

# *Christian Theological Libraries in North Asia*

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## *Introduction*

This chapter will give information on the development and status of predominantly Christian theological librarianship in North Asia, concentrating on South Korea and Japan. Christianity entered Japan in 1549, 235 years before entering Korea. Although the timing and method of faith transfers were different, the Korean and Japanese churches still have many things in common, just as Korean and Japanese societies resemble each other. In the past, there was ongoing persecution of Christians by the government; foreign missionaries and the spread of Christianity were seen as an invasion of a foreign power or a threat to political and social stability. In the 20<sup>th</sup> century, there was a constant and painful compromise between the forces of imperialism and those of nationalism. Korea, like Japan, has been very influenced by Confucianism and Buddhism; both are deeply associated with cultural traditions (Chǒng 2018).

Nevertheless, both Korea and Japan have maintained a system of Christian theological education; the seminary library has developed through foreign encouragement that began in the late 19<sup>th</sup> century (Cho 2011). While the Korean church has achieved rapid growth since the 1970s, the number of practicing Christians in Japan continues fairly constant at approximately 1.9 million (Iwai 2019). This chapter will cover Korea's Christian theological libraries, the Korean Theological University and Seminary Library Association (KTLA), and general library science education in South Korea in the first part, while the latter part will

describe the situation in Japan, relating to theological education and libraries and librarianship education.

## *South Korea*

### **Christian Theological Libraries in South Korea**

In the 1800s and early 1900s, missionaries came to Korea from Europe, Australia, the United States, and Canada and began home-school teaching. Such study groups were the predecessors of the schools for formal theological education. In 1901, Pyongyang Presbyterian Theological Seminary (조선예수교장로회신학교) was founded by PCUSA missionary Samuel A. Moffett. Later, the foundation of theological libraries began with the establishment of seminary colleges for each denomination (Kim 2003, 12).

The number of Christians increased in the 1970s and 1980s. According to “Results of the 2015 Population and Housing Census (Population, Household, and Housing),” the religious environment of South Korea is that the population without religious affiliation increased from 47.1% in 2005 to 56.1% in 2015. The population with religious affiliation decreased from 52.9% in 2005 to 43.9% in 2015. A religious population of 43.9% means that 21,553,674 Korean people have a religious affiliation (Statistics Korea 2015, 4). Protestants in South Korea make up 19.7% of Korea’s population and 45% of religious affiliation (9,675,761). Thus, Protestants have become the most numerous religion in Korea. The second most populous religion is Buddhism—15.5% of Korea’s population, 35.3% of religious affiliation (7,619,332). The third one is Catholic—7.9% of Korea’s population, 18% of religious affiliation (3,890,311). Thus, Christians in South Korea (Protestants and Catholics) are 27.7% of Korea’s population, 63% of religious affiliation (13,566,072) (Korean Statistical Information Service, 2020).

In South Korea, as the number of Christians increased in the 1970s and 1980s, the number of theological schools and theological libraries also grew significantly. Most of the theological libraries were small and grouped together to make a theological library association. Through the association, theological librarians have been working together to actively respond to the rapid increase of information and the various information needs of users. In the following section, the Korean Theological University and Seminary Library Association will be described in detail.

In 2002, there were 38 member schools of the Korea Association of Accredited Theological Schools (전국신학대학협의회—KAATS) and, in 2003, there were 23 non-member theological schools. Thus, it was estimated that the number of seminaries was roughly 61 at that time and the number of theological libraries



*Image 1: 1907 First graduates of Pyongyang Theological Seminary.  
(Andong Presbyterian Church 2015)*

was approximately the same (Kim 2003, 23-25).<sup>1</sup> According to a study of 38 theological libraries in 2015, 73.7% of libraries (28) had less than 2,000 users, approximately one to three library staff, less than 200,000 volumes in their collection, and less than ₩150,000,000 (US \$127,242) budget for purchasing materials. More than half of seminary libraries (73.7%) were rather small. Such libraries have an insufficient number of librarians; these staff members have varied responsibilities regardless of their degree, ability, or experience.

According to Yang Söng-gün's (2018, 82-83) study, there were, on average, 4.7 librarians who worked at Catholic university libraries; on average, 3.18 librarians at small Protestant seminary libraries; and, on average, 7.75 librarians at large Protestant seminary libraries. The major duties were acquisition and cataloging in all libraries studied. In the libraries at Catholic universities and small Protestant seminaries, the same person in charge of the acquisition department also handled the general administrative affairs. Although cataloging was the

librarian's major focus, Catholic university libraries provided document delivery services actively as well. However, small Protestant seminary libraries utilized minimal human resources. Therefore, there was a real limitation to provide expertise in the subject area. On the other hand, at large Protestant seminary libraries, the cataloguing specialist undertook the cataloging task; other librarians were able to provide user-centered library services, reference services, and document delivery services, utilizing subject expertise.<sup>2</sup>

In the same thesis, among 52 survey responses, Yang found that 50% (26) of the librarians had only a Bachelor of Science degree in library and information science, and 23% (12) of the librarians didn't have any librarian's certificate. Only 5.8% (3) of the librarians had both library and information science and theology degrees; 78.8% (41) of the librarians didn't have experience in theological education.

As a result, the more experienced the librarian was, the more likely they were to demonstrate expertise in their field of study. Their degrees and experiences strongly influenced their understanding of the subject matter. Generally, librarians who held two degrees—library science and theology—were best equipped to provide library services requiring theological knowledge. Contrary to such an expectation, there was no difference between the education that librarians received and their duties within the library structure. Even respondents who did not have the librarian's certificate or the subject expertise performed the duties requiring that knowledge. In addition, the performance of librarians who had experience was not different from that of inexperienced librarians (Yang 2018, 80).

Despite this surprising information, Yang (2018, 81) also noticed that librarians recognized clearly the need for studying specific areas in order to work professionally in the following duties: reference service, educational support service, research support service, and acquisition. Clearly, librarians responded that in order to have a high level of performance, there was a need for specialized and advanced training.

Certainly, the important question posed is why a person without a librarian's license was allowed to work in the university library. In communication with the author, the director of the Korean Theological Library Association (KTLA) office, Kim Su-yŏn, indicated that there was a decision by the school administration to permit personnel without a librarian's certificate to perform all library duties. Later, some of those staff personnel would acquire a license through the librarians' education center. Sometimes, the staff member who studied theology came to work in the theological library and acquired the librarian's certificate through the librarian's training or degree. Kim Su-yŏn stated to the author that

the duties of university librarians were not much different from personnel without the library science degree.

Furthermore, the director of the Korean Association of Private University Libraries (KAPUL), Lim Dong-gyu, acknowledged in communication with the author that as of now, none of the university library directors in Korea have a librar background. In the National University Libraries, all employees, including librarians, are civil servants. These librarians cannot be a director of a national university library; only a full professor or an associate professor is able to serve as a director. In South Korea, the library director position has been regarded as one of the university positions afforded to a tenured faculty member without experience in any or all facets of librarianship. On the other hand, in a private university, a librarian can be the library director; fifteen years ago, few university libraries had a library director who had an academic library background. However, in the last ten years, the highest level an accredited librarian can attain is the position of deputy director. Lim Dong-gyu pointed out that, because of a decrease in the student-age population, the government is reducing the number of universities and the number of college admissions. As a result, the university budget has been reduced, forcing each university library to reduce its budget as well as the staff. The director of a research institute under the Korea University and College Library Association (KUCLA), Oh Se-hoon, indicated in a telephone interview with the author that the reduced budget directly and seriously affected library staffing. Today, the proportion of yearly contracted workers, in university libraries, accounts for forty to fifty percent.

Nevertheless, recently, there is a noted change in regard to the importance of having certified librarians administering theological libraries. It is now recognized that a library directorship is an important position and should be offered to a person with advanced studies in the field of library science.

### **Korean Theological University and Seminary Library Association (KTUSLA)<sup>3</sup>**

By looking at the history and development of the Korean Theological Library Association (KTLA), now the Korean Theological and Seminary Library Association (KTUSLA), this section shows how theological librarianship has been organized and explained and how theological libraries have been cooperating in South Korea. The KTLA was launched on April 16, 1973; the association had thirteen member schools. As of 2019, the KTUSLA has a 46-year history and 52 member schools have registered. Before this association was founded, theological librarians were working only for their individual schools. However, they realized the need for intercollegiate cooperation and standardized work processes. In June of 1972, librarian Dr. Leo T. Crismon, of the Southern Baptist Theological



*Image 2: Academic Information Center of SungKyul University.*

*Photo courtesy of Kim Su-yŏn.*

Seminary Library, visited South Korea. Librarians from seminary libraries across the country were assembled. They had a meeting and agreed that a library union movement was necessary for the successful development of all library operations. After five subsequent meetings, the articles of association were drafted. The name of the association was designated as the Korean Theological Library Association and established in April 1973. After this association was founded, a seminar was held regularly. In addition, the KTLA was responsible for various kinds of publications and, as a result, the perception of the seminary library improved substantially.

Six seminars held in the 1970s focused on encouraging working-level librarians to attain basic qualifications as well as a true sense of mission as librarians. In the 1980s and the 1990s, a seminar was held twice a year. In the early 1980s, seminars were geared to enhance the professionalism of librarians. In the 1990s, most of the themes of the seminars referred to the inception of 'Library Computerization.' For example, there was an emphasis on implementing co-operation in the use of multimedia through the internet. In the 2000s, the seminars were held with a focus on sharing materials and the need to create digital information. The current director of the KTLA indicated to the author that,

in the 2010s, the seminars discussed measures to prepare for evaluation according to the requirements of the university evaluation process and the implementation of the university library promotion law in 2016. In addition, there was further discussion of the role of the library in the “fourth industrial revolution.”

*Theological Literature Information* (신학문헌정보) was the first publication of the KTLA. The magazine published quarterly and included news or papers from theological libraries from 1979 to 1990. In 1982, the association also published *DDC Classification Table (Religion Field: 200): Korean Translation and Original Text Table*. This book was 200 (Religion) Class Dewey Decimal Classification, 18<sup>th</sup> edition, with the translation revision in Korean. From 1984 to 1990, the union catalogue for Korean dissertations related to theology was presented. This contained bibliographic records of theological dissertations at both the master's and doctoral level submitted to universities in South Korea. The union catalogue of overseas dissertations held by each theological library was also published in 1996. Shortly after that, the age of computer electronics had arrived. After 1996, most of the printed books published by the KTLA were discontinued and switched to an electronic publication (Database). The association made CD-ROMs of dissertations of theological degrees at that time. The KTLA started a system of collaborative purchases and utilization of overseas master's and doctoral dissertations. The union catalogue of domestic and international periodicals owned by each member library was made into a database by the KTLA that could be accessed online. In addition, the KTLA produced theological e-books. According to Kim (2003, 2), there were three main categories of cooperative activities centered on the KTLA at that time: sharing acquisition, building a comprehensive bibliography database, and interlibrary loan.

In 2004, the KTLA's commemorative paper called “Theology and Library: Korean Theological Library Association 30 Years of History (신학과 도서관: 한국신학도서관협의회 30년사 | )” was published. As of 2004, all information was accessible online, thus having no further need for print publication. In addition, the CD-ROM production of dissertations was also suspended because the Department of Education informed each candidate to upload his or her own paper to the collection. The full-text of dissertations from all over the country can be accessed online. In 2004, The KTLA joined Atla as a member. In 2015, the KTLA formed its first overseas volunteer group and began volunteering in the seminary library and the Christian school libraries of developing countries.

According to a presentation document of the 97<sup>th</sup> KTLA Winter Academic Seminar in 2015, there was a need felt to develop a project that conforms to the KTLA's mission and purpose. The idea prevailing within the overseas volunteer group was that the KTLA chose one of several libraries abroad that asked for help

and sent a volunteer to the library. The volunteer would help to educate the person in charge of the library. The group also built the library WEB/DB server, the network, the web-based library operation system, and open-source software on behalf of the local staff. Volunteers helped classify books, input their metadata in the system database, and arrange the books on the shelf. While experiencing a variety of cultures, volunteers were able to broaden their own understandings of vastly different societies. For the first time, in 2015, the KTLA overseas group went to the Myanmar Reformed Presbyterian School of Theology in Myanmar in order to volunteer. Then, the group left for Indonesia to volunteer in 2018 and volunteered in Cambodia in 2019.

On January 19, 2017, the 44<sup>th</sup> regular general meeting decided to modify the name of the association from the Korean Theological Library Association to the Korean Theological University and Seminary Library Association. There were two reasons. First, when the KTLA was established in 1973, it considered only church libraries as members. However, in 2017, 100 percent of members were both theological universities as well as seminary libraries. Second, the KTLA wanted to join and receive member status in the Association of University Libraries.

The development of the KTLA resembled the stages of human development. In the beginning, the KTLA focused on the formation of the personal identity of each theological librarian. In the next phase, it published various tools, such as comprehensive catalogues, to encourage the cooperation of librarians in acquisition, cataloguing, as well as interlibrary loan. With the development of computers and the internet, the publishing project has ceased. In 2015, the KTLA launched an overseas volunteer group and helped libraries to resolve different issues of acquisition and management. Thus, we are seeing the growth and maturation of the Association as one that shares its members' experiences and skills. This degree of dedication will bring a new level of expertise to the Korean theological libraries.

Today, there are new challenges for the association. The director of the KTUSLA office pointed out in communication with the author that it was related to a decrease in the school-age population of Korea. This is what I mentioned previously; other association directors also noted this decrease to be the most influential factor in the current difficult situation of Korean university libraries. As a result, the university library budget has been reduced. This situation has also affected the Association, which has led to less involvement and participation in seminars and activities by its members. Thus, the KTLA is trying to encourage the development of both seminars as well as cooperative purchasing beneficial to all member libraries.





Image 3: 2019 KTLA Summer Academic Seminar Participants. Photo courtesy of Kim Su-yŏn.

### Librarianship Education in South Korea

The first educational program for librarians in Korea was offered by the National Library School at Chosun (meaning “Korea”) National Library in 1946. It was a one-year course to train librarians. In 1955, Ewha Women’s University started to offer courses in library science as an undergraduate minor for junior and senior students (Öm 1989). In 1957, the Library Science program was established at Yonsei University by library experts dispatched from George Peabody College for Teachers (Cho 2003). Some 60 years later, there are more than 30 universities that provide a library science program in South Korea (Cho 2011, 230). In detail, the librarianship education of South Korea consists of a one-year program at the School of Library Services Institute attached to Sungkyunkwan University, a two-year course at technical and junior colleges, a four-year course at colleges and universities, and master’s programs and PhD programs at graduate schools. However, there are no theological librarianship programs in any university (Öm 1989, 220-1). According to “A Study on the Prospect of Manpower Demand and the Institutionalization of the Subject Librarian” (Sangmyung University 2008, 282-283) the current librarian education system of South Korea remains at the level of undergraduate. This is the major obstacle to activating a subject librarian

such as a theological librarian in South Korea, with a lack of manpower, difficulty in the placement of personnel and staffing, and budget constraints. Currently, because of the large supply of graduates in library science, compared to the demand for librarians, graduates are forced to obtain a year-by-year contract or a temporary library placement. Thus, it is fortunate that the KTUSLA presents the seminars for librarians two times yearly. These seminars continue to give librarians opportunities for education.

## Japan

### Theological Education and Libraries in Japan

The 2015 annual statistical research on Japanese religion (Iwai 2017) shows 1.9 million Christians (1.5%), which is very small compared to 88.7 million Buddhists (69.8%) and 89.5 million Shintoists (70.4%). Japanese Buddhism is an integral part of the cultural tradition. Shintoism has preserved its guiding beliefs throughout the ages (Pak 2002, 14).

Christianity was introduced in Japan when Francis Xavier, a Jesuit priest from Spain, arrived in Kagoshima in 1549. Initially, there was interest in Western culture and the Catholic evangelical teaching of Jesuit priests. Eventually, “Toyotomi Hideyoshi, the General Samurai Politician, was aware of the foreign power at the Vatican and ordered all foreign missionaries to leave Japan in 1587. By 1650, severe persecution continued for a generation” (*Encyclopedia Britannica Online* 2019). Much later, after 1859, with the opening of the Nagasaki port, a Protestant missionary, Channing Moore Williams, was appointed the first Episcopal missionary to Japan (*Episcopal Dictionary* n.d.). Furthermore, foreign Christian missionaries of various sects engaged in social and educational projects in Japan and contributed to the introduction of European and American culture. Kobe College, one of the oldest universities in Japan, was founded by two women missionaries, Eliza Talcott and Julia Elizabeth Dudley, in 1873.

In Japan, there are relatively few universities that specialize in theology; few have independent libraries for theology. In the following, there will be a description of Japan’s representative seminaries and their libraries. Doshisha University School of Theology, Sophia University, and Tokyo Union Theological Seminary are well-known as organizations of Christian theological education. Tokyo Christian University and Japan Lutheran College are also major Japanese universities that have a theology major. However, the oldest universities in Japan—Komazawa University and Ryukoku University—were established as uniquely Buddhist seminaries, and thus no Christian theological library is encountered at these two universities.

Doshisha University was established in 1875. According to its website, “Joe H. Neesima, the ‘Samurai Christian,’ after completing nine years of studies in the United States, returned to Japan as a missionary of the Congregational Church (currently the United Church of Christ) and established Doshisha.” The Doshisha University School of Theology had originally provided only for the study of Protestant Christianity, however, in 2003, the School actively launched research into Judaism and Islam. Doshisha University has two main libraries; the Imadegawa Library and the Ranend Memorial Library. According to 2018 Statistics (Doshisha University Library 2018), they have approximately 1,046,000 books, fifteen full-time library staff members, eight contract staff, and 820,008 users per year. Currently and surprisingly, the Library Director of Doshisha University Libraries is not a professional librarian, rather a professor of economics. The Assistant Director of the Library is a professor of science and engineering. The theological library of Doshisha University is a library that belongs to the School of Theology and Graduate School of Theology. This is an independent theological library, however, three librarians in this library do not have librarian qualifications. Furthermore, according to the rules of the university, the Theology Library Director can be the dean of any university department; again, that position doesn’t require library experience or education. The current Theology Library Director is a professor of philosophy and religious studies. A year’s budget for books is 25,758,000 ¥ (approximately US \$238,687). The theological collection volume is 120,637–11 percent of the total collection number of Doshisha University Libraries.

Sophia University is a private Jesuit research university in Tokyo. In 1908, it was founded by three Jesuit priests as the first Catholic university on the Kioi site where Sophia still stands. This school offers Catholic theology programs at undergraduate and graduate levels. According to 2018 statistics (Sophia University Library 2018), it has five libraries; Central Library, Law School Library, Shakujii Branch, Junior College Division, and Mejiro Seibo Campus Library. They have a total of 1,205,531 books. Among them, Shakujii Branch Library (27,943 books) has been the theological library but, in March 2020, Shakujii Branch Library will be closed. That’s because Shakujii Branch Library’s building is old and most theological classes are taking place on Yotsuya campus. Thus, currently, the theological collection was transferred to the Central Library. The Central Library will collect and house theological books. This library has a staff of fourteen; seven staff members are certified librarians. 874,127 users per year visited this library. The annual book budget (including the budget for electronic materials) is 460,000,000 ¥ (approximately US \$4,262,613) and the budget for theological books is 9,000,000 ¥ (approximately US \$83,398). According to the budget report, theological books account for two percent of the total book budget



*Image 4: The first library of Doshisha University (1914). Photo courtesy of Jirokazu Koeda.*

of the Central Library. Otherwise, as one of the research organizations, there is Kirishitan Bunko Library. This was founded in 1939 “with a mission to advance the study of the history of Kirishitan (early Japanese Christians) and the study of cultural exchanges between Japan and Europe.” This library has more than 15,600 books in various languages.

Tokyo Union Theological Seminary (TUTS) includes the theological schools of the Lutherans, Baptists, and Episcopalians, and were united into one theological school during World War II. The library’s collection size is 121,000 volumes; main subjects are theology, religion, and philosophy. TUTS Library has the majority of all Japanese Christian books from the Meiji period. Thus, it has the best collection of theological books in Japan. Besides, this library uses its “Tokyo Union Theological Seminary Decimal Classification Table” for classifying books.

Tokyo Christian University (TCU) is the premier Evangelical University in Japan. This school offers a Bachelor of Arts, master's, and doctoral degrees in theology for students. In 1990, TCU emerged out of a merger of three Christian schools; Shisei Jiden Women’s School (偕成伝道女学校), Tokyo Christian Theological Seminary (東京基督神学校), and Tokyo Christian Junior College (東京基督教短期大学). TCU Library is also a combination of three libraries; Public Christian Research Library (共立基督教研究所図書館), Tokyo Christian Theological Seminary Library (東京基督神学校図書館), and Tokyo Christian Junior College Library (東京基督教短期大学図書館). TCU Library has

approximately 80,000 books. According to the philosophy of its foundation, the library collects and houses mainly Christian and other religious materials. A year's budget is approximately 5,000,000 ¥ (US \$46,332) for purchasing books and approximately 1,500,000 ¥ (US \$13,899) for subscribing to journals. There is one full-time librarian; in addition, there is a part-time staff. Dr. Nobue Kuchi [木内伸嘉] has been the Library Director since April 2012.

The Japan Lutheran Theological Seminary was founded in 1909 for the purpose of training evangelists and pastors in the Lutheran faith. It became Japan Lutheran College (ルーテル学院大学) in 1996. According to its website, the two main focal points of the library collection are theology and social welfare science.

Komazawa University's history began in 1592. In Japan, there are two main Zen Buddhist traditions, Soto and Rinzai. Komazawa was a center of learning for the young monks of the Soto sect. According to its website, Komazawa University is currently trying to "cultivate students who try to introspect, learn new trends in academic studies and practice them in modern society by applying Buddhist Teachings to today's education." Komazawa University Library has 41,317,000¥ (US \$382,388) budget for purchasing books (Komazawa University Library 2018, 7). The collection size is 1,020,862 volumes, except for 15,322 books of Law School (Komazawa University Library 2018, 11-12). In addition, Komazawa University has a Museum of Zen Culture and History.

Ryukoku University was founded on the principles of Jodo Shinshu Buddhism in 1639. According to the library's website, "in approximately 1655, the library not only gathered materials but also provided lending services. Entering into the 1890s, a campaign was initiated with the aim of becoming the world's largest public Buddhist library," and after the construction of an independent library in 1908, the collection of materials grew and Omiya Library was completed in 1936. At the present time, the Ryukoku University library system is comprised of three libraries: the Omiya Library with a collection focused on the humanities, the New Fukakusa Library with a collection focused on intercultural studies and sociology, and the Seta Library with a collection focused on social welfare and natural sciences. Thus, the theological collection is located in Omiya Library. Ryukoku University Omiya Library has 749,076 books and 71,893 books are checked out each year (as of March 2019).

### **Librarianship Education in Japan**

Japan is the country where American-style library science education was introduced at the earliest time in Asia (Cho 2011, 230). The Japan Library Association (JLA) was founded in 1892. In 1903, the JLA started the first formal training for library personnel in Japan—a program of two-week instruction. In 1917, the lectures in librarianship were first provided at a university (Ōm 1989,

217). Before World War II, Japan's library science education policy was established by the enactment of library and librarian qualifications and the establishment of government-level librarian education institutions. However, there were limits that only the qualification of lower-level librarians was strictly defined by a qualification test; a librarian education institution was not a formal educational institution at that time (Öm 1989, 231). The first department of library science was established at a university in 1951, six years ahead of Korea. Keio University, the oldest private university in Japan, opened the School of Library Science, which was called Japan Library School. The School was greatly helped in its foundation by the participation of the American Library Association (Öm 1989, 217-18).

Currently, only five universities have been providing first-degree level library education: Keio, Tokyo, Kyoto, and Toyo Universities, and the University of Library and Information Science. This program requires 38 credits in a variety of courses. Except for these five schools, the rest of the universities offering library science courses require 19 credits (Öm 1989, 218-19). At present, after students acquire more than 32 credits of library science and graduate from college, they can qualify as a librarian in Japan. They don't need a double major or an advanced degree in library science, like in the United States.

Realistically, in Japan, there is very little chance to be hired as a librarian by the university. While working in the library, some employees study library science. Librarianship education is not compulsory education for working in university libraries. The library director has an analogous position to a university executive. It is quite usual that a college professor of any discipline serves as the library director. He/she is an expert in his/her research field rather than a library specialist. The term of the library director is usually two to three years. It is rare that a librarian actually becomes the library director in Japan. It is important to note that Japan has no theological library association, as well as no theological librarianship program.

## *Conclusion*

The theological libraries and librarians of South Korea and Japan were reviewed in this chapter. More than half of seminary libraries in South Korea are rather small. The number of employees working for such a small library is also small. Thus, regardless of the individual educational background: certificate, bachelor's, or advanced degree, every library employee has the same generalized responsibility. Japan also has little recognition of how it is important that the library is operated by a certified librarian. The result is often inadequately trained



*Image 5: Central Library of Sophia. Photo courtesy of Satoko Goto.*



*Image 6: Central Library of Sophia. Photo courtesy of Satoko Goto.*

library personnel. These staff members, many without the requisite educational background, are responsible for a variety of library-related functions. The library directorship is in a very similar situation to library personnel. It is quite common that a university professor of any discipline is named head or director of a theological library in either South Korea or Japan, again without taking into consideration educational preparation for such an important position.

South Korea, unlike Japan, has a long history of supporting a theological library association. Fortunately, there is a small path towards improvement, this is found through the Korean Theological University and Seminary Library Association. This association does give serious consideration not only in regard to

the materials of the collection housed in the library but also the qualifications of personnel responsible for maintaining a high quality of standards in the library for the academic community.

## Notes

1. In 2019, member schools of KAATS were 40 according to its website, but the total number of non-member schools is not recorded.
2. This study analyzed data of 28 theological school libraries of the Korean Association of Private University Libraries (한국사립대학교도서관협의회-KAPUL). The jobs of 149 librarians that belong to 28 theological libraries were analyzed. Furthermore, a survey of 52 librarians was conducted to determine their subject expertise; this thesis analyzed whether there was a relationship between the librarian's theological expertise and the librarian's duties in the library. In other words, this study attempted to discern whether a librarian with expertise in the field of theology is engaged in subject-specialized services as well.
3. In 2004, a brief history of the Korean Theological Library Association (KTLA) was published in the “도서관분야 NGO들 [Non-Profit Organizations related to Library]” section of *도서관 문화* | [*The Library Culture*] journal. This section is based on English translations of that article and KTLA's commemorative paper titled “신학과 도서관: 한국신학도서관협의회 30년사 [Theology and Library: Korean Theological Library Association 30 Years of History].”

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