vision or mission for the service. Even library C, which has these things in place, is overflowing with material that needs to be culled. There are no performance measurements as such, according to the nature of this service or 'ministry' as it is sometimes referred to. In relation to libraries as a KM tool, libraries are not common to churches and they are not regarded as an essential part of KM. Home group material and children's ministry material would fit into this category, as these materials are used in running programs.

## **Role of a church library**

Libraries are simply one tool that can support a CoP's body of knowledge. The fact that libraries are not getting used as much as they could be does not result in church CoPs being dysfunctional; effective knowledge sharing does not hinge on the performance of a library. Many churches do not even have libraries- clearly, they are not widely considered to be a linchpin of church CoPs. According to the participants, however, libraries play a very significant part in church communities.

Libraries are fertile ground for communities to flourish for whatever age, reading level or interest a user has. DeMattia suggests that church libraries provide "good, clean entertainment" (1998); Participant B advocates Christian fiction because even though it is not straight theology, "it's all feeding the mind." Participant A thinks the children's collection is important because it offers Christian values and concepts at a level where young readers can comprehend them. Good books will "keep you on the right track," says participant B- "it's all about informing and uplifting and encouraging, which is what the library mainly is for." As far as participant C is concerned, books still have a place in the digital age: "some people can just listen to podcasts and learn...whereas other people need to mull over and read and absorb on a different level."

Promoting education, critical thinking, knowledge and learning are foundational to church libraries. It is important to participant G that "everyone has teaching or access to information that would allow them to be informed, and challenge what is being preached, so that one person does not have all the authority...libraries should be a tool to teach the congregation, so whoever is preaching from the front can be challenged on what they have said." Cultivating a community that grows together in knowledge and understanding, is crucial. "It's withholding knowledge that means I'm superior to someone else," says participant E- "I can be guided, but I need to learn for myself." Some users, says participant D, want to know "how does [scripture] actually unpack," how does it relate to the cultural context of that time, and to today? According to participant E, libraries act as a "depository for specialised books." The point is to have them there, participant A says, "as a practical resource when needed." Even if use is merely satisfactory and not outstanding, participant F states that "the goal is to have everybody knowing a lot more about their faith and living it a lot better." After all, "you've got to know about something before you can start doing it," says participant B.

The role of libraries relates to a CoP's tacit knowledge- being able to put words into action. "It's not just what we read in books, it's the doing as well... this sort of library is living what we believe- the two are so closely related," says participant E, on the relationship between knowledge and action.

## **Research implications and recommendations**



Libraries are one of many ways to support church CoPs. Fleshing out the physical characteristics of church libraries (content, size, location and access) and examining systems, technology and maintenance, has demonstrated both strengths and weaknesses. These libraries typically run on limited resources, are composed of a lot of older material, and receive little involvement or direction from church management, reflective in these ways of Morgan's study. Information flow is inhibited by users not knowing about the resource, or what content is available. Librarians/volunteers are enthusiastic, but those who not have library experience will find it more of a challenge to develop the service and increase circulation.

Despite this, libraries are still getting used, they are still considered to have an important role in church communities, and there is potential for the service to be improved. Church libraries need not be subjected to the same procedures and policies of other types of libraries, but they would all benefit from making some simple, low-cost changes.

Recommendations:

- Start with the *Library Basics* series to formalise policies, procedures and a mission statement
- Put all library content onto a database and make it as accessible as possible to users
- Consider web 2.0, social media and cloud-based technology options to promote and/or facilitate libraries.
- Engage in some informal user-needs research by asking what others in the community are wanting from a library service

These suggestions will most certainly promote best practice in CoP libraries.

## **Assumptions and limitations**

This study has focussed exclusively on churches that have libraries. The percentage of churches in Wellington City that have libraries is unknown. To better understand information-sharing in churches as CoPs, there are several other aspects that would need to be addressed.

Limitations to this study include a small sample size, limited also by selecting churches in the Wellington City region. Research using larger samples across other cities in New Zealand and

including churches that don't have libraries but use other information-sharing tools would provide a more well-rounded perspective of information sharing in church CoPs.

This research has addressed libraries from the perspective of librarians/volunteers, and has not explored the user's perspective. This is another research avenue entirely, which would shed light on user preferences of information sources and user attitudes toward church libraries.

No quantitative research was undertaken as part of this research. Hard data on library item-level issues and user demographics are unknown, but would contribute significantly to this area of research.

## **Suggestions for future research**

This project has addressed a small aspect of KM tools in CoPs, leaving ample room for further research. Suggestions:

- Other methods of information sharing and KM tools in CoPs
- CoPs in other contexts aside from church groups
- Replication of this study with larger samples, including and outside Wellington City
- Web 2.0, social media and cloud-based solutions for CoPs
- Research on the user perspective of CoP libraries

## Appendix1

### Churches as Communities of Practice and the place of libraries in information sharing.

#### Participant Consent Form

(This consent form will be held for a period of 2 years)

I have read the information sheet about the research project: *Churches as Communities of Practice and the place of libraries in information sharing*. My questions have been answered to my satisfaction and I understand that I can ask further questions at any time during this study.

I understand that:

- ☐ The purpose of this study is to find out how libraries function as information-sharing tools in the context of churches.
- ☐ The interview will take approximately an hour to conduct.
- ☐ The interview will be recorded digitally and the researcher may also take notes.
- ☐ The interview will be transcribed and I will have an opportunity to review the transcript.
- ☐ I can withdraw from the project at any time before **4 October 2011**, when data analysis starts. In this case, the data I provided will be destroyed.
- ☐ The results used in a research report, presentation or journal article written about the research project.
- ☐ Any opinions or information that I provide will be kept confidential and reported in an aggregated format. I and my church will not be able to be identified in any way in the report or any other publications
- ☐

I agree to:

- ☐ Be interviewed for this project
- ☐ Have my interview digitally recorded and transcribed
- ☐ Participate in this study under the conditions set out in the information sheet.

I wish to have a summary of the research results sent to me (tick below the option you prefer)

YES                      NO                      ☐                      ☐

Name: .....

Signature: .....

Address: .....

.....

Phone number: .....

Email Address: .....

Date: ...../...../.....

## **Churches as Communities of Practice and the place of libraries in information sharing.**

### **Participant Information Sheet**

**Researcher:** Lauryn Hedley, School of Information Management, Victoria University Wellington

I am a Masters of Information Studies student at Victoria University of Wellington. As part of this degree, I am undertaking a research project as part of the requirements for completion. I am investigating the use of libraries in churches as an information-sharing tool, in the context of Communities of Practice. The data to be gathered in this research project will eventually be presented as a report; the purpose is to contribute to the understanding of how libraries function as an information-sharing tool in churches, and if there are more ideal ways to optimise church libraries and information-sharing, in order to benefit the user. The research findings may also be presented at conferences or written up as journal articles. The University requires that ethics approval be obtained for research involving human participants. This research project has been approved by the School of Information Management Human Ethics Committee.

Participation in this research project is voluntary. You are invited to take part in a semi-structured interview about your use of libraries in your church, and how they contribute to information sharing in the context of your community. If you agree to be interviewed:

- The interview should take approximately one hour.
- It will be recorded on a digital device and the interviewer may also take some notes.
- The interview will be transcribed and returned to you for review.
- The digital recording will be securely stored for two years after completion of the project, after which it will be destroyed.
- Your personal details and all material collected will be kept confidential. You will not be identified in anyway in the final report, or any publication resulting from this research.
- The results of this research may be used in a research report, conference presentation or published in a journal article.
- You may withdraw from the project at any time before **4 October 2011**, when data analysis will start.

If you are willing to be interviewed about your experiences, please fill in the attached consent form and return it to Lauryn Hedley.

If you have any questions or you would like to receive further information about the research you can contact:

Lauryn Hedley

Email: [hedleylaur@myvuw.ac.nz](mailto:hedleylaur@myvuw.ac.nz)

If you have any queries about the research please contact my research supervisor:

Philip Calvert  
Senior Lecturer

School of Information Management

Phone: (04) 463-6629

Email: [philip.calvert@vuw.ac.nz](mailto:philip.calvert@vuw.ac.nz)

## Appendix 2



## Appendix 3

- Apologetics  
*The defense and validity of Christianity through reason*
- Bibles  
*Typically a number of versions and/or languages*
- Biblical dictionaries/Concordances
- Biography/Autobiography
- Commentaries/Bible study  
*for more in-depth study of the Bible, including biblical exegeses*
- Children's  
*Bible stories and children's stories with a Christian persuasion*
- Christian Living  
*The practical application of biblical principles in everyday life*
- Devotional  
*Material designed to be read daily, often in tandem with the Bible*
- Christian Fiction
- History  
*Of the church, Christian movements, people*
- In-house publications  
*Newsletters, reports, material for children's programs/cell groups*
- Ministry  
*Mission (overseas and local- evangelism), leadership, church programs and activities, community programs and outreach,*
- Other faiths  
*Understanding other religions and cultures, with Israel and Judaism from a Christian perspective often getting its own section*
- Pastoral  
*Counselling, relationships, family*
- Poetry/Arts
- Prayer/Spirituality
- Theology  
*Scholarly, theological material from a Christian perspective*

## Bibliography

- Archer, N. (2006). A Classification of Communities of Practice. In E. Coakes & S. Clarke (Eds.), *Encyclopedia of Communities of Practice in Information and Knowledge Management* (pp. 21-29). Hershey, PA., London: Idea Group Reference.
- Evangelical Church Library Association (2011). Retrieved 4 October 2011, from <http://eclalibraries.org/index.html>
- Blackburn, L. R. (2010, 08/09/2010). Why the Church Library Is Still Relevant. *Your Church*, from <http://www.christianitytoday.com/cbg/2010/summer/churchlibraryrelevant.html>  
[www.blueprintchurch.com](http://www.blueprintchurch.com)
- Bowman, J. (2008). Communities of Practice: Web 2.0 Principles for Service in Art Libraries. *Art Documentation*, 27(1), 4-12.
- Brown, J. S., & Duguid, P. (1991). Organizational Learning and Communities-of-Practice: Toward a unified view of working, learning and innovation. *Organization Science*, 2(1), 40-57.
- Bryman, A. (2008). *Social Research Methods* (3rd ed.). New York: Oxford University Press.
- [www.christianitytoday.com](http://www.christianitytoday.com)  
[www.churchlibrarians.ning.com](http://www.churchlibrarians.ning.com)  
[www.churchlibraries.org](http://www.churchlibraries.org)
- Coakes, E. (2006). Communities of Practice and Technology Support. In E. Coakes & S. Clarke (Eds.), *Encyclopedia of Communities of Practice in Information and Knowledge Management* (pp. 63-65). Hershey, PA., London: Idea Group Reference.
- Corlett, S., Bryans, P., & Mavin, S. (2006). Encouraging Research through Communities of Practice. In E. Coakes & S. Clarke (Eds.), *Encyclopedia of Communities of Practice in Information and Knowledge Management* Hershey, PA., London: Idea Group Reference.
- DeMattia, R. F. (1998). Church library makeover. *Your Church*, 44(2), 44-46.
- Duguid, P. (2005). The Art of Knowing: social and tacit dimensions of knowledge and the limits of the community of practice. *Information Society*, 21(2), 109-118.  
[www.eclalibraries.org](http://www.eclalibraries.org)
- Enns, A. (1998). Church librarians generate excitement. *Canadian Mennonite*, 2(15), 25.
- Fox, S. (2000). Communities of Practice, Foucault, and the actor-network theory. *Journal of Management Studies*, 37(6), 853-868.
- Hoyer, J. (2011). Information is Social: information literacy in context. *Reference Services Review*, 39(1), 10-23.
- Huck, J., Al, R., & Rathi, D. (2011). Finding KM solutions for a volunteer-based non-profit organization. *VINE*, 41(1), 26-40.
- Hume, C., & Hume, M. (2007). The strategic role of knowledge management in nonprofit organisations. *International Journal of Nonprofit and Voluntary Sector Marketing*, 13(2), 129-140.
- Hustad, E., & Munkvold, B. E. (2006). Communities of Practice and other Organizational Groups. In E. Coakes & S. Clarke (Eds.), *Encyclopedia of Communities of Practice in Information and Knowledge Management* (pp. 60-62). Hershey, PA., London: Idea Group Reference.
- Larson, P., Levy, J., & Schmitz, M. (2005). The Nonprofit World in California: Knowledge Management on a Shoestring. *Information Outlook*, 9(11), 38-40.
- Lave, J., & Wenger, E. (1991). *Situated Learning" legitimate peripheral participation*. Cambridge, UK: Cambridge University Press.
- Lemieux, S. A., & Dalkir, K. (2006). The Case of a nonprofit artistic organization: knowledge management in a nontraditional setting. *Information Outlook*, 10(1), 13-16.
- Lesser, E. L., & Stork, J. (2001). Communities of practice and organizational performance. *IBM Systems Journal*, 40(4), 831-841.

- Lettieri, E., Borga, F., & Savoldelli, A. (2004). Knowledge management in non-profit organizations. *Journal of Knowledge Management*, 8(6), 16-30.
- Morgan, G. G. (1995). ITEM: a strategic approach to information systems in voluntary organizations. *Journal of Strategic Information Systems*, 4(3), 225-237.
- Muller, T. (2011). How to choose a free and open source integrated library system. *OCLC Systems & Services: International digital library perspectives*, 27(1), 57-78.
- National Church Library Association (NCLA). (2004-2005). Library Basics, Part I: Writing your library's mission statement. *Libraries Alive, Winter 2004-2005*, 11.
- National Church Library Association (NCLA). (2005-2006). Library basics Part V: Dealing with challenged materials. *Libraries Alive, Winter 2005-2006*, 8.
- National Church Library Association (NCLA). (2005a). Library Basics Part II: Designing a materials-selection policy. *Libraries Alive, Spring 2005*, 9.
- National Church Library Association (NCLA). (2005b). Library Basics Part III: A good donation policy- a church librarian's best defence. *Libraries Alive, Summer 2005*, 9.
- National Church Library Association (NCLA). (2005c). Library Basics Part IV: Weeding and why you'll learn to appreciate it. *Libraries Alive, Fall 2005*.
- Nicholls, M. G. (2006). Communities of Practice and the Development of Best Practices. In E. Coakes & S. Clarke (Eds.), *Encyclopedia of Communities of Practice in Information and Knowledge Management* (pp. 66-67). Hershey, PA., London: Idea Group Reference.
- Owens, I. (1985). The Importance of a Library within the Black Local Church. *The Journal of Religious Thought*, 42(2), 62-68.
- Paquette, S. (2006). Communities of Practice and Facilitators of Knowledge Exchange. In E. Coakes & S. Clarke (Eds.), *Encyclopedia of Communities of Practice in Information and Knowledge Management* (pp. 68-73). Hershey, PA., London: Idea Group Reference.
- Rodriguez-Elias, O. M., Martinez-Garcia, A. I., Vizcaino, A., Favela, J., & Piattini, M. (2006). Identifying Knowledge Flows in Communities of Practice. In E. Coakes & S. Clarke (Eds.), *Encyclopedia of Communities of Practice in Information and Knowledge Management* (pp. 210-217). Hershey, PA., London: Idea Group Publishing.
- Stombres. (2010). Promotion Goes Social. *Church Libraries, Spring 2010*, 5-6.
- Walker, G. A. (2006). Building a Dynamic Model of Community Knowledge Sharing. In E. Coakes & S. Clarke (Eds.), *Encyclopedia of Communities of Practice in Information and Knowledge Management* (pp. 14-20). Hershey, PA and London: Idea Group Reference.
- Wenger, E. (2004). Knowledge Management as a doughnut: Shaping your knowledge strategy through communities of practice. *Ivey Business Journal*, 68(3), 1-8.
- Wenger, E., McDermott, R., & Snyder, W. M. (2002). *Cultivating Communities of Practice*. Boston: Harvard University Press.