



Volume 61 | Issue 2

Article 3

12-1-2018

Letter from the Editor

Garrett Trott
Corban University

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Recommended Citation

Trott, Garrett (2018) "Letter from the Editor," *The Christian Librarian*: Vol. 61 : Iss. 2 , Article 3.
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Letter from the Editor



Garrett Trott, TCL Editor-in-Chief
Corban University

Introduction

Scholarship plays a critical role in academia and in many facets of life (Boyer, 1990, p. 1). It does not take much pondering to recall that the context of scholarship produced many of the medications that have played an incredible role in the modern era: Carbamazepine (a medication created that played a large role in controlling epileptic seizures), a vaccine for Tetanus (a bacterial disease), and a vaccine for Diphtheria (an infection), just to name a few. These examples and others provide warrant for many justifying the modern day pursuit of scholarship. Similarly, scholarship continues its critical nature in the 21st century.¹ With this understanding of the role scholarship has played in modern life, many institutions of higher education continue to pursue scholarly endeavors, even in spite of a wave of critiques against these endeavors (Drezner, 2015).²

How does this pursuit of scholarship fit into Christian institutions of higher education (IHE)? While many Christian IHEs focus on teaching as a manifestation of scholarship (Boyer, 1990, p. 16), there are individuals working in Christian IHEs producing genuine research, reviews, and various manifestations of scholarship as a fruition of their passion.³ Many of these exhibitions of scholarship are in the arena of research and subsequent publication in a variety of disciplines (Diamond & Adam, 1995, p. 11), in many ways mimicking their colleagues at larger private or state-funded IHEs.

1 The development of the smart phone is one example (of several) serving as a manifestation of scholarship. While it is developed by a number of companies, and credit is not given to a specific individual, Martin Cooper is a pioneer and visionary behind the wireless communications industry. In 1957, Cooper earned a master's degree in electrical engineering, which, in many respects, served as a foundation for his career.

2 It should be noted that a journal entitled, *Modern Age*, just published a symposium in their recent issue (59:3) under the topic: "Assault on Higher Education: Reports from the Front." This entire issue provides various critiques of higher education, aligning with the ideology of mistrusting the institutional nature of higher education.

3 There are many manifestations of this. Three particular journals that focus exclusively on scholarship in Christian academia are: *Christian Scholars Review*, *Christian Higher Education*, and *Journal of the Evangelical Theological Society*. There are more, but these are three that stand out.

There are many elements driving scholarship for both Christians and non-Christians: individual passion, promotion, encouragement from colleagues, and the pursuit and development of knowledge, just to name a few. With no intention to demise the value of any of these, Christians in pursuit of scholarship have one other driving force: Christian scholarship plays an integral role participating in God's work of restoring the soul and transforming the world:

Thus, Christian scholarship will evoke and provoke creativity, curiosity, and imagination. Like prophecy of old, it dreams dreams and sees visions. Inspired by the biblical promise that someday all things will be made new, Christian scholarship can and should be both deeply optimistic and simultaneously shamelessly realistic. The apostle Paul admonished: "Do not be conformed to the world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good, and acceptable and perfect." Christian scholars will take this advice seriously, identifying with and, by grace, contributing to God's will that all be made new. Christian faithfulness invites us to embrace the future with hope, as well as faith and love, in and through our scholarly work and calling (Jacobsen & Jacobsen, 2004, p.10).

The transformative nature of knowledge (compare Meek, 2011, p. 131) enables scholarship, the pursuit and development of knowledge, to play a critical role when it comes to restoration and transformation. The transformative nature of knowledge should encourage scholarship at all IHEs, but particularly Christian IHEs, as the transformative nature of knowledge immaculately aligns with so many mission and vision statements of Christian IHEs (for example, Abilene Christian University, 2017; Azusa Pacific University, 2017; Calvin College, 2017).

Christian librarians, subsequently, being a critical component in these IHEs, should strive to pursue scholarship as a means to understand the library's role in the restoration and transformation of God's creation. Scholarship also draws librarians closer to God, aligning them with the objectives of the Christian IHE for which they work, enabling them to be an example to students of how librarians manifest the mission and vision statement in their day-to-day duties as librarians.

Many individuals working in Christian IHEs have embraced the value of scholarship, commonly manifested through individual schools and professional associations. Why is it lacking among librarians working for Christian IHEs, specifically in the Association of Christian Librarians (ACL)?

Scholarship in the Association of Christian Librarians (ACL)

The mission of the Association of Christian Librarians (ACL) is to "strengthen libraries through professional development of evangelical librarians, scholarship, and spiritual encouragement for service in higher education" (Association of Christian Librarians [ACL], About ACL, 2017). One would assume that scholarship is one, of

several, manifestations of the mission of the association. While there have been and currently are several individuals advocating for scholarship in the association, it is not ACL's strong suit. There are several elements in the composition of librarianship and ACL which make scholarship production challenging.

Librarianship as a pragmatic discipline

Librarianship, historically, has been a very pragmatic discipline (Burke, 1957, p. 12; Butler, 1933, pp. xi-xii; Cornelius, 1996, p. 59; Cossette, 2009, p. 17; Mukherjee, 1966, p. 6; Zwaldo, 1997, p. 103). The pragmatic nature of librarianship fits academia well. In academic contexts, many librarians practice their discipline. They do not necessarily teach it. The pragmatic nature of the discipline begins in the foundational degree for librarianship: the Masters of Library Science (MLS). Most universities require a doctoral degree for faculty teaching positions. Doctoral degrees require research and subsequently, even a newly minted faculty having a doctoral degree has already produced some level of scholarship.

Even though some MLS programs do offer a research-based thesis as an option, the fact that no programs require it for graduation⁴, speaks, again, to the pragmatic nature of the degree, and subsequently, librarianship. In spite of this, there is still a component of scholarship among the profession of librarianship.

Size of libraries impacts scholarly production

While it is not the only factor influencing scholarship, the Carnegie classification of the institution for which one is employed does make a difference when it comes to scholarship production (Hardin & Stankus, 2011, 2012; Seaman, 2008; Weller, Hurd, & Wiberly, 1999; Wiberly, Hurd, & Weller, 2006; Wood & Park, 2013). Librarians working at IHEs classified as a doctoral/research institution simply produce more scholarship per capita than their colleagues at other IHEs (Joswick, 1999).

Of the approximately 400 institutions represented in ACL, 35 are doctoral/research institutions per Carnegie's classification. These 35 institutions have an average FTE of 18041. However, there are only 65 ACL members from these IHEs (13.98% of the membership)⁵, averaging 1.86 ACL members per doctoral/research institutions,

4 This data was collected in the fall of 2017. At that time, there were 58 institutions that have Master of Library Science (MLS) programs that are accredited by the American Library Association, the accrediting body for the MLS degree. Out of the 58 institutions, 24 have programs that provide an option of pursuing a thesis with the MLS. There are no accredited MLS programs requiring a master's level thesis as the only venue in which to receive the degree.

5 This data was collected in the fall of 2017. While there were approximately 600 members in ACL at that time, a rather large percentage of them work for institutions that did not have any Carnegie classification (179 of them to be precise). Some of these were public libraries, some were churches, and others were organizations involved with IHEs (like ABHE), but not having any Carnegie classification. This explains why 65 members working in large IHEs constitutes approximately 14% of the membership whose institutions can be classified utilizing Carnegie classification.

implying that while these research institutions have many librarians working at them, only one or two of them are ACL members. As doctoral/research institutions tend to be larger and subsequently have an extensive library staff, one can assume that the 1.86 ACL members per doctoral/research institution makes ACL members at these institutions a minority.

The data becomes even more sobering when 31 of the 65 ACL members coming from doctoral/research institutions represent five institutions: Liberty University (12), Biola University (6), Trevecca Nazarene University (5), Dallas Baptist University (4), and Union University (4). This leaves 34 librarians in the 30 remaining doctoral/research institutions, or 1.13 librarians per doctoral granting institution. While there is some representation in ACL membership from doctoral granting institutions, with a few exceptions, the representation is scarce.

A vast majority of ACL members (86%) do not come from these kinds of IHEs. When considering this, particularly comparing the data with national averages where approximately 45% of librarians work in doctoral/research institutions, the differences are staggering (see Figure 1). This data suggests that these differences will affect the scholarly production of ACL members.

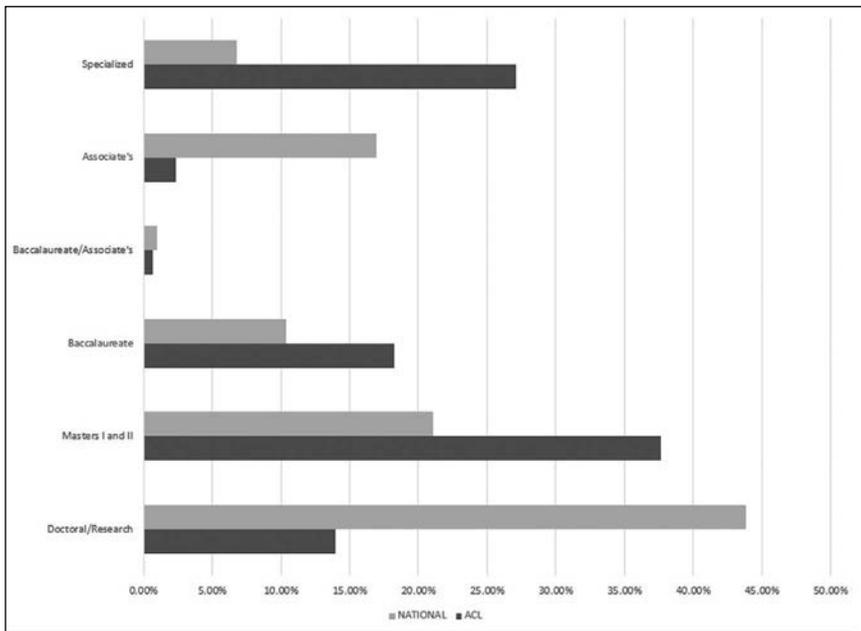


Figure 1: *Percentage of Librarians Working in Various Institution Types (per Carnegie Classification) Represented in the Association of Christian Librarians Compared to National Trends*

While the Carnegie Classification of an institution does play a key role, a second element that influences the production of scholarship, while similar to the Carnegie Classification, but distinct, is the size of the institution.

ACL has an interesting composition. It has approximately 600 members. While it does have some international members, ACL membership comprises primarily librarians in the United States and Canada. It also has a large percentage (8.7%) of retired members. IHEs affiliated with the Council of Christian Colleges and Universities (CCCU) comprise approximately 40% of the institutions for which ACL members work. ABHE (Association for Biblical Higher Education) IHEs comprise approximately 15% of the institutions for which ACL members work.⁶ Approximately 46% of ACL members work for institutions represented neither by the CCCU nor the ABHE.⁷

The median FTE of an institution represented by ACL was 1076. Approximately 85% of ACL members work in institutions under 5000 FTE. Approximately 63% of ACL members work in institutions under 3000 FTE (see Figure 2). A relatively small percentage of ACL members work in institutions larger than 5000 FTE (approximately 15%).

6 It should be noted that ABHE and CCCU are two completely distinct entities. They are being used for comparison here due to the fact that ABHE is primarily Bible Colleges and CCCU is comprised of mostly Christian IHEs. ABHE is an accreditation entity, CCCU does not do any accreditation whatsoever. However, there were only seven institutions (of the over 400 represented) in ACL that were both members of CCCU and accredited with ABHE. Due to this, it appeared to be a good way to segregate the data. The fact that there were seven institutions that were both ABHE and CCCU makes the total to come to over 100%.

7 The data I chose to use for comparison here has to do with the number of members who work in CCCU/ABHE institutions not the number of institutions represented in ACL. If the number of institutions is considered, it shows even less participation from CCCU institutions (25%), slightly greater participation for ABHE institutions (19%) and a significantly greater number of institution represented in ACL that are neither CCCU nor ABHE (59%).

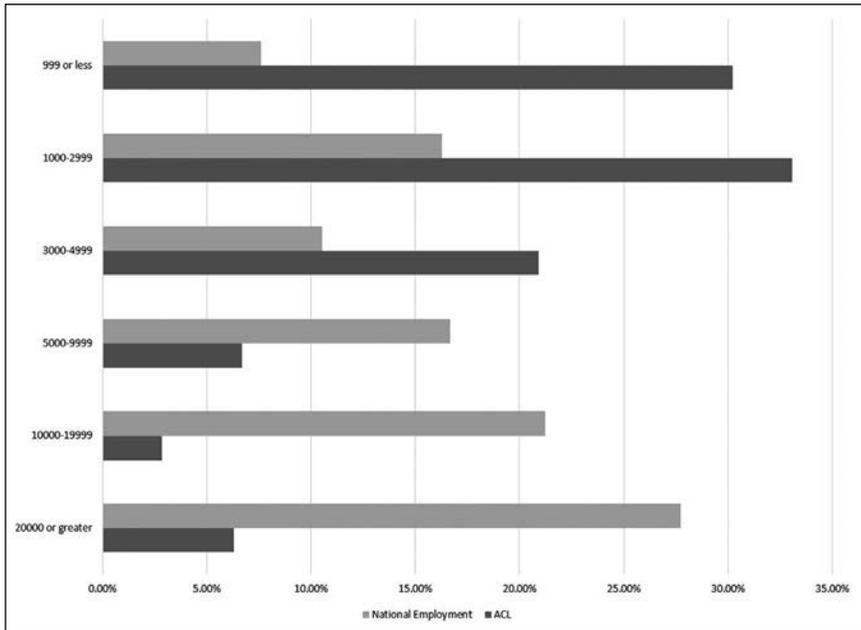


Figure 2: *Size of IHE for which ACL Members Work in Comparison to National Trends*

The membership trends of ACL inverse national averages. According to Figure 2, a vast majority (65.6%) of librarians in the nation work for medium-sized to large universities (greater than 5000 FTE). ACL membership reflects the opposite of this (see Figure 2): 63% of ACL membership work in small IHEs (3000 FTE or less).

Many ACL members work in smaller institutions. Subsequently, this makes the production of scholarship more difficult due to the lack of resources and the lack of a context of collegiality that often encourages writing (Fennewald, 2008).

As noted above, there were only five IHEs classified as doctoral/research institutions that had significant membership in ACL. Aligning with this, there are also many large IHEs represented in the CCCU that have little to no membership in ACL (Table 1).

Name	Number of ACL Members
Abilene Christian University	0
Azusa Pacific University	2
Baylor University	0
California Baptist University	1
Campbell University	0
Charleston Southern University	0
Colorado Christian University	0
Harding University	2
Lee University	2
Mississippi College	1
Pepperdine University	0
Seattle Pacific University	2
Southeastern University	0
Trinity Western University	2
University of Mary Hardin-Baylor	0

Table 1: *ACL Membership from Larger CCCU Institutions*

Librarians in doctoral/research and larger institutions produce more scholarship per capita than their peers (Joswick, 1999). The nature of ACL's membership, being composed primarily of librarians serving in smaller masters, baccalaureate, and specialized IHEs almost seems to doom any potential prospects for promoting scholarship in ACL. Change is precedent in order for scholarship to bloom in ACL.

A Biblical View of Change

Change is often ambiguous. Change can be good, change can be detrimental, and change can be very difficult. When change comes about, one typically does not consider how Scripture looks at change. The idea of change is rampant throughout both the Old and the New Testament. Assessment of change will begin by a brief look at this concept through a biblical lens.

New Testament

Scripture provides an excellent framework through which one should view change. A popular concept in the New Testament related to change is repentance. While the New Testament usage of the term repentance does carry with it the idea of an ethical or spiritual sense of turning, and the etymology of the Greek word suggests the meaning as "a change of mind or thinking," it carries a much deeper intention and lies at the root of the gospel message (Lunde, 1992, p. 669; Silva, *metanoeo*, 2014, p. 291). Repentance is a complete turning away from one's sinful way of life. It

involves changing one's actions, thoughts, habits, and heart. Repentance entails a complete conversion from old to new.

The narrative in Mark 10:17-30 articulates this well. In this passage, a rich man comes to Jesus asking what it takes to inherit eternal life. The response of Jesus shocks this man because Jesus not only asks for obedience to the laws, but Jesus asks the rich man to sacrifice everything and give it to the poor. The rich man's unwillingness to separate himself from the stabilities of this world (i.e. Jesus' call for repentance) is very difficult for it involves a "turning away" and a "letting go" of entities that provide support outside of God (Evans, 2001, p. 103; Lunde, 1992, p. 670).

While the Greek term that is often translated "repentance" has limited occurrence in the New Testament⁸ the concept of repentance occurs throughout. Matthew 18:3 states: "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven." David Turner (2008) summarizes this well when he states:

...conversion entails a radical change amounting to the renunciation of all one's human prestige and the acceptance of kingdom values. Children are not innocent or selfless, nor do they consistently model humility. Rather, children have no status in society; they are at the mercy of adults. Similarly, repentant disciples admit that they have no status before God and that they depend solely on the love of the heavenly Father (pp. 435-436).

The concept of repentance echoes throughout the New Testament. In multiple contexts, it demands change: changes in behavior, changes in actions, and changes in lifestyle. In these contexts, repentance aligns with transformation. Jesus Christ did not come to simply pay the penalty for sins and leave his work incomplete. He sent the Holy Spirit to enable change and transformation in the life of the believer. To a maturing believer, change is a necessary and welcome, though at times painful and difficult, ingredient to draw closer to God.

A second term in the New Testament, although not used as frequently, that also conveys a similar concept of change is *metamorphosis*. It aligns well with the idea of repentance and change. A classic passage regarding change in which this term occurs is Romans 12:1 and 2:

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

8 The noun *metanoia* occurs 22 times in the New Testament, half of these occurrences are found in Luke and Acts. It occurs four times in Pauline literature, three times in Hebrews, and twice in the gospel of Matthew. The verb *metanoeo* is used 34 times in the New Testament: 14 times in Luke and Acts, 12 times in Revelation, five times in Matthew, twice in Mark, and once in Pauline literature.

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

The Greek term *metamorphosis* is translated as “be transformed” in this passage. Paul expresses the idea of change through his use of the word, particularly when referring to a moral transformation (Dunn, 1982, p. 713). This concept of transformation echoes the call for repentance in the Gospels and it has in view the idea that Christians are responsible for a profound change encompassing every aspect of their own lives and the lives of others in their community (Behm, *metamorphoo*, 1967, p. 759; Silva, *morphe*, 2014, p. 341).

Paul uses the same Greek term in 2 Corinthians 3:18. In this context, Paul is referring to how Moses put a veil over his face to cover the eminence of what had been revealed to him. Paul argues that believers in Christ do not need to cover the glory of God manifested in their transformation. On the contrary, the inward changes in the life of the believer (Harris, 2005, pp. 315–316) clearly manifest the glory of God (Barnett, 1997, 207).

Despite the fact that the Greek word metamorphosis is only used a handful of times in the New Testament, the concept is a key idea throughout the New Testament. Repentance, change of heart, transformation, and other phrases imply a deep-rooted change in the life of a believer. This is a critical component to the gospel message. Subsequently, change can be good. Change can be healthy. Change can be beneficial. However, most importantly of all, change is critical if one is to be a follower of Christ.

These two concepts in the New Testament summarize the change that becoming a Christian should involve: a radical break from the sins of the past (Behm, *metanoeo*, 1967, p. 1004) through a progressive, communal activity showing the fruition of God’s work (Behm, *metamorphoo*, 1967, p. 759).

Old Testament

The concept of change is also use in the Old Testament. The Hebrew root *hpk*, translated as change, turn, or destroy, is commonly used in fixed phrases and idioms throughout the Old Testament (Seybold, 1978, p. 423). For example, Hosea 3:8 uses the term to refer to flat bread being turned while baking, bowls being turned upside down (2 Kings 21:13), and chariots being overthrown (Haggai 2:22; Seybold, 1978, p. 424).

Job 34:25 also uses the Hebrew root *hpk* describing God’s overturning the wicked in judgment. In this context, the meaning of the Hebrew word is clear: it is God’s

overthrowing (or dramatic changing) of the wicked: a manifestation of justice (Dhorme, 1984, p. 520).

The Hebrew text uses the same term to express God's intervention to transform an individual's life, resulting in "a change of heart" (1 Samuel 10:9; Psalm 105:25): a display of God's love (Seybold, 1978, p. 424). First Samuel 10:6 uses this same term again referring to the changes brought upon Saul when the spirit of the Lord came upon Him, stating, "you shall be turned into another man."

Deuteronomy 29:23 uses the same root in a paradigmatic means: describe the overturning of Sodom and Gomorrah, another manifestation of justice. The use of the Hebrew root *hpk* in this and similar (Isaiah 1:7, 13:19; Jeremiah 49:18, 50:40; Amos 4:11) contexts creates a unique theological tone. On the one hand, it refers to the various catastrophes God uses (wars, natural disasters, etc.) to bring about change brought about as a display of God's love for Israel. However, in the same breath, the Hebrew word *hpk* captures the notion that typifies the judgment, power, and justice of Yahweh ("overthrow" par excellence; Seybold, 1978, p. 424).

Another Hebrew word often translated as change comes from the root *hlp*. There are two theologically significant passages in Isaiah where this word is used: 24:5 and 40:31. Isaiah 24:5 uses the term to describe humanity's violation of God's statute. Isaiah 40:31 uses the same word in a different tone proclaiming that God makes his love known by renewing the strength of those who trust him.

Another context of change is Genesis 3:16-24, where Adam and Eve have blatantly disobeyed God's command to not eat from the tree of the knowledge of good and evil. This passage mentions several changes that will take place as result of their misdeed. The serpent's promise that they will be like God after eating the fruit, a passion for power, fueled the woman's desire for change. The changes that actually took place, however, were quite different from what the woman expected. They involved things like the pain a woman experiences during childbirth (3:16), the fact that humanity will now have to work through incredible challenges just to survive (3:17-19), and, the most painful change, a separation from God (3:21-24).

These Old Testament examples show that change, in and of itself, is not always beneficial or good. Change can be harmful, detrimental, and even bring about death. In the same breath, however, change can be beneficial, helpful, and even critical if one is going to prosper and grow. The biblical passages also suggest that power, love, or justice, or any combination of these three often drives change. Change can often be assessed utilizing these three elements of power, love and justice. Properly motivated change can be beneficial, constructive, and glorifying to God.

Biblical Picture of a Sojourner

As the biblical texts allude, change is ambiguous. Change can be constructive and helpful, but it can also be destructive and detrimental. Because of the vague nature of change, it may be helpful to recall that the biblical texts often portray Jesus (and subsequently, his followers) as sojourners. Sojourners are individuals who understand their role in this world as temporary and adjust their lives accordingly, individuals who do not allow their interest in the things of this world to serve as a reason for inaction.

When Jesus states that the most important commandment is to love your neighbor as you love yourself (Mark 12:31), one should turn to the context of a sojourner to define one's neighbor.

The concept of a sojourning people keeps the question of who is our neighbor an open one. The most remote person from us may be our neighbor if his humanity is being infringed. It allows for action in that neighbor's social situation if his own ability to correct it has been rendered inoperative by reason of an unjust law, or an oppressive political system. God commanded the Israelites to sojourn in a foreign land, to live freely in the midst of every cultural situation, as it were. In this way man is made responsible to evaluate every system in the light of revelation and be ready to take drastic action, if required, to permit the realities of history to emerge (Gepford, 1968, p. 46).

This context enables the believer to see the neighbor as an oppressed or enslaved individual whose life is being taken away. In the United States, these ideologies may not be as visible as in other parts of the world. However, a reawakening of the fact that Christ liberates believers from their sin nature, which enslaves unbelievers, may assist in developing the mindset of a sojourner. Change is looking at life through the lens of loving one's neighbor. Change involves believers in Christ loving their enslaved neighbors. When change is beneficial, one can often assess it as a constructive or worthwhile change. Oftentimes changes outside of this context can be detrimental.

Love, Power, and Justice

As the biblical texts suggested, change is often motivated by one of three factors: love, power, or justice, with intertwining motivational factors (Campbell, 1971). For example, a common change that takes place in 21st century America is selling a house and buying a new one. An individual sells a small house in a community and typically buys a larger house in either the same or a different community. The motivations of the individual for doing this can be many. The individual may have a new son or daughter soon and the old house was simply too small for an additional child. The individual's family may be intricately involved with a new community,

even though they do not reside in it and desired to move to be a stronger part of that community. One could argue that love is driving this particular change.

However, there could be an element of power mixed in here as well. The house which is being moved into is larger, in better condition, and newer than the one from which the individual is moving. In America, a symbol goes with the house in which one resides. Many see moving into a larger house in a better neighborhood as a step up; an increase in social status and an increase in potential equity, and subsequently, an increase in power.

In this light, it is critical that Christians do not simply be committed to change for the sake of change. Theological insight should provide individuals with an ability to know when change is productive and useful, instead of detrimental (Campbell, 1971, p. 317). The context of sojourning and the three aspects of love, power and justice provide some of that insight enabling believers in Christ to participate in constructive change.

Perhaps Martin Luther King, Jr. (1967) articulated the best understanding of how the three concepts of love, power, and justice work together when he stated,

Power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love (pp. 172-173).

This intricate balance between power, love, and justice enables constructive and godly change to take place. This is particularly true when change takes place with the ideology of a sojourner, one who understands their role in this world as an agent to do God's will: an individual who is in this world, while not of this world. When a sojourner is empowered with the ability or passion to make change, change must take place as an act of love implementing the demands of justice.

Organizational Development Theory

Love, power, and justice are critical components that often drive change. Martin Luther King, Jr.'s ideology of change has begun to take front seat in many settings. One aspect of change that has dominated the literature is regarding how change takes place in an organizational or structural level, also known as organizational development. Kurt Lewin made a notable contribution to the study of organizational development outlining how one can manifest change powered by King's ideology.

Lewin saw behavioral change as a key ingredient to resolving social conflict and subsequently envisioned the small group as a critical entity for making democratic

decisions and achieving change in people (Bargal, 2011, p. 42). Lewin proposed that the dynamics in a small group make it possible for individuals to grow, to be socialized, to reach effective decisions, and to plan the activities of the group. In this context, Lewin saw the group leader's central role in this process is "not to interfere with the basic equality of rights of every member. The safeguard of this equality of status is the emphasis on reason and fairness rather than personal willfulness" (Lewin, 1999, p. 325). In this context, Lewin presumes that all members of a group are freely able to communicate their opinions and accept majority decisions, particularly when they found themselves disagreeing with the ruling majority (Bargal, 2011, p. 42).

One of Lewin's primary tools for implementing change was his three-step model (Burnes, 2004, p. 275). He argued that a successful change project involved unfreezing, moving, and refreezing (Lewin, 1947, pp. 34-35).⁹

While the ideas of unfreezing, moving, and refreezing do appear straightforward, a bit of elaboration may assist. The idea of unfreezing rests upon Lewin's assumption that change is not natural (Burnes, 2011, p. 25). This notion aligns well with the biblical warrant for change. Humanity runs and operates organizations, yet humankind is in a fallen state due to the sin nature. This makes change, particularly transformation in relation to the gospel message, difficult and not a natural byproduct of the fallen human race.

Lewin's idea of unfreezing can take distinct actions in differing contexts. For example, in one context it may involve, what Lewin entitles, "destabilization." Destabilization is usually a combination of scenarios that bring trouble. For example, an enrollment-driven IHE that struggles for several subsequent years to bring in new students could be very close to a period of destabilization: a period where what was once their primary venue for fiscal support is changing. The IHE needs to change. Perhaps a first step in so doing should be to unfreeze some of the practices they are doing that are not luring new enrollees to their IHE (Burnes, 2011, p. 25).

The next portion of Lewin's change theory is "moving." It is important to note that unfreezing is not an end in and of itself. Due to the complexity of change, Lewin recommends that one should take into account all the forces at work. Once these forces are identified, Lewin suggests that the impacts that they are having need to be assessed on a trial and error basis (Lewin, 1947, p. 36). Perhaps in an ideal scenario one could assess all the options. Unfortunately, there are many circumstances where limited amounts of time and/or resources make this difficult.

⁹ It should be noted that even though Lewin's ideas date back over 70 years, Elrod and Tippett, in a more recent study, found that most modern organizational approaches were strikingly similar to Lewin's three-step model, and that most newer change models followed Lewin's ideology (Elrod & Tippett, 2002).

Schein offers a modification of Lewin's moving state. He argues that moving involves changing the values of the leadership and subsequently changing their behavioral norms (Schein, 1991, p. 248). Somewhat ironically, Schein (1991) argues that when leadership does suggest behavioral changes, they must be presented as relatively secure from variation (p. 248). In other words, when leadership beckons behavioral change, the individuals being called upon need to have confirmation that the changes will be both productive and semi-permanent. When one presents them in this manner, Schein suggests, it grants individuals some psychological safety empowering them to make these changes.

Lewin argues that the last critical element of change involves refreezing. Refreezing allows the changes made to be more than just temporary in nature. Refreezing often requires changes in policies, procedures, and overall organizational culture as well as changes in personnel dynamics. The main point of refreezing is that the new institutional culture must be, to some degree, congruent with the behavior, personality and environment of the individuals working there or it will simply lead to a new round of discontinuation (Schein, 1996, p. 236).

With this structure established, what should change in the Association of Christian Librarians to strengthen the scholarly components of it and how should that change take place. The last portion of this paper will touch upon these points.

Conclusion

The data presented earlier showed that when it comes to an association such as ACL, due in large part to its dynamics, scholarship is not a common manifestation. Subsequently, many elements need to change, one of which is the perception of scholarship.

In spite of the fact that many see organizational change as healthy and good, proper motivation must drive the change: compelled by the elements of power, love, and justice. A desire for growth drives the changes that this paper suggests for ACL. Specifically, growth for the sake of the gospel of Jesus Christ must drive these changes.

The gospel of Jesus Christ is the centerpiece to ACL. This makes the association distinct from others. The essence of the gospel flows out of the vision¹⁰, the mission¹¹,

10 ACL's vision is: "The Association of Christian Librarians (ACL) is an influential, vibrant, growing community that integrates faith, ministry, and academic librarianship through development of members, services, and scholarship." From: Association of Christian Librarians, "About ACL," accessed August 31, 2017, <http://www.acl.org/index.cfm/about-acl/>.

11 ACL's mission is: "The mission of the Association of Christian Librarians is to strengthen libraries through professional development of evangelical librarians, scholarship, and spiritual encouragement for service in higher education." From: Association of Christian Librarians, "About ACL," accessed August 31, 2017, <http://www.acl.org/index.cfm/about-acl/>.

and the core values¹² of the association. In this light, it is critical that one does not advocate for scholarship simply for the sake of scholarship. ACL should not become more scholarly with the development of the association as the prime motivation.

Instead, the Christian librarian must implement scholarship into the association because it plays a critical role when Christians are trying to understand what makes their service as a librarian distinct from an un-believing colleague. Secondly, scholarship plays a critical role in relation to understanding one's identity in Christ, how one can be an effective testimony to God's grace and goodness. When scholarship can be utilized as a tool to develop ACL members' understanding of their identity as Christian librarians and how their Christ-likeness can be manifested through librarianship, it has incredible potential to strengthen the association.

In a presentation to the CCCU, David Brooks articulated the critical role that Christian colleges and universities play in the 21st century. By incorporating mind, heart and spirit, librarians, as part of these CCCU IHEs, manifest this integration through their profession and scholarship. This plays a critical. Brooks (2016) states:

Some Christian institutions adopt an adversarial posture toward the mainstream culture, a 'Benedict Option' of circling the wagons, because things seem to be going against them. From my vantage point, it's the complete opposite for Christian colleges. You guys are the avant-garde of 21st century culture. You have what everybody else is desperate to have: a way that integrates faith, emotion and intellect. You have a recipe to nurture human beings who have a devoted heart, a courageous mind and a purposeful soul. Almost no other set of institutions in American society has that, and everyone wants it. From my point of view, you're ahead of everybody else and have the potential to influence American culture in a way that could be magnificent. I visit many colleges every year. I teach at a great school, Yale University. These are wonderful places. My students are wonderful; I love them. But these, by and large, are not places that integrate the mind, the heart and the spirit. These places nurture an overdeveloped self and an underdeveloped soul (p. 48).

The intention of ACL to develop scholarship and utilizing scholarship to develop the testimony of its members and the testimony of the association as to both the validity of the gospel message and subsequently how the membership can manifest the gospel through their work as librarians will speak volumes regarding what makes Christian librarians distinct. As Brooks suggests above, scholarship of this kind is unique to ACL.

12 ACL's core values are: We are dedicated to being a caring Christian community that integrates faith and academic librarianship, emphasizing ministry and service. We are committed to having members serve Christ as librarians in institutions of higher learning. From: Association of Christian Librarians, "About ACL," accessed August 31, 2017, <http://www.acl.org/index.cfm/about-acl/>.

The relatively small institutions that make up the association and the lack of training many librarians have in scholarship create a challenge related to scholarly production. However, as believers in Christ, Christians are called to know what they believe, why they believe, and how to display that belief in and through their lives. An individual's career and/or vocation is a major component of how one lives and subsequently how they manifest their faith.

Scholarship is one way through which Christian librarians can come to a better understanding of how their faith can be manifested through librarianship. This empowers the librarian to become stronger in the practice of both their profession and their faith, subsequently developing the association to a stronger, more vibrant entity making a difference in the world for Jesus Christ. For this purpose, advocating for the gospel, the production of scholarship is critical. †



Soli Deo gloria

Garrett Trott
TCL Editor-in-Chief
gtrott@corban.edu

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