School of Media, Culture and Creative Arts

The Effect of September 11, 2001 and Subsequent Terrorist Events Upon Australian Public Libraries' Policies, and Collections and Services to Muslim Clients

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Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council National Statement on Ethical Conduct in Human Research (2007a) updated March 2014. The proposed research study received human research ethics approval from Curtin University Human Research Ethics Committee (EC00262), and Sheikh Khalifa Medical City, Institutional Review Board and Research Ethics Committee approval (#REC-15.01.2015[RS-332]).

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Statement of Contributors

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Abstract

This research investigates responses by the Australian library profession to the national and international terrorism events that commenced with the attacks on the United States on September 11th 2001. It specifically investigates the response of the Australian Library and Information Association to changes in Commonwealth Government policies and legislation, and the subsequent impacts on the policy environment in which Australian public libraries operate, and their delivery of collections and services to Muslims.

Between August 2009 and January 2010, the researcher used email to contact all 1483 identified Australian public libraries inviting them to participate in a survey. The email included a link to the online service SurveyMonkey for easy data collection and analysis. A representative response rate ensured the survey was viable. From 120 opened surveys, 72 were viable, coming from all states and territories in Australia and evenly divided between libraries with Muslim clients and libraries without Muslim clients. The survey contained 33 questions of which most were compulsory. The question response moved the respondent to the next relevant question. Thus only libraries with Muslim clients were asked if they had Muslim staff, and how they chose or catalogued their material or handled cultural differences with Muslim clients (if they occurred). Libraries with non-Muslim clients were used as a 'control group' against those with Muslim clients. Collection Development, Multicultural Services, Ethics, Staff Security and Patron Privacy Policies were investigated, and their relationship between the library and the Local Government Authority. Where online, the actual policies were analysed against the responses provided in the survey. Most libraries have their own Collection Development Policies, but rely upon their Local Government Authority for the other four focus policies. However these policies did not necessarily provide guidance for libraries faced with Federal agents with or without a warrant to investigate information on a library management system, or to take a hard drive computers, as part of criminal investigations.

The results indicated all levels of library staff would benefit from continuous education within the library through workshops, where scenarios and role play may improve understanding of the stages of a Federal investigation, for terrorism or non-terrorism (ie other criminal activities) cases. Research has found members of minority communities are more likely to patronise a library where they see a friendly, similar face providing service. Employment of ethnic minorities with linguistic skills relevant to the library community's composition is highly desirable.

Ongoing professional development including knowledge of policy writing, statistical analysis, and the employment of members of ethnic minorities should empower librarians and library staff of all levels to present their cases for change to senior management of the Local Government Authority, and to create a model multicultural library service, capable of changing as the community composition changes, yet still retaining all the important services libraries are admired for providing.

It is recommended ALIA and the PLA encourage employment of minority community members. Research into how employing minority staff increases minority usage of public libraries is important. It is expected there will be some research conducted in France, Spain, Germany and Holland although this may be only available in the native language. These European countries are also possible sources for library services for refugees. Denmark has had success in setting up libraries for refugees who have not had access to public libraries in their home countries or in refugee camps.

It is also recommended ALIA and the PLA provide information for their members on the library experiences of new Australians. For those who work in libraries it may seem inconceivable that individuals may have no experience of libraries, or that libraries operate in a very different manner in other countries. This information may be via video interviews, or articles in newsletters, but it is the passing on of the information which is important.

Acknowledgements

Dedication

I dedicate this work to those who have never had access to a public library, and I hope one day they will enter a library's doors—the doorway to the past, the present and the future.

I also dedicate this work to librarians, and library staff everywhere who strive to maintain the ethos of 'Freedom to Read' for their clients.

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List of Acronyms and Initials

9/11   September 11, 2001

ABC (Aust)   Australian Broadcasting Commission

ABC (USA)   American Broadcasting Company

ABS   Australian Bureau of Statistics

ACLU   American Civil Liberties Association

ADF   Australian Department of Defence

AFP   Australian Federal Police (across state/territory borders)

ALA   American Library Association

ALIA   Australian Library and Information Association

ALRC   Australian Law Review Commission

AM   Member of the Order of Australia

ANZAC   Australian and New Zealand Army Corps

ANZUS   Australia, New Zealand and United States (Treaty)

ARL   Association of Research Libraries (USA)

ASIO   Australian Security Intelligence Organisation (Internal Security)

CAIR   Council of American-Islamic Relations

CALD   Culturally and Linguistically Diverse

CAPPS   Computer Assisted Passenger Pre-Screening System (USA)

CCTV   Closed Circuit Television.

CHOGM   Commonwealth Heads of Government Meeting

CLA   Californian Library Association

CLA   Canadian Library Association

CNN   Cable News Network

Cth   Commonwealth (Aust)

DAPL   Directory of Australian Public Libraries

DHS   Department of Homeland Security (USA)

DIMA   Department of Immigration and Multicultural Affairs (Aust)

DIMIA   Department of Immigration and Multicultural and Indigenous Affairs (Aust)

EEO   Equal Employment Opportunity

ESL   English as a Second Language

FBI   Federal Bureau of Investigation (USA - internal)

FISCR   Foreign Intelligence Surveillance Act Court of Review (USA)

GST   Goods and Services Tax

IAS   Internet Activity Survey (Aust)

IFLA   International Federation of Library Associations and Institutions

IFLA/FAIFE	IFLA/Committee on Freedom of Access to Information and Freedom of Expression
IELTS	International English Language Testing System
IRS	Inland Revenue Service (USA)
LA	Library Association (UK)
LAUK	Library Association of United Kingdom
LGA	Local Government Association/Area
LGBT	Lesbian, Gay, Bisexual and Transsexual
LIS	Library and Information Science
LOTE	Languages Other Than English
LRC	(University of Illinois) Library Research Center
LTTE	Liberation Tigers of Tamil Elam
MMR	Mixed Methods Research
NESB	Non-English Speaking Background
NLA	National Library of Australia
NSL	National Security Letter (USA)
NYPL	New York Public Library
NYT	New York Times
OLM	Ontario Library Association
OPM	Office of the Privacy Minister (Aust)
PIA	Privacy Impact Assessment (Aust)
PLA	Public Library Association
PPIPA	Privacy and Personal Information Act
SIM Card	Subscriber Identity Module
SLA	Shire/Local Authority
SLWA	State Library of Western Australia
SMS	Short Message System (text messages)
TAI	Total Awareness Information (USA)
UK	United Kingdom
UNUDHR	United Universal Declaration of Human Rights
USA PATRIOT Act	Uniting and Strengthening American by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act
WW2	World War 2

The cycle of library services to ethnic minorities:

No one of that cultural background studies librarianship therefore no one applies for the jobs, therefore we cannot employ someone, therefore our clients do not have role models to follow, therefore no one of that cultural background studies librarianship ... ad nauseum.

A modern interpretation of Mythological tale of Prometheus:

The immortal Prometheus (the Western World) gave the gift of fire (weapons) to mankind, and his punishment for all time will be to be chained to a rock (the belief of their own strength) and have his liver ripped out by an eagle (terrorists) for eternity.

Preface

The original postgraduate research plan was to consider censorship in public libraries. It was to be clearly aligned with the works of Fiske, Busha and Curry, taking "The War on Terror" as the source of political conflict, and looking this time at Australian public libraries, rather than American, Canadian and British libraries. References had to be available in English, only due to my doubting my ability to translate material easily, but translated information was sought and read.

Having presented my concept verbally to a former lecturer, I was encouraged to present a short abstract to her for discussion by staff of Curtin University Perth Western Australia's library studies course. Once I started discussing it in earnest, it changed to the consideration of library policies, as it was clear I was happy to work with legislation and bring the public library and the bigger picture of Australian society in the new millennium together.

For over twenty years I was a civilian employee with the Australian Department of Defence, the last fourteen in one of their libraries. The Department of Defence had supported my undergraduate degree in History and Linguistics, and then supported my postgraduate Certificate in Librarianship. More recently, It supported my doctoral studies whilst I was working for them. The Defence Libraries as a whole throughout Australia were a combination of specialist collections. The library at which I worked covered highly specialised activities—the collection therefore was eclectic, wide and deep. Information was retained for decades in order to build up complex probability scenarios. At the same time, it also held education resources for those students who had entered the military and who now had to write on leaders, generals and military campaigns.

The September 11, 2001 plane attacks upon the New York World Trade Centre occurred at around 9pm Western Australian local time. All television stations immediately tuned in to the feed from the USA and the hastily rounded up news anchors for our local television stations. Naturally I sought information from the internet, but using only dialup—the most common form of home access at that time, and the crashing of the internet due to millions of others worldwide meant the internet was not our resource. Radio and television became the sole source, and I spent a sleepless night working out what would be needed when I went to work, anticipating information requests, planning information packages for staff.

On September 12, 2001, my workplace, a moderately busy military base was like a grave. The Brigadier called a meeting for all staff, from the cleaners upwards. Our lives had changed, our work had changed, our world had changed. There were very few "experts" who

predicted the extent of that change, although many did state they believed "The War on Terror" would last at least a decade. Our library service went into data mining to fill the holes in client's information. We worked with open source material which became secret and top secret as it was combined into other sensitive data.

Australian military forces have been in Afghanistan since late 2001, and Iraq since 2003. Openly available resources from Defence libraries have been used to instruct the military upon the history of the countries and the current conflicts, language instruction, and the activities of other units. Some items returned to the library well worn, or with a bullet embedded. Another never returned, blown up in the UN building in Baghdad, or lost in a river. At times it had been surprisingly easy to access pro-Jihadi information, or bomb making information online. This has dropped due to the Jihadis changing their communication activities, and governments modifying online information, to reduce easy access to information.

Since 2010, there have been arrests and trials of Muslims in Australia. These have been supported by police explanations that sufficiently suspicious materials have been discovered to support the arrests. In other countries arrests are also happening regularly but they rarely make the news outside their own country, unless it becomes something like the *Charlie Hebdo* siege in Paris. However, it is not only a Jihadist threat to the Western World that needs to be considered. The threat to lives and lifestyles in so called Third World countries, means that Jihadist/Islamist fundamentalist groups are ensuring a tremulous state of affairs in countries as diverse as Afghanistan, Niger, Kenya, Mali, and Yeman. Generations of individuals who should be able to live peacefully and practise their faith unhindered live in fear and with the prospect of death and loss every day.

Islamic Fundamentalism/Jihadism is the infectious disease of the twenty-first century, and it is only with examination, research, knowledge, control and immunisation can it be forced to the same place smallpox and polio now reside. Libraries should be an integral part of this reflective process and Australian libraries should not be afraid to take on seminars such as those held by Evanston Library in Chicago. Australian libraries should be seen as a neutral place to transfer knowledge and information on Islamic matters and, when another group of Australian citizens become targets, as has been seen since early 2000, the libraries should be able to quickly become that necessary neutral discussion/learning place again.

Chapter 1   Introduction

The research reported in this thesis investigates Australian public libraries and whether the services the libraries provided to their Muslim clients changed in response to public fears and government legislation that followed from the terrorist events of September 11, 2001 (often referred to simply as 9/11).

The broad aim of this research is to consider Australian public library services to multicultural communities or groups—groups which may be subject to fear and approbation from media and some sectors of their country of residence, in this case, Australia. The means of conducting this research was to report upon Australian public libraries' responses to a particular minority group in the aftermath of a critical incident(s). The minority group was the Muslim communities served by these libraries, and the primary critical incidents are the terrorist events that occurred in the United States of America (principally New York) on September 11, 2001, followed by subsequent terrorist attacks and incidents that occurred in other countries, including and affecting Australia, between 2001 and 2009. The research is intended to identify whether legislative changes have been reflected in the policies of public libraries, or whether decisions have been made locally by local government or libraries that have influenced their collections and services.

The research also aims to examine how public librarians need to be informed about their user communities, and how local, national and world events may impact upon their communities. The focus is on the library collections: client access to collections, and the policies public libraries have and use to guide their provision of collection based services to clients. Public libraries in Australia are part of the regular facilities and services provided by the Local Government Authorities (LGA), and this thesis will consider the decisions made by LGA policy makers and officials—including public librarians—either in direct response to various Australian federal and state government post-9/11 legislation, or as a result of the general levels of concern about terrorism that prevailed in this period.

Finally, the study also investigates whether libraries serving communities with Muslims in them, had Muslim library employees. This information is relevant to the study as research by Roach and Morrison (1998) and Goulding (2006) has found the more ethnically diverse the visible staff in a library, the more likely it will be used by the members of the ethnic community.

The IFLA/UNESCO Multicultural Manifesto states in part:

> Each individual in our global society has the right to a full range of library and information services. In addressing cultural and linguistic diversity, libraries should:
>
> - serve all members of the community without discrimination based on cultural and linguistic heritage;
> - provide information in appropriate languages and scripts;
> - give access to a broad range of materials and services reflecting all communities and needs;
> - employ staff to reflect the diversity of the community, who are trained to work with and serve diverse communities.
>
> Library and information services in a culturally and linguistically diverse context include both the provision of services to all types of library users and the provision of library services specifically targeted to underserved cultural and linguistic groups. Special attention should be paid to groups which are often marginalized in culturally diverse societies: minorities, asylum seekers and refugees, residents with a temporary residence permit, migrant workers, and indigenous communities. (IFLA/UNESCO, 2012, p 2)

The researcher wishes at the outset to point out that she is not a Muslim, nor part of a Muslim community. She is, however, a librarian with a commitment to services to all potential library users.

1.1   Public libraries

1.1.1   Provision of public libraries

The IFLA/UNESCO Public Library Manifesto states "UNESCO ... encourages national and local governments to support and actively engage in the development of public libraries." (IFLA/UNESCO, 1994, p 1) and,

> Funding, legislation and networks The public library shall in principle be free of charge. The public library is the responsibility of local and national authorities. It must be supported by specific legislation and financed by national and local government. It has to be an essential component of any long-term strategy for culture, information provision, literacy and education.
>
> To ensure nationwide library coordination and cooperation, legislation and strategic plans must also define and promote a national library network based on agreed standards of service. The public library network must be designed in relation to national,

regional, research and special libraries as well as libraries in schools, colleges and universities. (IFLA/UNESCO, 1994, pp 2-3)

In Australia (established 1788), there have been public libraries for nearly 200 years. Originally most of the public libraries were either subscription, 'penny libraries', or connected to a Mechanics' Institute. A watershed for Australian libraries—not just the public libraries—was the publication of the Munn-Pitt Report in 1934. This report was highly critical of the state of the nation's libraries, and included recommendations aimed at both extending the number and quality of libraries funded from local government revenues, and at improving the professionalisation of librarianship through enhanced education and training requirements.(Munn & Pitt, 1934). Post World War II, the recommendations of the Munn-Pitt report were eventually able to be considered as discussed in Chapter 2.

Australian public libraries are provided by Local Government Authorities (LGAs)—most commonly known as councils, cities, towns or shires depending upon their population and location. The LGAs are established by state governments, and subdivide each state into manageable administrative regions under the control of elected officials (www.regional.gov.au). The terms—county, borough, or municipality—are used for similar regional areas in many other countries. Where available, the LGA policies related to the public library(s) under their control will be included for consideration within the scope of this thesis. Vickers (1965) argues that policy is dictated by a legal framework which is modified by 'on-the-ground' situations, in order to create policy that satisfies legislative requirements whilst reflecting local conditions and/or practices.

1.2   The changing role of public libraries

Libraries—in particular public libraries—have been subject to substantial stress in the 1990s and the early years of the twenty-first century. Funding restrictions and the ongoing rise of alternative information sources provided via the Internet are among the many challenges faced by public libraries that often have to prove their intrinsic value to a senior LGA management that benefits from the library's services yet may rarely use the library directly (Sexton, 2011, Morris, 2012, Armstrong, 2012).

At a time when they have often suffered from funding cutbacks, libraries have also been expected to extend their range of information services. The use of digitally stored and transferred information and content has increased rapidly, with libraries (public, corporate and academic) expected to provide many new formats of information resources and to assist clients to access and manage this information (Manuell, 2012). Initially, access to digital content was restricted to on-site computers, or, in the case of institutional libraries,

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information was provided via intra-net services. Thus, for users of a public library's digital content, the clients had to enter the library to use the information resource. In the most recent decade however, clients have less reason to enter the public library, relying instead on the Internet to deliver library-sourced content to their desktop at work or at home.

As a result, public libraries have been challenged by the need to 'reinvent' their relationship with clients by introducing new digital content and services that are 'relevant' to a society which no longer relies upon information sourced only from traditional resources such as books, magazines and standard reference works. It is now the case that many libraries have users who use mobile technologies that permit Wi-Fi enabled access from public social spaces but who may have little reason to visit a library in person (Australian Bureau of Statistics, 2009a,b). At the time of the survey there was, according to the Australian Bureau of Statistics surveys covering household use of technology and/or Internet access, a significant portion of Australian library users who did not or could not access library resources from home or mobile devices (Australian Bureau of Statistics 2009a,b). As of 2014-15, 86% of Australian households had access to the Internet at home. The most common form of access was via mobile (cell phone) access, and then DSL, and the Internet was accessed via computers as the primary source, then mobiles or smart phones (cell phones). Many households had more than one device to access the Internet. Those who did not access the Internet from home did so due to a lack of necessity. Of those who accessed the Internet in 2014, 93% of employed respondents and 70% of unemployed respondents. (Australian Bureau of Statistics, 2016, a, b,) This is a large change from the date of the survey—2009, when unemployed access to the Internet at home was very low, causing low income and unemployed persons to access the Internet via their local library. (Australian Bureau of Statistics, 2016, a, b,)

1.3   Collection and development policies

Collection development policies should be created by public libraries to reflect their response to new technologies, but also to reconfirm their social and education responsibilities, and therefore there is a need to ensure there are clear guidelines regarding: what to collect, how to store, display, and provide access to the collection—and what to do if there are complaints concerning the collection (McCook, 2004, Byrne, 2007). Public libraries world-wide face the challenge of determining what resources will be of the most benefit to their clients—the most popular and frequently requested items, as opposed to those which serve a civic or educational function and that a member of the public would benefit from finding when entering any public library. The quality and quantity of the core collection may vary due to economic differences between libraries, but there are key

elements that should still be present. Core material may include standard reference material such as dictionaries, atlases and encyclopaedias, local, national and international biographies the former are now almost exclusively available online. Still found upon the shelves of most public libraries are historical information, highly regarded self-education or self-improvement texts, health and well-being material, classic novels and children's stories. A final collection of rapidly turned over popular texts, novels or current fad diets are also held on the shelves and disposed of when the demand diminishes. The core material, the literary canon, will be in the dominant/official language of the country, or in bilingual/multilingual societies, in the relevant official languages (ALIA, 2004).

1.4   Public library collections: Issues with collecting for minority groups

Public libraries create and modify collection policies according to the demographics of their user groups (Acevedo & Bresnahan, 2003). The IFLA/UNESCO Public Library Manifesto is applicable as it stipulates a library must contain information resources in the languages of the community it serves, whilst the IFLA/UNESCO Multicultural Library Manifesto states:

> The multicultural library expects all types of libraries to adopt an integrated service approach. The core activities of library and information services for culturally and linguistically diverse communities are central, not "separate" or "additional", and should always be designed to meet local or specific needs. (IFLA/UNESCO, 2012, p 3)

Therefore, it is the responsibility of the librarian or the content selector to know the demographic composition of their community, and of their users, which are never exactly identical due to the level of penetration of library service awareness into the community. There is also the matter of 'border-bleeding' whereby residents of a LGA will choose to use a closer/better resourced public library in another LGA.

1.4.1   Collecting for minority groups

The decision of when, or if, a library will collect resources for a specific minority community group is usually determined by demand, so it is advantageous for minority members themselves to request resources. When establishing a collection for a minority group in either the nation's dominant language or the language of the minority, core material from reliable sources should be purchased along with more 'popular' material. A typical library collection development policy will aim to include some information and recreation resources for all sectors of the community including young children. The various community

groups should be asked for their input into what should—and sometimes should not—be included in the library collection. When consulting with minority groups, library staff and community representatives may need to surmount many barriers to ensure they understand each others' needs and services. Some minority groups come from countries that have not encouraged patrons to request services from public libraries, others have come from countries with no functional public libraries at all. (SLNSW, 2003) Throughout Australia, it has become the practice to provide access to a widening range of minority languages via inter-library loan from the large language collections provided by the State Libraries of all Australian states. This information was reinforced by the survey respondents.

When discussing minority groups, it is important to acknowledge that they extend beyond groups that have a different ethnic, racial or language composition. Over the past three decades, minority groups that have demanded representation with topic or culture specific collections in public libraries in addition to immigrant nationalities and language groups include, but are not restricted to, Indigenous groups, the Lesbian, Gay, Bi-sexual and Transgender (LGBT) community, and permaculture/green technology groups (Byrne, 2007).

1.5   The Research Question and Objectives

In order to investigate changes in Australian public library services to Muslim clients post-9/11 the following research question was devised.

> *Have Australian public libraries with Muslim clients, modified collection and/or service delivery policies since, or in direct response to, the terrorist events of and post September 11, 2001?*

This research question was used to underpin the development of two associated objectives.

1. Investigate via a questionnaire, the extent to which public libraries serving substantial Muslim populations in Australia have adopted policies aimed at providing targeted services and collections to the Muslim community post 9/11.

2. Compare the findings from Objective 1 with the Core Value Statement promulgated by the Australian Library and Information Association (ALIA) to identify their degree of compatibility.

1.6   Methodology

The chief methodological instruments used to investigate the research question using the two objectives are an electronically distributed survey, and close reading and analysis of relevant ALIA ethics, value and policy statements.

A full explanation of the methodology is given in Chapter 4 Methodology.

1.7   The significance of the study

This research builds upon the work of Fiske (1959), Busha (1972), Curry (1997) and Estabrook (2002a,b,c, 2003), research conducted during periods of (predominately United States) domestic insecurity from the McCarthy UnAmerican investigations through to and after the events of September 11, 2001. This research will be an important addition to their body of work as it attempts to gauge public librarians' awareness of government legislative changes and their response to a set of circumstances that potentially lead to public fear and ostracism of a minority group within their local government area. The research addresses the core principles and beliefs of public librarians, including censorship, freedom to read, duty-of-care, and the social responsibility of libraries and the library profession.

While the research is in effect a case study of one country's response to a crisis situation affecting a specific cultural group or subset of society, the outcomes will have implications for other countries with broadly similar public library systems. The study aims to indicate some of the complexities facing public librarians, wherever they are located, when they are faced with the responsibility to provide for the library needs of minority groups, particularly when that minority is the subject of government and community hyperawareness and/or censure, approbation and fear. While the circumstances in Australia provide the immediate context for this research, other countries will have—as is described in the thesis—been through a broadly similar experience in the period covered by the study.

1.8   Thesis structure

The thesis is presented in the following chapters

Chapter 1: Introduction.

Chapter 2: Chapter Background**.** This chapter provides background information to the various components of the study; the terrorist events since 9/11, changes in Australian Government Legislation, Muslim communities in Australia, including changing attitudes to

Muslims since 2001, public libraries and librarianship in Australia, multiculturalism in Australia and the practice of 'Othering' according to race or religion despite government attempts to outlaw or ignore racism.

Chapter 3: Literature Review The literature review describes the seminal previous research from which this study has developed.

Chapter 4: Methodology. This chapter explains the process by which the survey was created; how respondents were identified and contacted; how and why the researcher took certain steps to obtain data and maximise the survey response, and how the data were collated, analysed and prepared for presentation in this thesis.

Chapter 5: Results of Survey. This chapter presents and summarises all the survey responses.

Chapter 6: Analysis of libraries with Muslim clients**.** The information outlined in Chapter 5 is distilled to only include those respondents identified as having a significant number of Muslim clients, and thereby that most directly address the research question and objectives.

Chapter 7: Conclusion and recommendations. The thesis concludes with recommendations that could be adopted to improve public library policies to their minority clients.

Reference List

Appendices. Including a copy of survey as sent to clients and seen on SurveyMonkey.

Chapter 2   Chapter Background

Introduction

This chapter provides background to Australia and Australian public libraries up to and including the first decade of the Twenty-First Century. An important context for this research is previous studies conducted primarily with United States public libraries. Despite having some strong similarities in terms of the traditions and service orientation of their public libraries, Australia has also developed localised professional practices that differ from those of the United States and reflect its own distinctive national characteristics. The social context of the USA in the post World War 2 period has differed from that of Australia. There are various different 'threads' that background this research, some of which are internationally significant and familiar, and some of which are very specific to Australia and the working context of the Australian public librarian.

The key contexts to the research that will be discussed in this chapter include:

> terrorist related incidents internationally and within Australia show how these remained in the public's conscious;

> Muslim migration to Australia and the changing perception of Muslims since the late 1990s;

> government legislation including the USA PATRIOT Act, and Australian security legislation; the differences between the USA and Australian legislation, and the complexity of the Australian legislation;

> other relevant Australian legislation and policies such as that relating to Multiculturalism;

> the different roles of Federal, State and Local Government, their legal interaction and where the public library system sits for each Australian state or territory, and,

> the development of the Australian public library services and their interaction with international library communities.

Chapter Three provides the results of the literature review, including the research reported in peer reviewed papers to support the information upon which Chapter Two's library related background information is based.

2.1 Australia compared with the United States of America

Whilst both Australia and the USA were initially constituted as colonies of Britain, and English remains the most commonly spoken language of both countries, Australia was not the site for colonies of other nations as was the US, nor did it fight either a War of Independence or a Civil War. Alexis De Tocqueville's *Democracy in America* (1835) describes an American democracy quite different from the format Australia installed federally much later, in 1901. This was possibly quite deliberate on the part of Australian politicians for, Evans (2016) quotes J Pierrepont Moffat, American Consul-General in Australia, who stated October 14, 1935 "I do not know whether I have been more struck by the similarities between the American and the Australian or the differences. I incline to believe that the similarities are more superficial and the differences more fundamental". (Evans, 2016) The two nations developed quite different expressions of 'democracy' and important differences in their legal systems, partially due to the USA choosing to reject some portions of British government systems that were believed to have been instrumental in the breakdown of colonial relations. Key Australian parliamentary structures such as the bicameral parliament consisting of an Upper and Lower House, are clearly modelled on the British example, whereas the United States has derived elements from other traditions. Evans (2016) outlines the historical differences between the United States and Australia, Both Thomas Paine and Benjamin Franklin spent time in France around the time of the French Revolution and there was a cross-fertilisation of ideas for the creation of a democratic society, so that the USA and France still retain some key similarities in their democratic institutions to this day. Australia, on the other hand, when its colonies federated in 1901, adhered closely to the British Westminster System, with the British Monarch as the titular head of the new nation and with a Governor General as the monarch's representative in Australia. Australia remains part of the British Commonwealth—formerly the British Empire—and whilst each Commonwealth member country has roles and responsibilities to other member nations, they also have great independence in how they manage their affairs both internal and external. Longley (2002) states a significant difference between Australia and the United States is whilst they both believe they are chosen people Americans were chosen by God, and Australians were chosen by Judges. This difference is in evidence to this day states Longley as America is a predominately religious country, and Australian census returns have "no religion" as the second highest numerical response for the Religion question.

After the Second World War, the USA was able to take advantage of the need for reconstruction in war-damaged countries and manufacturing and financial services were provided by the USA to Britain, Europe and Japan. Under the terms of the Marshall Plan programme of 1948-1951, this involved American industry establishing factories in non-

American countries with the aim of eventually handing them over to that country as a viable enterprise. Whilst establishing these factories, large numbers of American citizens moved temporarily to wherever the industry was being created. As Americans came, so too they brought their culture—bowling alleys, Coca Cola, baseball, Hollywood movies, pop music, and television shows (Bishchof, Pelinka & Stiefel, 2000). Martin (1987b) describes how, despite poor agricultural results due mostly to drought and antiquated equipment, Australia was encouraged to increase farm production in order to supply war-ravaged countries that were unable to plant and harvest crops for several years. Other primary products such as iron ore and coal were in demand, and although there was an initial reluctance to send resources to Japan due to their war time activities Maddock and Stilwell (1987) reveal that such sensitivities were disregarded by the late 1950s-early 1960s, and the market for wool and minerals opened up. Natural resources were used to boost post-war manufacturing recovery in Europe and Britain. Martin (1987a) discusses the range of European refugees who arrived in Australia because their homes or homeland no longer existed: Dutch, Italians, Yugoslavs, Greeks came along with some who did not wish to be part of the expanded Soviet rule. Although Britain had survived the war, the chance for wide open spaces, new homes in suburbia and work in industries—whilst speaking the same language resulted in a mirror of Britain and British culture that was reinforced by the influx of around one million British migrants to Australia in the post-war period. The attraction of immigration from any Commonwealth country including a six week sea voyage to a new life, at a cost of a mere ten pounds per adult and children were free.

At the same time, whilst the British influence remained strong, Australia was also building its bilateral relationship with the United States that had been greatly enhanced by their joint involvement in the Pacific War and their subsequently expanded military, trade and diplomatic cooperation. Military agreements such as the Australian, New Zealand and United States Treaty (ANZUS Treaty) of 1951, solidified the mutual reliance between the countries by agreeing to provide assistance if there was armed conflict in the Pacific region. In this agreement, the USA was without doubt the largest military force, but the agreement recognised the geographically strategic importance of Australia and New Zealand as a bulwark of 'western values' in the southern hemisphere. The Treaty agrees for parties to "consult together" and "act to meet the common danger" (ABC, 2014b). Although the USA was able to rely upon Australia for support in the Korean War, the Cold War, the Vietnam War, and the First and Second Gulf Wars, White (2003) reveals it was only after the events of 9/11, and Prime Minister John Howard in Washington DC at the time, that the ANZUS Treaty was invoked formally for the War on Terror on 14 September 2001, with Australian troops subsequently entering Afghanistan and Iraq alongside American troops.

2.2   Seminal terrorism events affecting Australia post 9/11

The events that precipitated this research were the September 11, 2001 terrorist attacks on the World Trade Centre in New York, the Pentagon, and the crash of a hi-jacked plane in a Pennsylvanian field, now commonly referred to collectively, as '9/11'. Subsequent terrorist attacks aimed at countries that were allied with the United States' proclaimed 'War on Terror' up until the beginning of 2009 are also taken into account, as each of these reinforced the ongoing threat of terrorism to the United States and their coalition. The subsequent terrorist attacks in Bali, Jakarta, Madrid and London in particular were highly visible acts of international terrorism, which not only affected the citizens of the nations in which the events occurred, the events also had detrimental effects upon citizens of countries caught up in the mass killings. Other events were equally important to the way governments approached anti-terrorist and counter-terrorist legislation, particularly the discovery of several planned terrorist attacks in allied countries including Australia. Anti-terrorist activities by necessity tend to be secretive and not made public if thwarted—unless arrests are made. Public announcements of foiled planned terrorist attacks reinforce the fear of terrorism in the mind of the public and public officials, thereby creating or reinforcing the perception that anti-terrorism legislation and activity is necessary for the security of the nation and its population.

2.2.1   2001, September 11 (9/11)

On September 11, 2001, the world was rocked by the audacious terrorist attacks upon the World Trade Centre in New York, the Pentagon in Washington, and the foiled fourth hijack which ended in a plane crashing in a Pennsylvanian field. Whilst the attacks occurred upon United States' soil, and within its airspace, and were carried out by non-state terrorists under the name al-Qaeda, they directly affected many nations as they too lost citizens. Broadcast live around the world, there seemed to be little question as to who had organised the attacks. Fundamentalist Muslim groups were blamed within hours, and these accusations were reinforced by widely broadcast images of Muslims apparently celebrating in the streets, particularly in some Islamic countries (Mikkelson, 2008). *The New York Times* on-line edition stated that due to the obvious complexity of the planning,

> all led to speculation that this attack was directed by Osama bin Laden ... Afghanistan's hardline Taliban rulers rejected the idea, but American officials saw that as a defensive measure. (Barron, 2001)

Although *The New York Times* was circumspect in allocating blame, it reported

> Counterterrorism officials said that electronic eavesdropping intercepts obtained in the hours after the attacks on the World Trade Center and the Pentagon indicated that the terrorist operation was carried out by the militant Islamic organization headed by Osama bin Laden. (Risen & Johnston, 2001)

Osama bin Laden became infamous as the head of al Qaeda as early as 1996, when he publicly stated his hatred of the United States and listed aims including the establishment of Islamic States under Sharia Law, and to drive non-Muslim military units out of Islamic countries, in particular Saudi Arabia (*New York Times*, 1996).

Subsequent investigations pieced together information linking those selected to be the pilots and those who were to be the 'muscle' in the hijacks. A home-made video recording of Osama bin Laden and three other Arabic speaking men discussing how the success of the attacks was greater than they had originally calculated, was released by the American Department of Defense on 13 December 2001 to the American Broadcasting Company news (ABC (US), 2002). On October 29, 2004, bin Laden's involvement with the events of 9/11 was confirmed when Al Jazeera TV played a recording of bin Laden praising the hijackers, and criticising the Bush Government's subsequent military actions in Afghanistan and Iraq (Al Jazeera, 2004).

Immediately after the second plane hit the World Trade Centre, the United States began to close down its air space, and began arresting Muslims who had been under surveillance. They also began rallying allies to participate in condemnation of the attack, and building a coalition for retaliatory action. Australia's Prime Minister John Howard was in Washington DC at this time. White (2003) claims Howard's quick and public commitment to support whatever action the United States President George W. Bush planned, meant that by such an announcement he had invoked the ANZUS Treaty. Therefore, on 14 September 2001 whilst still in Washington D.C., Australia was involved in the 'War on Terror' virtually from its instigation. The story of 9/11 and its unfolding aftermath dominated international news for months. In Australia photographs of the rescuers at 'Ground Zero' (the site of the twin towers of the World Trade Centre) were juxtaposed with scenes of celebrating Muslims apparently claiming 'The Great Satan'—as Iran's Ayatollah Khomeni had called the USA in the 1970s—was now facing its imminent downfall (Mikkelson, 2008).

In the immediate aftermath of the 9/11 attacks, mobile (cell) phone cell towers were closed down in New York and other sensitive USA areas, and the Internet became so busy it 'froze'. Communication with and within Australia was not helped by the Internet system

available in Australia at the time—the majority of Australian homes and businesses only had access to dial-up Internet service, which was so overwhelmed it failed to work. (Australian Bureau of Statistics, 2001) Even Australian federal government agencies, which had access to broadband and with a need to constantly be in contact via the Internet, found their connections were either frustratingly slow, or stopped altogether to allow only urgent communications to pass. Telephone access to New York was severely limited, and therefore up to date information was restricted to television and radio via the traditional non-digital providers. Australian reporters who had been in America to follow the Prime Minister, sought stories bringing eye witness accounts and near-miss or survivor stories of Australians in New York. Even when the Internet appeared to return to normal access, there were still problems accessing the nascent social media of the time, which restricted people's ability to discuss the events with other Australians or around the world.

The New York Public Library, despite having lost access to its Internet provider—it was located in one of the destroyed towers—two days later, opened its door for extended hours, providing access to information, Internet (limited), telephones and television, so that New Yorkers and visitors had access to some information, and could advise loved ones they were safe (Hayes, 2002).

Candlelight vigils by Muslim and Christian communities praying for peace contrasted with stories of apparently random violence directed against individual Australian Muslims or businesses owned by Australian Muslims. (West Australian, 2001, pp2-5). The Australian Defence Force was placed on alert (ADF, 2001), and the Australian Security and Intelligence Organisation (ASIO) and the Australian Federal Police (AFP) began highlighting fundamentalist Muslims they had under surveillance, in preparation for any necessary arrests (Poynting et al, 2004).

The resulting War on Terror, became in many people's view a de-facto War on Islam. The possibility was discussed on the Australian Broadcasting Commission's 19 September 2001 episode of *Foreign Correspondent* when interviewing Professor Akbar Ahmed, Chair of Islamic Studies at the American University. Professor Ahmed believed there was a very real possibility of a War on Terror expanding into a de facto War on Islam. However, his voice was not the first, nor the last to make these claims. In 1995, the Foundation for Economic Education was considering the interrelationship, and in 2007, the Council on American-Islamic Relations commissioned independent polling of Muslim voters of which "55 % said they were afraid that the "'War on Terror' has become a de facto 'War on Islam'" (Ghazli.net, 2007).

2.2.2   2001, October to December—Hicks and Habib:

Two Australian citizens, David Hicks and Mamdouh Habib, were arrested in Afghanistan and Pakistan respectively and taken to the US prison at Guantanamo Bay in Cuba. Hicks, an Australian citizen, and a convert to Islam admitted to participating in fighting on the side of Muslims in the former Yugoslavia in the 1990s. He was held in Guantanamo Bay for eight years and his detention and trial was the subject of documentaries, and extensively covered by Australia's serious and tabloid newspapers as well as popular magazines. On his return to Australia, as a condition of his release from Guantanamo, he was imprisoned in his home state of South Australia, and continued to be the subject of news and tabloid media reporting.

Habib, a Muslim who became a citizen of Australia after migrating from Egypt, claimed he was visiting Pakistan at the time of the 9/11 attacks to choose an Islamic school for his sons. He was held in Guantanamo Bay for three years, after experiencing extraordinary rendition to Egypt between 2001 and 2003. As with Hicks, Habib and his wife were the subject of extensive media and press coverage and became widely known to the Australian public. After his eventual return to Australia in 2005 the Habib family have stayed below the Australian media's line of sight.

2.2.3   2002, October 12, Bali

On the evening of October 12, 2002, 88 Australians, 76 tourists of other nationalities, and 38 Indonesians and Balinese, a total of 202 were killed, and a further 240 injured in the combined suicide and car bombings at the Sari Club and Paddy's Bar in Bali. The bombings were carried out by members of Jamaal Islamiyah, an Indonesian fundamentalist Muslim organisation centered on the *madrassa* (Islamic School) run by cleric Abu Bakar Bashir. In the aftermath of the bombings Australian police agencies and disaster specialists were rushed to Bali to assist the Indonesian police and government. Many of the worst injured of victims were flown to Australian hospitals—the nearest capable medical establishments. The bombing received constant coverage on television and in print media for several months, and there were numerous follow-up stories on survivors and the communities that had lost multiple members. The installation of memorials in both Australia and Bali, and the services held at these memorials each October, have ensured the 'Bali bombings' have remained in the Australian consciousness in the years since.

In November 2002 three Indonesians were arrested in relation to the attacks and on 9 November 2008, after having confessed to the planning and assisting in the carrying out of the bombings, they were executed. Media reports implied that the crew of an US Navy ship were the intended targets. However, in the book *Aku Melawan Teroris* written by Imam

Samudra, one of the convicted and executed, he states that Australians were the target of the bombing, and that it was believed by the conspirators that because the Australian government had issued a travel warning to Australians, that Australian citizens would obey those directives and stay away from Bali. Samudra therefore claimed that the bombers believed that any Australian in the bars would be military or security, and therefore—in the eyes of the terrorists—legitimate targets of war (bin Hassan, 2007).

In addition to Australia sending police, medical and disaster experts to Bali to assist Indonesian officials, the two countries subsequently cooperated in establishing a specialist counter-terrorist unit, Unit 88, which has been responsible for preventing many subsequent planned terrorist attacks and arresting suspects prior to attacks.

2.2.4   2003, February: *An important message from the Prime Minister.*

The Australian National Security Department devised a national security awareness programme *Let's Look Out for Australia—Protecting our way of life from a possible terrorist threat*. The mail-out consisted of seven pieces of information for the householder including letters, brochure, and a fridge magnet. The information in the mail-out was supported by media announcements and advertisements. The National Security Hotline has been active since inception.

Figure 2-1   The complete mailed package - Powerhouse Museum NSW 2004/156/1

The message slogan was:

"Be Alert—Not Alarmed". This caused some source material for comedians. However, the message was clear. The *Statement of Significance* provided by the Power House Museum states :

> the booklet contained reassuring information about Australia's 'strong counter-terrorist capability and emergency preparedness. At the same time it exhorted Australian's (sic) to play a part by remaining vigilant and keeping an eye out for anything suspicious, and it gave practical advice on what to do in an emergency.
>
> The Package is tangible evidence of Australia's heightened awareness of its vulnerability to international terrorism following the 11 September 2001 attack on New York and Washington, and the Bali bombing on 12 October 2002. The kit marked a turning point in the Australian psyche but at the same time was the subject of much derision. The enclosed booklet's warning 'Be alert, but not alarmed' has become a catchphrase that, along with references to 'anti-terrorist fridge magnets', continues to form the basis of jokes in Australia more than a year after the kit was issued. (Power House, 2004)

Figure 2-2   Look Out for Australia Fridge Magnet Researcher's copy

2.2.5   2003: Zeky Mallah first person charged under new legislation

Zeky Mallah became the first person to be charged under Australia's new Anti-Terrorism legislation. He was charged with preparing for a terrorist act (for which he was acquitted); planning to shoot ASIO and Foreign Affairs Officers to culminate in suicide (also acquitted): and threatening to kill a Commonwealth officer (for which he was found guilty and sentenced to 2.5 years) (Australian Privacy Organisation, 2007).

2.2.6   2003, April through to 2006: Pakistan—Arrest of Jack ('Jihad Jack') Thomas

Jack Thomas, an Australian citizen and convert to Islam, was reported to have trained with the al Qaeda network in Afghanistan in 2001. His family claimed that this was incorrect and that he had actually travelled to Pakistan in March 2001 to further his religious studies. Thomas was arrested in Pakistan on suspicion of terrorism and his family formally appealed to the Australian government to intervene and bring him back to Australia (Day, 2003).

After five months of detention in Pakistan, Thomas returned to Australia and received only moderate media attention until November of 2004, when he was arrested by Australian Federal Police (AFP) in Melbourne. Mr Thomas became the first Australian citizen to be convicted under the new Anti-Terrorism laws introduced in 2002 —as opposed to Zeky Mallah whose conviction did not come under the Anti-Terrorism Law. Initially, his charges included 'receiving money from the al Qaeda terrorist network, providing support to al Qaeda and possessing a false passport' (Arnott, 2004).

Thomas did admit to travelling to Afghanistan, fighting with the Northern Alliance, training at the Taliban's al Farooq training camp and coming into close contact with Osama bin Laden. However, the legislation did not have a retrospective clause, which meant that at the time these events occurred they were not illegal, and he could not be charged with these actions in 2004 (Epstein, 2004). Thomas was, however, convicted of receiving money from al Qaeda and falsifying his passport. He received a five year jail sentence that was over-turned on appeal in August 2006, due to confessions obtained in Pakistan being deemed inadmissible (Carrick, 2006). Thomas was almost immediately placed on a Control Order that restricted his activities, associations, use of telephones and email, and imposed a strict curfew and reporting regime. His eventual release was widely reported in the media (Jones 2006). In December 2006, Thomas was again arrested on the same charges, this time, with the evidence derived from media interviews he had done in Australia, prior to his first trial. In these interviews Thomas freely admitted to the charges and this proof, that he had actually committed the alleged crimes, allowed rearrest and a fresh trial (Caldwell, 2006).

2.2.7 2003, September—October 2003: The arrest of Willie Brigitte

Willie Brigitte, a French Muslim convert who had caught the attention of French authorities came to Sydney in 2003. He married a former Australian soldier who was also a Muslim convert. He worked and stayed predominately within the Australian Muslim community, taking an interest in Aboriginal affairs (Jackson, 2004). In either late September or early October 2003—news reports differ—French authorities informed Australian authorities of their concern that Brigitte may be involved in encouraging or planning terrorist activities (Jones, 2003, ABC (Aust) 2004), and as a result, he was arrested and deported to France (Edwards, 2005). Homes and business premises in Australia where he had associated were raided by Australian authorities. The deportation of Brigitte raised questions regarding the capability of the Australian intelligence organisations to undertake interrogation, and whether Australian Anti-Terrorism laws were strong enough for the current environment (Jones, 2003, Kelly, 2003, ABC (Aust) 2004). At Brigitte's trial in France in 2007, it was claimed he assisted in planning a major attack in Australia and also arranged for people to travel to terrorist training camps (Epstein, 2007). Most news reports regarding Brigitte state he was accumulating knowledge on the nuclear power plant located at Lucas Heights in New South Wales prior to an attack (Hutchinson, 2003).

2.2.8 2004, March 11: Madrid bombing

This major incident in the Spanish capital moved 'multiple bombing' strategies to Europe and used 'home grown' terrorists in the operation. The bombing occurred less than a week before the Spanish election where one major party was planning to keep Spanish troops in the 'War on Terror' alliance, and the other major party was planning to withdraw the troops. Total deaths were 191 people with 1,800 injured. This was not a suicide bombing, but consisted of at least 13 bombs placed on four trains detonated at approximately the same time via mobile phone calls (*Economist*, 2005). On April 3, 2004, police stormed an apartment south of Madrid, where the suspected terrorists detonated explosives, killing several of themselves rather than be arrested (Campbell, 2004). A Spanish policeman also died in the raid. Evidence at the apartment tied the residents to the train bombings. Several others involved in the terrorist attack escaped (*Economist*, 2004). There was evidence that those who perpetrated the attacks were Muslim, and of several nationalities including Spanish. Although there were no immediate demands made by the terrorists, the exact reason for the terror campaign was unknown, or not publicised. However after the general election Spain withdrew its troops from Iraq. Whilst no Australians were killed in the Madrid bombings, the scale of the attack and the evidence that other attacks had been planned, combined with the concern over the spread of the so-called 'home-grown terrorists', resulted

in warnings from Australian politicians and security specialists that Australian infrastructure and citizens could be easy targets (Vermeer, 2004, Milne, 2004).

2.2.9   2004, May: Arrest of Jack Roche

Jack Roche, a UK born Australian citizen, converted to Islam in the early 1990s. It was known that he had travelled to Indonesia, where he married, and later to Malaysia, Pakistan and Afghanistan in the period up to late 2000. It is claimed that over this time he met high level officials in al Qaeda and Jemaah Islamiah. In 2004, Roche was put on trial for "conspiring with members of al Qaeda to blow up the Israeli Embassy in Canberra" (Weber, 2004). In 2006, whilst in prison in Western Australia, Roche was a witness against Jack (Jihad Jack) Thomas (Caldwell, 2006). Roche was released from jail in 2007, having served half his sentence, and is believed to be a low risk to society (Hemsborough, 2007).

2.2.10   2004, September 9: Jakarta-Bombing of Australian Embassy

This mid-morning suicide car bomb attack specifically targeted a major Australian government and consular facility. The bomb exploded outside the gates of the Australian embassy and it and two other nearby embassies along with several other buildings were damaged. The number of deaths is still disputed as either nine or eleven including the suicide bomber, and an Indonesian security guard and four Indonesian policemen stationed at the Australian embassy. This bombing received substantial emotional reportage by the Australian media, as one woman killed was a mother applying for a visa to bring her young daughter to Australia to visit her Australian father (Miranda, Casell & Wockner, 2004). Australian popular magazines and press extended public awareness of this bombing as they took on the story of the little girl, Manny. After this event, Australians were warned that travel to Indonesia should only be for necessary purposes and tourist travel was not recommended by the Australian government (Hitchcock & Putra, 2005).

2.2.11   2005, July 7: London bombing

Four suicide bombers—three from Birmingham—detonated three bombs in the London Underground and one on a London bus, killing themselves, 52 civilians and injuring 770 (BBC, 2005a). A virtually identical attempted bombing on 21 July was stopped before the terrorists were able to detonate the bombs (BBC, 2005b). One Australian was killed in the London bombings and the final count of injured Australians was eight (Howard, 2005a, Crabb, 2005a, Hogan et al, 2005). Australian police officers and emergency experts were sent to London to assist the British police. The Australian Prime Minister Mr John Howard, at a press conference held in London on 14 July 2005, was asked if it was true that ASIO had

not been aware of any specific intelligence about potential suicide bombings in Australia. Mr Howard responded that the British Prime Minister:

> Mr Blair had seen no specific intelligence about what happened in London. Need I say more? The fact that you haven't seen any specific intelligence doesn't in any way alter the common sense of what I said last night and I don't retract one iota. Any complacent assumption that this country [Australia] is immune from that kind of happening is foolish. ... the stark and arresting thing about what happened in Britain is that there was no intelligence. The people apparently responsible were cleanskins. ... nobody suspected them. According to the press reports the police in Britain were first alerted because the mother of one of them hadn't heard from him. Now if that can happen in Britain, is [the Australian opposition] seriously suggesting that I'm wrong to say it might, albeit less likely, happen in Australia? I think they're a bit unrealistic... . (Howard, 2005b)

2.2.12   2005, October 1: Second Bali bombing

Three suicide bombers struck Jimbaran Beach Resort and Kuta, both in South Bali. There were 20 deaths and over 100 injured, of which the majority were Indonesian. Four Australians died and 19 were injured. There is evidence this was an anticipated attack, with intelligence services aware that some such activity was planned. Although warnings against non-essential travel to Indonesia were issued by the Australian government there was already a large number of Australians taking their school holiday break on the island. This second bombing adversely affected Australian tourism to Bali for some time, after Indonesia and Bali had already worked hard to encourage Australians to return to Bali following the first bombing. Strategies had been put in place to restore the Balinese tourist industry and to defy terrorists by showing that Australians did not to feel threatened by Islamic extremism (Hitchcock & Putra, 2005).

2.2.13   2005, November 8: 17 Arrested in Australia

In police raids in Melbourne and Sydney 17 men were arrested amid allegations they were members of a terrorist organisation (Vincent, 2005). This was an extensive and long drawn-out investigation, and many details were not released to the press and the public to avoid damaging the court cases.

2.2.14   2005, December 4 to 11: Cronulla Riots—New South Wales

On December 4, 2005, "four young Lebanese-Australian men had an argument with three off-duty volunteer lifesavers on Cronulla Beach in southern Sydney. Initially, the fight was reported without any mention of the ethnicity of those involved" (Aslan, 2009, pp 114-115).

Volunteer lifesavers are, or were at that time, an organisation dominated by an Anglo-Australian membership. Aslan describes how, with the 'assistance' of Sydney's most listened-to breakfast radio announcer Alan Jones, this event became one about race, racial stereotyping and being 'un-Australian', with Jones openly supporting a vigilante action to 'take back the beaches'. The Premier of NSW stated that people should not take the law into their own hands, however he also remarked that volunteer lifesavers should not "'be considered easy targets by thugs and hooligans'" (Aslan, 2009, p 116). Such was the anger resulting from the initial attack, that a SMS (text) and email campaign, promoted by Jones and at least two Sydney daily newspapers, ensured that on the following Sunday, December 11, a reported 5,000 people gathered at Cronulla Beach. There was clearly intent to vilify Lebanese and Muslims (no differentiation was made between the two). Aslan reports that,

> As the day progressed the crowd turned violent and mobs of drunk Anglo-Australian men chased and assaulted individuals and small groups of people who looked Middle-Eastern or Muslim ... They assaulted some Muslim women on the scene, and ripped their headscarves off. The riot almost become a symbolic national war against the Muslim-Middle Eastern outsiders. (Aslan, 2009, p 118)

A result of the 'riots' at Cronulla were revenge attacks by Sydney Muslims against Anglo-Australians with attacks upon property occurring in suburbs around Cronulla with high Anglo-Australian populations. The Prime Minister John Howard "claimed that 'any emergence of so-called ethnic gangs is a manifestation of tribalism' that should be discouraged" (Aslan, 2009, p 120).

However, at the same time he denied that the Anglo-Australian attackers were racist. The revenge attacks by the Middle Eastern and Muslim Australians became the focus of the media, with 9/11 and the Bali terrorist events being given as explanations for the initial rioting. Some critics claimed that the events were an indication that Australia's multiculturalism policy was not working. Historians Levey and Moses (2009), and anthropologists Wise (2009), and Lattas (2009) have all argued the terrorist attacks of 9/11 have been the basis for Islamophobia in Australia and world-wide, and that hostility targeted at Sydney's Middle Eastern and Muslim communities is due to fear by Australian non-Muslims.

2.2.15 2006: Five Australian terrorist charges

During 2006, five Australians were charged with terrorism related offenses

- Faheem Khalid Lodhi—First person convicted of preparing for a terrorist act and two other charges. Received twenty years jail.

- Bilal Khazal—Charge: inciting terrorism by producing a book on how to wage jihad.

- Izhar ul-Haque—Charge: Training with a terrorist organisation.

- Abdul Nacer Benbrika along with 21 others—Charge: being a leader of a terrorist cell.

- John Howard Admundsen—Charge: using false documents to obtain explosives, preparing to commit an act of terrorism, along with numerous other charges of which the terrorism charges were dropped. Sentencing was still not complete when the 2008 document was released (Australian Parliamentary Library, via Privacy.org, 2008).

2.2.16 2007, First non-Muslim related terrorist charges

Two men from Melbourne were charged with being members of the Liberation Tigers of Tamil Eelam (LTTE or Tamil Tigers) in Sri Lanka (Australian Parliamentary Library, via Privacy.org, 2008).

2.2.17 2007, July 2: Brisbane—Dr Muhamed Haneef arrested

Dr Muhamed Haneef, an Indian doctor, was working at the Gold Coast Hospital, Queensland. Dr Haneef's distant cousin had been part of a terrorist team which had tried to drive a suicide car bomb into Glasgow International Airport on 30 June, 2007. A SIM card in the name of Dr Haneef was found in the possession of the attackers and he was therefore believed to be associated with the terrorist attack. Dr Haneef was arrested at Brisbane Airport with a one-way ticket to India. He stated he was returning to India to see his wife and his 6-day old daughter who was ill in hospital. Dr Haneef was the first person to be detained under the Australian Anti-Terrorist Act 2005 (Cth) and the first to have his detention extended under the provisions of the *Act* when he was detained for 12 days without charges. Eventually he was charged under a section of The Criminal Code Act 1995 (Cth), relating to provision of support to a terrorist organisation. The charges were dropped on 27 July 2007 and Dr Haneef was allowed to leave Australia. However his working visa was revoked. This incident resulted in diplomatic protests from the Indian government and received

considerable media coverage in both Australia and India. Eventually Dr Haneef's visa was reinstated, despite protests by the Australian government. On 30 August 2008, the Australian Federal Police cleared Dr Haneef of being a suspect in the terrorist attack.

2.2.18   2008, February: *Jihad Sheilas* airs on the ABC

The Australian Broadcasting Commission television documentary *Jihad Sheilas* featured two Australian women who converted to Islam and married Muslims. Rabiah Hutchinson and Raisa Douglas, both of Sydney, claimed they were under surveillance from the Australian security services. Hutchinson was living in Afghanistan at the time of the 9/11 attacks (Gombac & Jolley, 2008). Neither woman expressed sympathy for victims of the Bali bombings and this lack of sympathy made them a media target after the documentary aired (Posetti *et al*, 2008). Hutchinson is one of several Muslim mothers who have publically advocated the right or duty of Australian Muslims and in particular the women's own sons, to travel to Somalia, Yemen and other countries experiencing conflict in order to participate in military action against the USA and its allies—which include Australia, thereby constituting traitorous actions. Two of Hutchinson's sons had been arrested in Yemen for alleged terrorist activity in 2006 (Head, 2006, Maley, 2010). This arrest caused concerns regarding the presence of home-grown jihadists in Australia (Head, 2006). The Australian Security Intelligence Organisation (ASIO) subsequently used its powers to cancel the Australian passports of several Australians, including Hutchinson, and some Australians have had their passports cancelled whilst out of the country. In 2009, the security agencies noted an increase in the number of Australians travelling overseas for terrorism related purposes (Maley, 2010). These and similar revelations by ASIO since 9/11 have been the subject of media reports, most commonly on commercial television current affairs programmes.

2.2.19   2009, July 17: Jakarta—Bombing of Marriott and Ritz Hotels

Early on July 17, two bombs exploded in hotels in Jakarta. The first bomb was in the Marriott Hotel and five minutes later the second bomb exploded at the Ritz-Carlton Hotel. A third unexploded bomb was found in a bedroom of the Marriott Hotel, and appeared to have been meant to be the first explosion, intended to force people towards the second bomb. Those bombs that did explode were suicide bombs. There were nine deaths, including three Australians, and at least sixteen injured (Eastley, 2009). Over August 7 and 8, 2009, Indonesian police made several arrests and found evidence of a plan to bomb the then Indonesian President Susilo Bambang Yudhoyono (Eastley, 2009). Unlike the two Bali bombings, this attack was aimed at business executives and tourists wealthy enough to stay in these comparatively expensive hotels (Thompson, 2009).

2.2.20   2009, August: Holdsworthy Barracks plot attackers arrested

Four men were arrested and charged with planning to attack the Holdsworthy Army Barracks in the western suburbs of Sydney. The plot was to be a suicide mission, with the perpetrators infiltrating the barracks and shooting as many soldiers as possible before being shot themselves. All four men were Australian citizens of Somali or Lebanese descent and they were arrested in Melbourne, before they could travel to Sydney to execute the plan (Walker, 2009, Scott, 2009).

2.2.21   Continuing public awareness of terrorism and heightened fear levels via media.

Since the events of 9/11 there have been several terrorist events involving Australians as victims. Reporting of the events, whilst perfectly reasonable from a media perspective and generally in line with public expectations, has ensured that there is a raised level of awareness and fear of terrorist activity. There has also been sufficient variety in the types of terrorist activity reported and the range of media reporting it, that all Australians, from the diplomat and the executive through to the holiday maker on a discount trip to Bali; the readers of mainstream broadsheets through to weekly and monthly gossip magazines are, or should be aware, that terrorism is considered an ongoing threat to Australian citizens and infrastructure, both at home and abroad.

2.3   Fear of "illegal" refugees or boat arrivals

Refugees attempting to arrive in Australia by sea using refugee smugglers were initially allowed to remain in Australia once their refugee status was validated. SBS (2009) provides a timeline of asylum seekers. In 1992 the Keating Government introduced mandatory detention for 'unauthorised' arrivals or asylum seekers. Over the period of the Afghanistan and Iraqi wars, the number of refugees increased and lives were lost at sea. In October 2001 the Howard Government won the federal election using the horror of lives lost at sea and the promise to save lives by moving the refugees off-shore and onto Christmas Island, an Australian Island Territory. This prevented refugees physically reaching Australia by sea. As the sea refugees come with little or no papers or evidence of who they are, this created heightened media hype implying these refugees are potential terrorists who deliberately hide their origins for nefarious purposes in Australia (SBS, 2009).

Furthermore, not only was there the danger of terrorism coming ashore, but there were also Australians travelling abroad to engage in what most Australians considered to be forms of terrorism. On the ABC television programme *The 7.30 Report*, broadcast on April 16, 2013,

Minister for Foreign Affairs, Senator Bob Carr, informed the Australian public that four attacks on Australian soil had been thwarted and there were now 23 Australian citizens, mostly born in the country, in jail for these planned attacks. Senator Carr also agreed there appeared to be a trend in 'jihadist tourists', those members of Australian society who were travelling to participate in overseas fighting especially in the wake of the fall of several Middle Eastern governments including Syria, Lebanon, Egypt, Somalia and Yemen (Uhlmann, 2013).

2.4   Legislative changes post 9/11

It's funny that we think of libraries as quiet demure places where we are shushed by dusty, bun-balancing, bespectacled women. The truth is libraries are raucous clubhouses for free speech, controversy and community. Librarians have stood up to the Patriot Act, sat down with noisy toddlers and reached out to illiterate adults. Libraries can never be shushed.

Paula Poundstone

LIKESUCCESS.com

Legal expert Professor George Williams revealed in 2011 around fifty pieces of anti or counter terrorism legislation that were introduced by the Australian Government in the post 9/11 period up until the end of 2009 (Williams, 2011). This legislation often has similar intent, if not in its domestic profile, with the controversial USA PATRIOT Act (2001) and its passing by the US Congress. The American legislation will be discussed followed by the Australian legislation.

2.4.1   The introduction of the *USA Patriot Act*

Within six weeks of 9/11, the American Congress had enacted the *Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism (USA PATRIOT) Act of 2001 (The PATRIOT Act)*. The introduction was so soon after the event and so comprehensive an action, that legislators were accused of having The PATRIOT Act ready for just such an attack upon American soil. The PATRIOT Act introduced modifications to many existing Acts and therefore is difficult to read by itself, referring as it does to changing words and phrases in a wide range of other legislation. One of the most contentious elements of The PATRIOT Act is that it gave greater responsibility to government employees—including the government's agents of the secret services—and allowed them easier access to a wider variety of information resources. American secret service agencies had failed to rapidly share information and this lack of access to information gathering and intelligence sharing was seen as a possible reason the 9/11 hijackers achieved their goals.

2.4.2   The *USA PATRIOT Act* and libraries

The PATRIOT Act potentially intruded into the lives of everyday citizen in ways they had not seen for half a century. Freedom to Read Acts had been enacted in 48 states in the last half of the 20th Century. These were meant to ensure the privacy of clients when legal agencies requested information regarding their use of the library. According to Foerstel, this legislation was effective and filtered out unnecessary harassment of clients. However, the PATRIOT ACT now over rode these state acts. Four sections of The PATRIOT Act were of concern to librarians and their professional associations, the American Library Association (ALA) being the most prominent. Whilst Section 215 was the one most clearly relating to libraries, there were three other Sections, 214, 216 and 217, which also refer to or relate to libraries. These three sections modify the Foreign Intelligence Surveillance Act (1978) (FISA), which permits security surveillance upon non-American citizens. Etzioni (2004) argues that it was not just foreign spies who were now targeted, Section 215 targeted American citizens.

By specifically targeting American citizens it was argued their Constitutional rights were being ignored, and civil rights lawyers were soon scanning The PATRIOT Act for as many civil rights violations as possible in order to argue The PATRIOT Act should be revoked. Indeed, Foerstel (2004) reveals that when the Foreign Intelligence Surveillance Act Court of Review (FISCR) met in September 2002, The PATRIOT Act now enabled security organisations to "obtain a surveillance order from the FISA court even where the primary

purpose is a criminal investigation, so long as gathering foreign intelligence was another 'significant purpose'" (Foerstel 2004, p 70).

FISCR accepted the USA government's claim that Sections 214, 215, 216 and, 217 of *The PATRIOT Act* allowed for the possibility that not only computers but other reading material held by libraries may have been, or could be, used by those intent upon terrorist activity.

The American Library Association (ALA) argued that Section 215 targeted American citizens' use of bookshops and libraries, and that federal agents supported by a subpoena/court orders and National Security Letters (NSLs) (a Justice Department administrative subpoena) have the power to obtain data from libraries pertaining to the borrowing records of particular clients, the borrowing of particular titles, and computer usage records of particular clients. Section 215 of the USA PATRIOT Act enabled:

> ...the FBI to make an order requiring the production of any tangible things (including books, records, papers, documents, and other items) for an investigation to protect against international terrorism or clandestine intelligence activities, provided that such investigation of a (sic) United States person is not conducted solely upon the basis of activities protected by the First Amendment to the Constitution. (USA Patriot Act, 2001, p 16)

2.4.2.1 Section 217: Interception of computer trespasser communications

Foerstel (2004) reveals the interception of computer-trespasser communications is:

> a new form of government surveillance, allowing *any* government employee, not just a law enforcement officer, to conduct a content surveillance of U.S. persons. ...The section allows interception of message sent through a computer without 'authorization', a term that is not defined, thus leaving the owner/operator and government agent dangerous discretion in determining a violation. Indeed a librarian would be authorized under this section to conduct surveillance of the use of a library computer if a minor technical infraction such as an incorrectly filling out computer sign-up sheet should occur, and that surveillance could continue *forever*. (Emphasis in original; Foerstel, 2004, p 63)

2.4.2.2 The Gag Order in *The Patriot Act*

Not only were American librarians concerned about the scope of information gathering empowered under The PATRIOT Act, but they were also alarmed by the so-called 'gag' provisions that stipulate that the recipient of a court order cannot disclose communications are being monitored. The imposition of a Gag Order means that:

libraries or librarians served with such a warrant may not disclose, under penalty of law, the existence of the warrant or the fact that records were produced in response to it... . Thus [FBI National Security Letters (NSLs)] override state library confidentiality laws passed in forty-eight states of the USA. (Foerstel, 2004, pp 61-62)

These provisions constituted a severe regression of the *Freedom to Read* principles as advocated by the American Library Association to be practiced by American librarians.

2.4.3 American Library Association (ALA)—librarians as activists and advocates

Observing that The USA PATRIOT Act potentially violated the constitutional rights of the American citizen who used libraries, the American Library Association (ALA) and other organisations related to American libraries began protests. The ALA set up a 24hr hotline which connected directly to legal assistance. A library which had a visit from security agents was, under The PATRIOT Act, unable to tell anyone of the visit. However, if library staff called the hotline and stated the library name, as the hotline was set up for just one purpose—to identify libraries visited and prepare for legal assistance—then the law had not been broken, simply circumvented. The ALA prepared a set of guidelines *Confidentiality and Coping with Law Enforcement Inquiries: Guidelines for the Library and the Staff:* "which, in part recommended libraries 'avoid creating unnecessary patron records, avoid retaining records beyond what is necessary for the operation of the library, and avoid placing patron information in public view'" (Foerstel, 2004, p 81). Foerstel recommended when a library had been visited by any law enforcement agency, library policies should be revisited and reviewed with the knowledge gained from the visit.

Libraries created signs to draw their clients attention to the possibility of law enforcement visitation, and some encouraged their clients to contact their local government representatives to complain about The PATRIOT Act. The ten public libraries serving Santa Cruz in California posted the following sign from March 2003:

'Warning: Although the Santa Cruz library makes every effort to protect your privacy, under the Federal USA Patriot Act (Public Law 107-56), records of the books and other materials you borrow from this library may be obtained by federal agents. That federal law prohibits library workers from informing you if federal agents have obtained records about you'. (Foerstel, 2004, p 77)

This was not a low-key campaign. Librarians' responses to The PATRIOT Act were widely publicised in the media, and (USA) Attorney General John Ashcroft railed against the

profession at a speech on November 23, 2003 to the National Restaurant Association "where he dismissed ALA's concerns about The PATRIOT Act as 'baseless hysteria" (Coolidge, 2005, p 7). The library users of the United States of America were placed under scrutiny that brought to mind elements of the Anti-Communist McCarthy Era of the 1950s. The PATRIOT Act was not a stagnant item, and several members of the government brought in bills in order to change small sections of The PATRIOT Act, whilst the ALA and other library related associations and civil liberties groups tried to get modifications to lessen the effect and reach of Sections 214 to 217. These attempted modifications did not eventuate and when The PATRIOT Act came up for renewal, the sections were retained.

While there may be many reasons for the increased surveillance reach of the United States' security agencies, many librarians felt it was their professional responsibility to both 'out' the surveillance and protest about it. Some of these protests tried to maintain levity and were shared via the Internet (for example see Figure 2.3) (Foerstel, 2004, p 79).

The 'Connecticut Four' were four librarians who, whilst employed by Library Connections in Connecticut, went to court for refusing to pass over library records and to accept the gag order imposed upon them.

> To protect their patrons, the four librarians engaged the national office of the American Civil Liberties Union (ACLU) in New York. They challenged the constitutionality of NSLs; they also wanted their gag order lifted so they could participate in the national debate over renewal of *The PATRIOT Act.* (Goodman & Goodman, 2008)

The USA PATRIOT Act was renewed in March of 2006, and:

> 6 weeks later the ACLU was advised that the Justice Department would no longer contest the Connecticut librarians' demand to lift their gag order. The Supreme Court subsequently ordered the Justice Department to unseal the court documents in the case. (Goodman & Goodman, 2008)

**The FBI
has not
been here**

*[Watch very closely for the
removal of this sign]*

**Q. How can you tell when
the FBI has been
in your library?
A. You can't.**

The Patriot Act makes it illegal
for us to tell you if our computers
are monitored; be aware!

We're Sorry!

Due to National Security concerns,
we are unable to tell you if your
Internet surfing habits, passwords
and email content are being moni-
tored by federal agents;
please act appropriately.

We have been visited by the FBI.

They requested your reading lists.

Now do you feel much more secure?

**Organizations Who Have
Not Stopped By
This Week**

1. **Red Cross**
2. **Boy Scouts**
3. **United Way**
4. ~~**FBI**~~
5. **Rotary Club**

Figure 2-3   Five Technically Legal Signs for Your Library
On Librarian.net/technicality.html

2.4.4   International Federation of Library Associations and Institutions (IFLA) responses to the *PATRIOT Act* and similar legislation

The International Federation of Library Associations and Institutions (IFLA) represents the majority of the world's libraries and by extension, their staff. Actual membership of IFLA is via the library associations of nations. Therefore in Australia this is ALIA, and in the USA, ALA. Library institutions are also eligible to join, as too are International Organisations within IFLA's 'sphere of interest'. These are the voting members of IFLA. There are Corporate partners who are from the library and information sectors, and finally:

Individual practitioners in the field of library and information science may join as Personal Affiliates. They do not have voting rights, but they provide invaluable contributions to the work of IFLA, by serving on committees and contributing to professional programs they join. (IFLA.org homepage)

Amongst its specialist committees, IFLA has the Committee on Freedom of Access to Information and Freedom of Expression (IFLA/FAIFE). The terms of reference of FAIFE include the following:

FAIFE is an initiative within IFLA to defend and promote the basic human rights defined in Article 19 of the *United Nations Universal Declaration of Human Rights*. ... IFLA/FAIFE's mandate is clearly drawn from Article 19 of the *United Nations Universal Declaration of Human Rights*: 'Everyone has the right to freedom of expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.' IFLA/FAIFE operates independently and does not support any specific political, economic or other special interests except the promotion and defence of intellectual freedom through unrestricted access to information. (IFLA/FAIFE 2002 p 7-8)

The 2002 IFLA/FAIFE World Report mentions the events of 9/11 and how those events emphasise the:

... importance of promoting vigorously internationally accepted values and ethics. Applying international guidelines and manifestos in libraries and information services alone will not ensure the intellectual freedom of our clients. But adherence to these principles will make it easier to defend them. (IFLA/FAIFE, 2002, p 9)

FAIFE takes responsibility for much more than legislation along the lines of *The PATRIOT Act*, as it is concerned with censorship pressures upon libraries and even the restriction of access to libraries and information due to poverty, national intent (nations destroying library collections or restricting access to library collections) and war. The library client has "the indivisible right: ... to freedom of expression ... freedom to hold opinions without interference and [freedom] to seek, receive and impart information and ideas through any media and regardless of frontiers" (IFLA/FAIFE 1999 p 2).

Australian librarian, Dr Alex Byrne held positions of high responsibility in IFLA in the 1990s and 2000s. He regularly appeared in ALIA related journals and this may have ensured that a wide cross-section of Australian library employees were aware of Dr Byrne, albeit for

some slightly, of his activities and responsibilities upon the international library stage. As the Chair of FAIFE, between 1997 and 2003 and later as President of IFLA between 2005 and 2007, Dr Alex Byrne was a vocal advocate of and maintained the momentum and importance of the *Glasgow Declaration* of 2002 (see Appendix D) and its particular relevance to libraries world-wide. As the President of IFLA, Byrne was able to maintain the *Glasgow Declaration*'s visibility and importance not only against The Patriot Act, but when libraries were looted and destroyed in Iraq during the 'War on Terror'—showing the *Glasgow Declaration's* relevance to libraries worldwide. The *Glasgow Declaration* is useful for individual libraries as it is general enough to provide guidelines to identify the most common privacy and freedom-to-read failures/contradictions in any nation's legislation and how they may relate to library services.

2.4.5   Australian legislation

Whilst terrorism as a tool of declared and undeclared warfare, and civil unrest has been in existence for centuries, even millennia, the definition of terrorism has always been problematic. '*One person's terrorist is another's freedom fighter*' is a commonly heard expression, and so whilst texts, experts, and even governments have been content to describe events as 'terrorism', few have been prepared to define exactly what the word means. It is also difficult to find legislation that defines terrorism (as the definition may be so easily used against a government's own 'law enforcement' activities by a future government). Therefore, it is the 'act of terrorism' which is defined by legislation, and the introduction or removal of acts that are found in the definition section of all terrorist related legislation in Australia.

A country that has never suffered a civil war, or similar internal ruction, may, as Michaelsen (2006) suggests, become complacent towards the need for checks by or upon internal security forces. Michaelsen, in an article penned after the 2005 Cronulla Riots argued that Australians are, or have been, complacent because terrorism "does not affect them" (Michaelsen, 2006, p 7), and that Niemoeller's often quoted remark concerning the failure of the Germans to speak out against the Nazis may indeed be applied to Australians. Prior to 2001, Australia had been lucky in that there were very few events that could reasonably be labelled 'terrorism' on Australian soil. In fact the bombing of the Sydney Hilton Hotel during the Commonwealth Heads of Government Meeting in February 1978, initially believed to be committed by the Ananda Marga sect is considered to be Australia's only pre 9/11 act of Terrorism (Williams, 2011). Australian libraries have never suffered the scrutiny of the Australian secret services to the extent of American libraries where 48 American states had an act to ensure the confidentiality of library records, as mentioned above in 2.4.2.

Pre-2001, Australian Federal and State legislation was considered sufficient to cover 'due cause' to enable a thorough search of documentation and data if it was believed there was evidence that would enable conviction of criminal activity. Unlike the United States, there had not been publicised searching of library records preceding 2001. Nor had the Australian Security Intelligence Organisation (ASIO), the internal Australian secret security agency, publically viewed or treated Australian libraries as an entry point for covert terrorist activities. If ASIO or its intelligence affiliates ever has had this attitude to libraries and librarians it has never been publicised, thereby avoiding a situation similar to that which occurred with the revelation of the FBI Library Awareness Programme, a 1970s programme implemented by the FBI to enable the Bureau to approach libraries to investigate whether hostile enemy agents had accessed sensitive information.

2.4.5.1   The Australian definition of a terrorist act

For the purposes of this study, the definition of a terrorist act is that outlined in the Criminal Code Amendment (Terrorism) Act 2003 (Cth) amending the Criminal Code Act 1995 (Cth). Part 5.3 Terrorism Section 100.1, "a terrorist act is conduct engaged in or threats made for the purpose of advancing a 'political, religious or ideological' cause" (Criminal Code Amendment (Terrorism) Act 2003 (Cth) p 4). The conduct or threat must be designed to coerce a government, influence a government by intimidation, or intimidate a section of the public. The conduct or threat must also cause any of a number of harms, ranging from death and serious body harm to endangering a person's life, seriously interfering with electronic systems, or creating a "serious risk to the health or safety of ... a section of the public" (Criminal Code Amendment (Terrorism) Act p 4). The definition excludes advocacy, protest, dissent or industrial action so long as there is no intention to cause serious physical harm, death or serious risk to the health or safety of the public. This definition does not differentiate between foreign—non-Australian—terrorists, or Australian citizens committing terrorism, nor does it narrow the definition of terrorist activity to an action taken by a foreign state, enabling it to be used against 'lone-wolf' terrorist activities; home-grown terrorist cells, and virtually any permutation of terrorist activity experienced since 9/11.

2.4.5.2   Post-9/11 anti/counter terrorism legislation in Australia

Between the years 2002 and 2012, the Australian government "enacted more than 50 pieces of anti-terrorism legislation" (Burton, McGarrity & Williams, 2012, p 420). Burton *et al* describe these various acts as the most extreme and draconian of all anti-terrorism legislation world-wide. Williams quotes from Roach *The 9/11 Effect: Comparative Counterterrorism* (2011) that:

Australia's response was one of 'hyper-legislation' [and] Australia even 'exceeded the United Kingdom, the United States and Canada in the sheer number of new antiterrorism laws ... enacted since 9/11' (Roach, 2011, p 309). (Williams, 2013, p 66)

These acts generally created changes in a myriad of state and federal legislation, the most affected being the Criminal Code Act 1995 (Cth), as large sections of the Criminal Code were amended by just one word or a phrase to allow reinterpretation under the term terrorism, criminalised terrorist acts and a broad range of preparatory conduct, and provided for the proscription of terrorist organisations. The large number of legislative changes enacted and amended meant substantial 'cross-referencing' between related legislation and, in some cases, newly introduced Commonwealth amendments overrode previously introduced state legislation as the States had referred their powers to the Federal Government—as allowed "under s 51(xxxvii) of the [Australian] *Constitution*". (Williams, 2011, p 1152)

After the events of 9/11, the first package of Australian antiterrorism legislation, comprising five bills, was introduced into the Commonwealth House of Representatives on 12 March 2002. The five bills introduced were:

- Security Legislation Amendment (Terrorism) Bill 2002 (Cth);

- Suppression of the Financing of Terrorism Bill 2002 (Cth);

- Criminal Code Amendment (Suppression of Terrorist Bombings) Bill 2002 (Cth);

- Border Security Legislation Amendment Bill 2002 (Cth), and

- Telecommunications Interception Legislation Amendment Bill 2002 (Cth). (Michaelsen, 2005a, p 322)

Michaelsen states that "the most important of the five bills in this first package was the controversial *Security Legislation Amendment (Terrorism) Act 2002 (Cth)*" (Michaelsen, 2005a, p 322). The Act drew upon the British Terrorism Act of 2000, and only passed through the Commonwealth's House of Representatives and Senate after it had been amended to ensure it was not unconstitutional.

These Acts introduced in the immediate aftermath of 9/11 proved to be only the beginning of a legislative onslaught.

An article in Melbourne's *The Age* on October 17 2005, outlined the extensive changes proposed in a new round of antiterrorism legislation. This article presented 'for and against' arguments regarding a range of anti-terrorism measures; including:

- Control Orders, which provided for effectively 12 months house arrest without use of telephone and Internet;

- Preventative Detention, allowing for up to 14 days held without being able to tell anyone where you are, simply that you cannot come home;

- Shoot to Kill, when used to prevent serious injury to the officer or someone else;

- Advocating Terrorism, covering an organisation that 'directly praises the doing of a terrorist act'; and

- Seditious Intention, attempting, 'otherwise than by lawful means, to procure a change to any matter established by law in the Commonwealth'.

Also described and discussed were the concepts of:

- Financing Terrorism, sending funds to an organisation even if the sender did not know the funds were to be used for terrorism; and

- Supporting Insurgency Abroad, which provided for seven years jail for urging someone to 'engage in conduct to help an organisation of a country that is at war with Australia whether that war has been declared or not. (Grattan & Nicholson, 2005)

2.4.5.3   Updated Sedition within the Crimes Act 1914 (Cth)

In 2005 the definition of sedition was rewritten. Sedition is the term for a rather old-fashioned form of political activity, which had last been used during the anti-Communist era in Australia in the 1950s. The old definition of sedition:

> (seditious libel consisting of criticism of government policy and/or unpopular minorities)... had been abolished by several Australian jurisdictions including the Australian Capital Territory and South Australia. (Bronitt & Stellios, 2006)

The new sedition offences:

> deal with behaviours closely aligned to treason, ...urging others to overthrow the *Australian Constitution*, the Commonwealth, or the government (federal, state or territory), or urging others to assist the enemy or those engaged in armed hostilities. (Bronitt & Stellios, 2006)

Anti sedition legislation now disallows encouraging violence between defined groups, or encouraging others to interfere with elections. The sedition section allows for a person who has engaged in seditious behaviour 'in good faith' to be treated lightly, but proving that the urging of certain behaviours was done without the intent to overthrow a government or, for example, replace the Australian Constitution with Sharia Law, is likely to involve complex legal argumentation. Sedition can be a symbolic or a political offence, and the number of prosecutions of sedition that are made during a time of political uncertainty can be used as a political barometer. For example, sedition laws affect:

> public debate which particularly affects the activities of publishers, scholars and political organisations critical of government policy ... the potential application of sedition laws has been considered by law enforcement agencies in relation to Islamic books dealing with 'jihadist" themes. While not falling within sedition per se, the Attorney-General referred eight books to the Classification Review Board (Censorship) which subsequently banned two Islamic texts, both authored before September 11, dealing with the topic of 'violent Jihad'. (Bronitt & Stellios, 2006)

The broadening of the concept of sedition can be seen as a violation of Human Rights, and caused extensive concern amongst civil libertarians, librarians, authors, artists and even comedians as it meant that performances which criticise the Australian government, even if they were done overseas would count as sedition. So too, cartoonists who satirise the government or a minority group in a manner which may incite action could be considered seditious. Novels, or works of fact recounting history from a particular point of view unfavourable to the government or a minority may be seditious, selling or distributing those works via bookstalls or libraries may therefore be a seditious act. ALIA's Hunter Branch (NSW) held a public forum: *Freedom to Read: an exploration of censorship in Australia*, in September 2009. Excerpts were read from banned books and a representative from the Sydney branch of PEN—a world-wide organisation which supports freedom to write, and the retention of access to information and literature even during times of warfare—discussed "current issues such as censorship in Australia—internet filtering and sedition laws ... and

how PEN's ethos and the work of libraries are synchronised in responding to this issue" (Knight, 2009, p 14).

The banned books issue, and internet filtering appear to barely concern the Australian Library and Information Association (ALIA), the mouthpiece of Australian librarians and information workers. What happens if a library holds a banned book, and what happens when a library sets its Internet filters so that—deliberately or not—i.e. 'in good faith' there is still access to web sites promoting sedition, and encouraging violation of Australian laws? Even some legal specialists, such as Bronitt and Stellios (2006) and ALRC's (2006), review of the sedition laws believe that the sedition section of the Crimes Act can be both too lenient, and too stringent, depending upon interpretation. The clearest example given is the Cronulla Riots of 2005, which was localised and posed no threat to the Commonwealth, and the violence aimed at a range of individuals—albeit from a particular group of Australian citizens—did not necessarily indicate violence between specific groups.

2.4.5.4   The public librarian and Australian legislation:

In each state of Australia there is a Library Act detailing the role of the relevant state library in relation to the public libraries of that state. The Library Act of NSW (1939), stipulates the role of the Library Council which oversees public libraries holistically, providing them with additional funding if and when required, and being a point of distant governance, unlike the library boards of the USA and Canada discussed in Chapter Three. Queensland's Library Act (1988) relates predominately to the State Library and the state librarian. However there is a Library Council, which concentrates more on the State Library activities than the NSW Act.

In some of these Acts, is outlined the supply of free items, information and staff. The NSW Library Act states the expectation that public libraries will not charge an individual not within their LGA to borrow items The South Australian Libraries Act is the only Libraries Act allowing for the contingency of an Authorised Officer, albeit the Officer is part of the library and has authority to ascertain if a person in the library "has committed, is committing or about to commit an offence against this or any other Act" (Section 24-1), and can deal with a person up to and including detaining that person and handing them "over into the custody of a police officer as soon as reasonably practicable" (Section 24-1-e).

The table below outlines the basic relationship each state Library/ies Act has with its public libraries. Local Government Acts (NSW, SA, VIC, WA) also detail the expectation of the LGA to the supply of library services and the behaviour of library clients regarding the receipt of library services.

State/Territory, Title of Act, Board Answerable to:	Public Library related aspects of Act
ACT	No Library Act,
NSW—Library Act of NSW (1939) Answerable to Minister	Library Council oversees all public libraries, authorisation for staff of free libraries to allocate fees and borrowing regulations
NT	No Library Act - Not mentioned in LGA Act
QLD Libraries Act (1988) Answerable to Minister	Defers to Local Government Act No additional details and City of Brisbane Act No additional details
SA Libraries Act (1982) Answerable to Minister	Library Board, promotion and coordination of community library services
Tas Libraries Act (1984) Principal employee is Secretary overseen by Minister	Libraries Advisory Board - promoting and providing a State Library Service Sch 4A Sec 9A Lists services provided by Library Service including value-added services, LGA Act no details
VIC Libraries Act (1988) Answerable to Minister	Library Board, LGA Act establishment of Regional and public libraries
WA Library Board of Western Australia Act (1951) Answerable to Minister	Library Board, offers financial support to public libraries if necessary, rating powers of local government, authorisation for library officers re fees, borrowing limits.

Table 2-1   Library/Library Acts and their interaction with public libraries

The Libraries Act of Tasmania, which covers all public libraries in Tasmania, encourages the library staff to provide value-added library service. Schedule 4A Section 9A Provision of 1: Basic library services, 2: Practical library services, and 3: Value-added library services

1. A fee may be charged for the provision of a value-added library service.
2. Value-added library services are those services which, through some action on the part of the State Library Service, provide a library user with an additional level or degree of benefit to that which is already available to the library user free of charge as a basic library service.
3. The additional benefit will typically be in the form of either increased convenience or time saved for the library user or in the provision of a product that the library user may retain for his or her personal use.
4. A value-added library service may typically involve or require:

- a. the allocation of library staff for an extended period of time; or
- b. the allocation of more than one member of the library staff; or
- c. extensive research on the part of library staff; or,
- d. the provision to the library user of notes, synopses, bibliographies or other explanatory material; or
- e. the provision to the library user of material that is likely to be of commercial benefit. (Libraries Act 1984 (Tasmania))

The Libraries Act of South Australia is the only Act to provide some indication of what the library staff can do if they suspect or can prove a library user is using the library services for illegal activities.

No Act informs the library community of how a state or territory government expects library staff to act when faced with government authorities entering the library to take possession of data, or objects which may be related to a criminal activity.

Local Government agencies have access to legal resources either shared with a consortium of LGAs, or LGAs with larger range of responsibilities will retain their own legal team. It is therefore somewhat unreasonable for public librarians to be expected to be responsible for all current legal aspects related to the role of libraries, but they should be aware of them via the LGA's legal resources and those of the associations the libraries and their staff belong to.

As a service provider and an employer, a public library is legally required to ensure they comply with:

- Anti-Racism Legislation 1975 (Cth)

    Prohibits acts of hatred of other people on the grounds of:

        race, and/or

        colour, and/or

        national origin, and/or

        ethnic origin.

    This legislation does not mention religion but does incorporate within the Act the *International Convention on the Elimination of all forms of Racial Discrimination,* which twice include religion as a subset of racial discrimination, and also that "any doctrine of superiority based on racial differentiation is scientifically false, morally condemnable, socially unjust and dangerous." (Racial Discrimination Act 1975 (Cth) section 3(1)

- Freedom of Information Act 1982 (Cth)

  An individual can request access to information held by an organisation or company whether private or public to ensure the accuracy of the information held about that individual in case it may be used against them, for example by an LGA for:

  fines handed to third party debt collection, or

  complaints to LGA regarding noise or pollution.

  The FOI Act does not allow an individual to know what information has been handed to another (government) agency. It is also quite different from the Privacy Act 1988 (Cth).

- Human Rights and Equal Opportunity Commission Act 1986 (Cth)

  A person has the same rights as any other person.

  No adverse or positive discrimination on the grounds of:

  Race, and/or

  Sex, and/or

  Marital status, and/or

  Age, and/or

  Religion*‡, and/or

  Disability.

  *Unless an organisation/employer caters/services a specific sector of a community, for example a Catholic school can favour a practising Catholic over a practising Baptist

  ‡Religion is sometimes broken down to specific religions given extra protection,

Therefore, a library must employ their staff upon merit only except that the Act does allow for positive discrimination in employment if a community need has been identified. ie employment of a qualified library staff member able to communicate with community members in their own language(s).

Privacy Act 1988 (Cth)

This *Act* covers the collecting and retention of an individual's information. An organisation must be able to justify handing information to a government agency. However, if security is affected the handing over of this information must be kept secret.

The Director of Public Prosecutions can indemnify an individual or agency who has handed information to a government agency where that information is requested supported by a warrant. An example of involving official access to information involved one of the survey's responding libraries (WA19) which stated they had handed over library records of a client who was charged with murder—the person charged with murder could not take action against the library or its staff for handing over this information.

When searching for terrorist related evidence, the requesting organisation or agency has the power to "enter premises at any reasonable time of the day, enter premises occupied by an agency ... and inspect any documents that are kept at those premises and are relevant to the performance of those functions" (Section 68 (1)).

The owner of the premises must consent to the agency entering the premises and there must be a warrant to enter the premises "before obtaining consent, the authorised person must inform the occupier or person in charge that he or she may refuse to consent"(Section 68(3A)).

Involuntary consent negates the legality of the authorised person. The authorised person must show their identity card if asked for by the occupier of the premises, and, once on the premises with the consent of the owner, the authorised person must leave the premises if "the occupier or person in charge asks the authorised person to do so" (Section 68(3D)).

The requesting organisation or agency should inform the individual or group their information has been requested, except in cases where such advice would jeopardise security investigations, security of individuals or organisations. This information may never be released due to the ongoing sensitivity of the information collected.

The Privacy Act 1988 amends the following Acts: "Freedom of Information Act 1982 (Cth), Human Rights and Equal Opportunity Commission Act 1986 (Cth), Merit Protection (Australian Government Employees) Act 1984 (Cth), Ombudsman Act 1976 (Cth)" (Schedule 1).

Privacy Impact Assessments.

Whilst mostly unknown outside the political and legal fields, Australian legislation should be audited by *Privacy Impact Assessments (PIAs)* prior to being passed by government. Australia's lack of a Bill of Rights, or Human Rights legislation, potentially allows for inappropriate government interpretation of legislation. There is, however, some protection offered by the *Privacy Impact Assessment* (*PIA*) which is designed to minimise this danger. The *PIA* is a process that enables an audit of legislation prior to it being enacted. Administered by the Commonwealth Government's Office of the Australian Information Commissioner (www.oaic.gov.au) the *PIA* is used to determine whether new government legislation contravenes the Privacy Act. However, according to an interview in 2015, privacy advocate Roger Clarke claimed of the 70 or so terrorism related pieces of legislation passed in Australia since 2001, less than 30% have had a Privacy Impact Assessment. Clarke stated whilst conducting a *PIA* is time consuming and should not be undertaken after the legislation has been passed, rushing legislation through parliament has meant there are many pieces of Australian terrorism legislation that may contravene the Privacy Act (ABC (Aust), 2015).

Clarke revealed that the most recent such legislation causing concern was the Biometrics Act (2015), which allows machines to take over from people to identify possible criminals via more sophisticated profiling techniques than became available in the early 21st Century. An Office of the Privacy Minister (OPM) (2005) report *Getting in on the Act: The Review of the Private Sector Provisions of the Privacy Act 1988* (which received submissions from state and federal government agencies), describes a range of extra-ordinary circumstances that allow apparent contravention of the Privacy Act (1988). These include national and international disasters where non next-of-kin relatives of airline passengers can be told if their relative was on a plane involved in a disaster, or the media prematurely identifying individuals who have been in a disaster such as a terrorist attack.

In the private sector, there have been concerns relating to Alternative Dispute Resolution and Privacy Laws. The Office of the Privacy Minister (2005) reported that the Privacy Commission had received submissions that were concerned there may be a cross-over between these events. Although an individual and an organisation have the right to report suspicious activity, they should be able to do so anonymously even if they have made an incorrect interpretation of the event they are reporting. This is to protect them against claims of prejudice, lack of equity, and inappropriate use of personal information may be brought against the individual/organisation. The Office of the Privacy Minister (2005), recommend clarification of this matter, with security of the nation being the priority.

2.4.6   ALIA: Australian Library and Information Association

The Australian Library and Information Association (www.alia.org.au) is the official industry representative for library and information services and service providers. It is also the Australian representative on IFLA. The Public Library Association (www.pla.org.au) is a stand-alone organisation for public libraries, but ALIA also provides for public libraries within its specialist groups and provides relevant news and information within its monthly magazine *inCite*. ALIA accepts any individual as a member. Its website states: "ALIA membership is open to everyone. Whether you have formal qualifications or simply an interest in the profession we welcome you to become a member of ALIA" (https://memberahip.alia.org.au/membership, accessed October 10, 2016). ALIA also has Institutional Memberships for libraries, government departments, and private company libraries. If a librarian's corporate owner such as an LGA has joined ALIA as an Institutional Member, it is still in the best interests of the library staff to join as individual members as there is little cross-over of benefits between the two categories.

Despite the services ALIA provides to library members; advocacy, policy guidelines, monthly magazine *inCite*, the peer reviewed *Australian Library Journal*, formalised professional development, and conferences, Moody (2004) found membership may be as low as 50% of potential members. Whilst one of the common criteria for professional public library employment is eligibility to be a member of ALIA, it may well be that professional and para professional library staff within the libraries of a LGA may not be members, thereby not accessing information available to members only.

It is notable that compared to the situation in the United States, ALIA has not taken an aggressive approach to the Australian anti-terrorism laws. Even though it did mention *PATRIOT Act* issues as they arose in the USA, the sole article in *inCite* has been *When the Police Visit Your Library* (Ormonde, 2004). The article was written in response to two different libraries having police recently attend the libraries without warrants, yet still taking away Internet connected computers and other possible evidence including user records. Ormonde advises library staff that:

> The search, seizure and entry provisions of state laws, which have largely superseded common law protections of citizen's rights, *require* police to apply for a search warrant or a court order and to produce it with a copy for the recipient. The warrant contains details of the 'reasonable grounds for believing...' that access to particular records is necessary and *that their action is concerned with stated indictable offences.* (Ormonde, 2004, p 6) (original emphasis)

Unfortunately Ormonde is incorrect as by this time all states had referred their responsibility to the Commonwealth, the warrant-less entry was legal according to section 3UEA of the Crimes Act (1914) (Cth) as Williams describes:

> Warrantless Searches: Section 3UEA of the *Crimes Act 1914* (Cth) gives police officers a power to enter premises without a warrant in order to prevent a thing from being used in connection with a terrorism offence, or where there is a serious and imminent threat to a person's life, health or safety. While on the premises, police officers have the power to seize any other 'thing' if they suspect on reasonable grounds that doing so is necessary to protect someone's health or safety, or because the circumstances are 'serious or urgent'. (Williams, 2011,p 1150)

Ormonde advised libraries to train their staff in case these policing events became more frequent. Unfortunately, few other resources were offered, unlike ALA's campaigns against the PATRIOT Act. It is also clear Ormonde was unaware of modifications to Federal legislation, as her recommendations include to prominently post the library's commitment to the privacy laws as a primary solution.

Ormonde does conclude with the following advice:

> Library policy on actions related to law enforcement.
>
> Bearing these responsibilities in mind, managers of libraries must have a policy and a contingency plan covering the possible actions of police and other law enforcement agencies relating to library users and to library staff. Such policies need to be developed with legal advice and translated into contingency plans which all staff have access to at all times. All actions which concern the safety, freedom and privacy of library patrons or staff should be documented at the time, library staff should have immediate access to advice and direction from senior management, and management should have direct access to the organisation's legal adviser.
>
> The library policy and plan should contain specific provisions for regular training of staff in its implementation.(Ormonde, 2004, p 7)

Neither ALIA nor the PLA had samples of these policies and/or training guidelines on their websites as of mid 2010 when policies were accessed for this research.

Libraries in the post 9/11 era may have considered there would be equity issues if information was released to government officials, for whilst public libraries are part of the local government sector, a commitment to the ethos of privacy and freedom to read may present a conflict with the legal obligations of local government authorities. That a library client may report 'suspicious activity' by another client is a consideration. Reporting of suspicious activity is not likely to be restricted to the library staff, in fact one of the police visits mentioned in Ormonde's article was as a result of a library user passing information to appropriate authorities.

2.5   Australian immigration and multicultural policies

2.5.1   The White Australia Policy

At the end of the 19th century, several state governments had policies preventing non-Europeans, and specifically non-whites, immigrating to their state (Kabir (2005), Aslan (2009). Following federation in 1901, the Immigration Restriction Act 1901 (Cth) 1901, which became known colloquially as the *White Australia Policy*, further formalised this policy of racial exclusion. From 1949 onwards, the *White Australia Policy* was gradually dismantled, and in 1973, the Whitlam Labor government declared that race was no longer to be a criterion for selection of any immigrant to Australia.

Historian Manning Clark was among those who have argued that the *White Australia Policy* was the wrong approach by Australian politicians who had a desire to keep Australia British, and Protestant. Prime Minister Hughes had declared "Australia was as much a part of England as Middlesex ... and ... [Prime Minister] Bob Menzies had said he was proud of being 'British to the bootstraps'" (Clark, 1987, p 166). The policy was restrictive and indicated that many powerful Australians, including politicians, remained psychologically tied to Britain. However, it can be argued that the Second World War revealed partly why the policy was not an entirely racist attitude by Australians, but rather a geographic necessity in order to prevent large numbers of immigrants entering a vast and underpopulated country. Australia, with a small and scattered population, would have been—and indeed during the war was—unable to be reliably and independently well defended. Concentrations of immigrants from non-allied nations may have attempted to form armed rebellious groups within Australia endangering the country and allowing one or more hostile nations to then invade and take over parts of Australia (Partington, 2001). Other historians, anxious to argue that Australians of 1901 were rational policy makers rather than racists, have pointed out that a large number of immigrants prepared to work for little pay, and therefore displace existing Australian workers, were seen as a threat to labour market stability and social cohesion

(Partington, 2001). This argument is reinforced by Sammut (2005), who, having examined the speeches of the politicians arguing for and against the introduction of the Act, claims that the Immigration Restriction Act (1901) was designed to ensure a cultural homogeneity and to create, or at least maintain the classless egalitarian society turn-of-the-century Australians believed they had achieved.

Multiculturalism

In 1975, the Racial Discrimination Act (Cth*)* was enacted which supported the multicultural ethos, and was intended to be a legislative indicator that the *White Australia Policy* was dead and buried and Australia would henceforth have a completely different approach to immigration. Whilst the wording has changed to reflect the times and the emphasis a current government may espouse, the basis of the original legislation remains. There has never been a Commonwealth Multicultural Act, although Victoria has a Multicultural Act. The Racial Hatred Bill 1994 (Cth), was presented as "A Bill for an Act to prohibit certain conduct involving the hatred of other people on the ground of race, colour or national or ethnic origin, and for related purposes."

Despite there not being a Multicultural Act for the Commonwealth of Australia, an Office of Multicultural Affairs, with a minister was established. The report *Multiculturalism and the Law* (ALRC 57) was commissioned in August of 1989 and tabled in Parliament 28 April 1992. It recommended the "Cultural background should be taken into account in all stages of the criminal process from decisions to prosecute, to decisions about sentence... Federal departments should develop education and information programs taking into account principles of access and equity" (ALRC, 1989). Whilst the Report deals with how to protect Australia's multicultural society from the pitfalls of the law, contracts and credit, information contained within highlights the importance of service providers understanding both linguistically and culturally the needs of those who seek or need their services.

For the purposes of this study, two Australian definitions of multiculturalism are important. The first from the *National Agenda for a Multicultural Australia* (OMA, 1989) indicates how Australian multiculturalism was initially conceived and described.

> Multiculturalism encompasses government measures designed to respond to [the cultural and ethnic diversity of contemporary Australia]. It plays no part in migrant selection. It is policy for managing the consequences of cultural diversity in the interests of the individual and society as a whole. (OMA, 1989, p. 2)

A decade later, the Federal Government's Department of Immigration and Multicultural Affairs' (DIMA) *A New Agenda for Multicultural Australia* (1999) stated:

> The term Australian multiculturalism summarises the way we address the challenges and opportunities of our cultural diversity. It is a term which recognises and celebrates Australia's cultural diversity. It accepts and respects the right of all Australians to express and share their individual cultural heritage within an overriding commitment to Australia and the basic structures and values of Australian democracy. It also refers specifically to the strategies, policies and programs [which] make up Australian citizenship which is built on a set of common civic values, rights and obligations that can unify Australians. (DIMA, 1999, p. 6)

This latter description was the foundation for the understanding of multiculturalism as it was promoted by the Australian government in the early years of the Twenty First Century. Despite being introduced over 20 years previously, Levey (2001) asserted at the time that multiculturalism was a relatively new policy and still had some misunderstandings as to its exact nature, yet it clearly encourages the maintenance of cultural differences within a community and Australian society as a whole. A new policy *People of Australia—Australia's Multicultural Policy* was launched by DIMA on 16 February 2011. However this policy is not referred to elsewhere in this thesis as data collection was undertaken prior to the policy being launched.

Undoubtedly Australia does see itself as a multicultural country—it was one of the first nations to formalise the concept; and, in theory at least it welcomes people from all cultures who desire to settle in Australia and share in the national lifestyle, and abide by Australian laws. It is not, however, without the potential to create tensions between generations, or within individuals caught in a social-warp between cultures. Jamal and Chandah (2005) describe the conflict between Lebanese Muslim girls and their parents who are maintaining a strict upbringing. It is not uncommon for migrants who have left their country to return many years later to find the country and mores have changed dramatically and the upholding of traditions in Australia can sometimes—but not always—make strict New Australian parents reconsider their parenting. In the case of white, Anglo-Saxon Australians who have converted to Islam, or who are the children of these converts, some members of Australian society have trouble coping with the concept of an obviously white, and in the case of Alam's (2012) husband—a tall, blond, blue-eyed Australian-Muslim—have told him "to go back to where he came from" (Alam, 2012, p 124).

Latterly, the benefits of becoming an Australian citizen have been publicly emphasised by the Australian government. Principle 4 of the 2010 *The People of Australia Multicultural Advisory Council's Statement on Cultural Diversity and Recommendations to Government,* emphasises that intolerance and discrimination will not be acceptable in or by the Australian community (Australian Multicultural Advisory Council, 2010). 'Come and live safely in Australia, but don't bring your fights with you', has been the message to those intending to come to Australia and a reminder also to current Australian residents/citizens.

Multiculturalism has tried to retain and showcase the best that is in a mixed-culture society. Australia has not aimed for a complete assimilation of the immigrant but rather has encouraged neighbourhoods of many cultures, and legislation has tried to ensure that whilst all cultures may not believe they are treated equally, there are legal avenues to ensure it happens. An employing library, for example, will not place an advertisement specifying that they are looking for a library officer or librarian who is a Muslim, or who speaks Arabic, however, they may state that 'This council is an equal opportunity employer and encourages members of minority groups to apply for this position.' This example shows a misunderstanding of the Equal Opportunity Legislation, a misunderstanding between equal opportunity, equitable opportunity and logical opportunity. Possibly in a fear of accusations of bias towards or away from a particular section of society, LGAs have failed to advertise specifically for Muslim library staff, even if the LGA - or branch library - has a Muslim population well above the average Australian Muslim population. In the Western Australian Equal Opportunity Legislation Division 4 Part III Section 50 - Genuine Occupational Exceptions:

> Nothing in this Part applies to or in respect of any work or employment where that work or employment involves any one or more of the following:
>
> (d) Providing persons of a particular race with services for the purpose of promoting their welfare where those services can most effectively be provided by a person of the same race.
>
> 51. Measures intended to achieve equality:
>
> Nothing in Division 2 or 3 renders it unlawful to do an act a purpose of which is—
>
> (a) to ensure that persons of a particular race have equal opportunities with other persons in circumstances in relation to which provision is made by this Act; or

(b) to afford persons of a particular race access to facilities, services or opportunities to meet their special needs in relation to employment, education, training or welfare, or any ancillary benefits. (pp 82-83)

Overall, when compared with how multiculturalism works in other nations, Australia, along with Canada, which introduced a multiculturalism policy in October 1971, has one of the best records of consistent development of the concept of multiculturalism and acknowledgements of the errors made by earlier 'colonial' governments. In Australia, first generation migrants of almost any nation except perhaps the British, are considered part of the multicultural society. British migrants have usually been seen as part of the Australian or Canadian culture. Roach and Morrison (1998) surveyed several British council populations and found British Anglo-Saxon residents who do not consider second or third generation 'black' (Indian, Jamaican, Malay) migrants as British and therefore of a different culture, yet do not include mainland Europeans as adding to Britain's multicultural society. Mansouri *et al*, (2007) in their study of the Local Government Authority of Darebin in Victoria, found there was a consistent, but not total misunderstanding that multicultural services and displays were meant for new migrants, rather than those who were in their second or third generation.

2.6   Muslims in Australia, a long history as 'An Other'

In examining any ethnic, religious or cultural group it is important to ensure a clear understanding as to exactly how the identity of this group is established and defined. It is acknowledged that this can be difficult when both group, and particularly personal identity, are subject to uncertainty and hybridism and likely to evolve over time (Yasmeen, 2008). For the purposes of this study, a broad interpretation of the term 'Muslim' has been applied that focuses on the individual and their self-identification. Therefore, throughout a Muslim is defined as one who follows the Islamic religion and participates in the Muslim cultural practices as described by Vickers below.

2.6.1   Islam as a Religion and a Culture

Vickers, in discussing the concept of 'culture' concluded that "... the members of any group, however small, who share an appreciative system, share to that extent a common culture. ... Even the most well-marked cultures are not and should not be all comprehensive" (Vickers, 1965, pp 19-20n).

Glass (2001) claims there are three types of justifications for the right to cultural inclusion. One is grounded in notions of fair treatment; another in the harm caused to individuals if

there is a failure of cultural recognition; and the third in the importance of the inclusion of minority groups for the health of a democracy.

With regard to Islamic culture in particular, Kabir (2005) explains that:

> 'People of Islamic' culture refers to people of diverse ethnic backgrounds. ... Although a person's religion and culture are two different things, ... it is argued that Muslims also share a common Islamic culture which can sometimes be identified by their names, dress code, eating and drinking habits. That is, Muslim women who wear *hijabs* or veils, and Muslims who refrain from drinking alcohol and eating pork can easy be identified by their religion (sic). (Kabir, 2005, p. 8)

Therefore, it is legitimate to state that Islam is both a religion and a culture, but one cannot state that Islam and therefore Muslims constitute a race.

2.6.2   Muslims in Australia

There is evidence of Muslim fishermen having seasonal contact with Northern Australian Aboriginal communities several centuries prior to the permanent European settlement of Australia from 1788, and writers including Poynting, Noble, Tabar and Collins (2004), Aslan (2009) and Kabir (2005) use this evidence to indicate a continuity of subtle Muslim presence in Australia. Dunn (2004) has found a possibility of Muslims arriving at Norfolk Island and Hobart in the early days of the colonies, although the only evidence is via their 'Muslim' names of Hassan and Mahomet.

The first officially established mosque was built in Marree located in outback South Australia in 1861. An iron bush mosque established in 1891 still exists in the remote town of Broken Hill (Dunn, 2004). In order to open up the inland desert country camels and their Muslim handlers were brought into Australia. Kabir (2005) and Aslan (2009) report the use of camels as being ideal for the dry Australian inland environment. Many of the handlers were from Afghanistan, others from Pakistan and India—areas which were under British control—and so became known universally as 'Afghans'. These Muslims lived a restricted existence, prevented from bringing their family with them, or to officially have a family in Australia, and they were required to return to their homeland once their contract was completed.

Australian Bureau of Statistics (ABS) Census information from 1901 onwards records the religious affiliation of respondents. In 1901, there were 3155 male Muslims, and 51 female Muslims. The numbers of male Muslims decreased until 1947, where 2334 men were listed

as Muslims, on the other hand, female Muslims increased to 370 according to the same census.
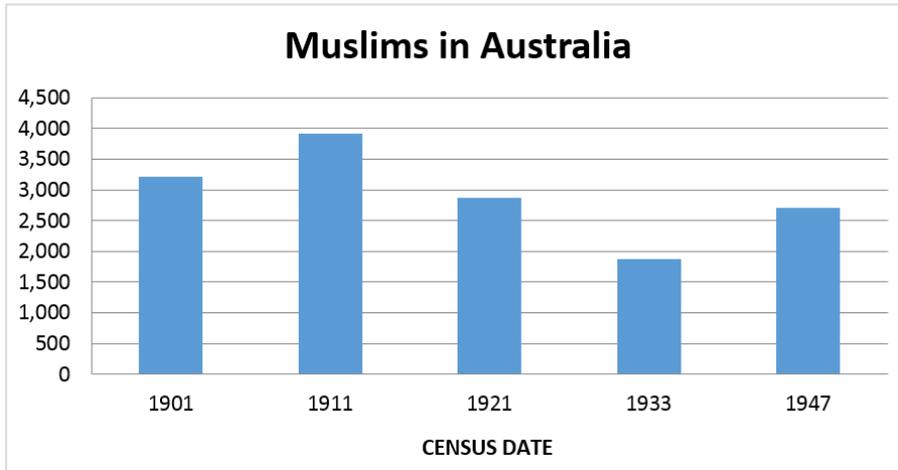
Figure 2-4   Muslims recorded in Census 1901 to 1947

During the period 1951 to 1966 information relating to religion was collected differently for the census. Non-Christian religions had the option of simply 'Hebrew' or 'Other'. By the 1971 census the number of Muslims had increased sufficiently to have its own category and the recorded population increased steadily thereafter. According to the 1991 census, 37% of all Muslims in Australia had been born in Lebanon, and 33% had been born elsewhere in the Middle East. The population increase was due to the expansion of established Muslim families, refugee arrivals and family reunions.

The 1991 ABS *Yearbook* broke down the greatest concentrations of selected religions including for Islam:

Region/SLA (Type of SLA)	State	Proportion of the SLA
Auburn (Municipality)	NSW	15.9%
Broadmeadows (City)	VIC	9.1%
Canterbury (Municipality)	NSW	7.7%
Katanning (Shire)	WA	6.4%
Coburg (City)	VIC	6.0%
Australian Total		**0.9%**

Table 2-2   1991 Concentrations of selected religion - Islam
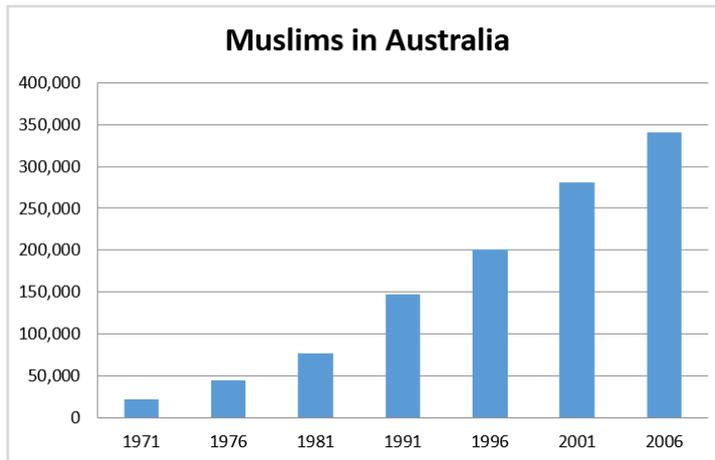
Figure 2-5   **Muslims in Australia 1971 Census up to 2006 census**

Currently, New South Wales has the largest Muslim population in Australia, with high concentrations spread over several suburbs of inner Sydney. As is usual with migration, new arrivals have tended to live in close proximity to established communities in order to attain a sense of community in a new world. Victoria has the second largest population of Muslims, mostly in the suburbs of Melbourne. Queensland and Western Australia come next, and the Northern Territory has a highly multicultural society with a number of Muslims including Aboriginal Muslims. Tasmania has the smallest population of Muslims, but their numbers are increasing due to refugee placement. Until the 1980s, what are now described by many Australians as 'Muslim communities', were more commonly known by their country of origin—for example, Lebanese-Australians, Turkish-Australians, Egyptian-Australians—rather than by their religious belief.

It must be acknowledged that being a member of the (for example) Lebanese, Turkish, or Egyptian communities does not automatically mean that one is a Muslim, as there are Christians in these communities as well as the full range of religious affiliations found across any Australian community (Aslan, 2009). Turkish Muslims began coming to Australia in large numbers in the late 1960s, and from 1970s the Lebanese were the largest national group of Muslims to arrive. After 1971 Bangladeshi Muslims also began to migrate to Australia (Kabir, 2005). Each of these migration 'waves' coincided with political changes in the immigrants' homelands that impelled them to leave. In the 1990s, Muslims and Christians arrived from Iraq and Iran after the first Gulf Wars, and then several middle European countries following the dissolution of the Soviet Union, including Yugoslavia's Muslims. The number of Indonesians who have migrated to Australia has also increased from 7,738 in the 1981-1990 census, to 15,746 in the 1991 to 2000 Census periods. Malaysian Muslim numbers have also increased, first rapidly, then more slowly from 1981 to

2000. Some of the reported increase in recent years is due to the increased number of overseas students temporarily in Australia as they are also included in the census.

From the late 1980s a small number of Afghanis began arriving in Australia, and the number has increased to 12,400 since 2001, due to the United States' action against the Taliban. In 2009, 936 Afghanis arrived in Australia, making a total of 13,336 Afghanis migrating to Australia between 2001 and 2009. This is almost half of the total number of 27,151 Afghanis who sought asylum in 44 industrialised countries (UNHCR 2010, 2011). Some Afghanis returned to Afghanistan when it appeared the country was more secure. Hazari Afghanis have rarely returned to Afghanistan due to their ongoing danger from non-Hazari Afghans.

According to the 2005 Department of Immigration and Multicultural and Indigenous Affairs (DIMIA) publication *A New Life for Refugees*, in 2004-2005 Australia would increase its humanitarian intake of refugees to a total of 13,000 for the year. Australia had resettled 5,000 refugees from Afghanistan between 1996 and 2004; 20,000 from Iraq in the early 1990s, and 3,000 from Somalia between 1996 and 2004 (DIMIA 2005, p 1).

2.6.3   Islamophobia and 'The Other' in Australia

This study is concerned with Australian communities containing Muslim residents. At the time of the 2006 Australian census, Australia had a total population of around 21 million individuals of which 1.5% declared they were Muslim. In Australia, as in many other non-Islamic countries, a phenomena commonly referred to as Islamophobia appears to have gripped sections of the population. University of California, Berkley's Center for Race & Gender states on its website, that the term Islamophobia was coined in 1991 in a report by the UK's Runnymead Trust and defined as:

> 'unfounded hostility towards Muslims and therefore fear or dislike
> of all or most Muslims.' The term was coined in the context of
> Muslims in the UK in particular and Europe in general, and
> formulated based on the more common 'xenophobia' framework.
> (crg.berkley.edu)

Since 2012 Berkeley has published the journal *Islamophobia*, and there are several anti-Islamophobia FaceBook pages such as *Islamophobia in Australia*, and web pages which track acts of Islamophobia in Australia.

Islamophobia, being a fear of Islam and by extension, Muslims, mosques, Islamic schools, and even halal food, defies the small numbers of Muslims in most Australian communities, and it is often manifested as a resistance to visible signs of Muslim presence. Dunn (2004) describes residents who protested against an Islamic meeting hall being built in their local

government area. In common with several protests in other communities non-Muslim residents argued that there were no Muslims living in their area and that the proposed establishment will only be used by 'outsiders'.

An example of resident opposition to a mosque was the proposed Islamic prayer centre to be built in the suburb of Annangrove in the Baulkham Hills Shire Council area of New South Wales. The Council refused development permission in December 2002, declaring that:

> 'a mosque would change the cultural character of an area, that the
> proposal was not in the public interest, or that there were no locals
> who would use the facility'. The Council also argued that 'the
> proposed prayer centre was contrary to the shared beliefs, customs
> and values of the community in Annangrove'. (Dunn, 2004, p 333)

At the 2001 census, the Baulkham Hills Shire had a recorded Muslim population of 2,090, or 1.4% of their total population, and the figure increased to 2,966, or 1.8% by the 2006 census. This means the 2006 Muslim population in this Council area was slightly above the national average of 1.5%. For the suburb of Annangrove, however, only 6 individuals, or 0.5% of the population of 1,038 declared they were Muslims at the 2006 census (ABS Census, 2001, 2006). The Council received 5,000 formal objections to the development proposal even though the suburb only has only around 1,000 residents. The then mayor of Baulkham Hills, John Griffiths, stated that whilst he had no fear of Muslims, "It seems to be that the women in our community ... have a problem with it". When asked about the nature of the problem the mayor stated, "I'm not really going to get involved in that" (ABC (Aust) 7.30, 2002).

The Annangrove incident, supplemented by news articles, is described above in more detail than Dunn's original 2004 article, and demonstrates the Baulkham Hills Shire's Muslim community has been constructed as 'The Other', that is a group outside of, and by implication in opposition to the established norms, practices and beliefs of the majority culture. Dunn argues there are two main ways 'The Other' can be constructed and those are by characteristics believed to be associated with deviance or absence.

Dunn describes the Annangrove incident as a 'discourse of absence', where the majority culture sidelines the minority, even to the extent of silencing them. "The silencing of cultural groups is potentially the most oppressive method of Othering. Groups of people can be constructed as non-existent, and in these circumstances their claims to belonging and citizenship are fundamentally injured" (Dunn, 2004, p. 334).

The Cronulla Riots of 2005, were a clear example of the Muslim Other being constructed as deviant, with a heavy reliance on stereotypes of Muslims being militant, fundamentalist,

racists, misogynistic, and with covered Muslim women represented as oppressed and ignorant.

2.6.4   The concept of 'The Other'

In the course of this thesis, the concept of 'The Other' will be used in order to discuss and situate minority groups, in this case Muslims in Australia (either individually or as a group), as being outside the prevailing religious and socio-cultural traditions. The terms 'The Other' and 'Othering' have become commonplace in Australian media, so much so that they come with no explanation. 'The Other' is philosophically an entity unlike 'The Self'. It can be a one -on-one concept 'you and I are different' or it can be a community concept, 'that group is different from our group'. Said's influential *Orientalism* (1995) presented 'The Other' as an East/West paradigm. Poynting *et al*(2004) and Kabir (2005) argue that 'The Arab Other' and 'The Muslim Other' are often inter-changeable in the eyes and beliefs of Australian non-Muslims and non-Arabic populations. This study is being conducted by a non-Muslim and non-Arab and it is sincerely hoped that a Muslim reader will not find any elements of bias in the research, as part of the intention has been to demonstrate the ability of a non-member of a minority community to fairly assess treatment to that community and then produce helpful recommendations. Indeed Moore (1967), claimed not being part of the culture allows the researcher to "'explain' the situation in ... basic terms ... [resulting in] a great deal of objective information and a number of sub-cultural definitions [coming forth]" (Moore, 1967, p, 229).

2.7   The Local Government Authority in Australian policy and legislation

2.7.1   The Local Government Authority (LGA) and public libraries

In all Australian states, there are three levels of government interacting with the citizens, Federal, State and Local Government. In the Northern Territory, there are three levels, Federal, Territorial and Councils, and in the Australian Capital Territory (ACT), there are two, Federal and Territorial. The Federal Government has income resources, including natural resources and income tax, which are expended for the benefit of Australia and to ensure all Australians have a basic and sustainable quality of life. The Federal Government provides access to a national healthcare service, and unemployment, disability, and old-age pensions. Defence is a national role, and there are internal and external security forces.

State Government is the second tier of government and has access to income raised via second tier taxes and other sources. The Federal Government returns a portion of the Goods

and Services Tax (GST) collected in each state back to the state. The State Government provides public (ie free or substantially below cost) schools, hospitals, universities, state parks and forests, most roads and the police and State Emergency Services. There is a movement away from inviting the Federal Government to contribute to infrastructure and instead to seek partnerships for large infrastructure such as ports with private companies and other nations.

The third tier of government—Local Government—may be as small as a 2 square kilometre area (or less) with a high population, or the size of a substantial European country, with a small scattered population. The range of sizes for LGAs make each one unique, although there are certain common aspects. LGAs provide local parks and playgrounds, rubbish collection, community centres, and libraries. The funding for LGAs comes from the rates and taxes paid by residents and investors for their properties, supported by funding from the State Government. The LGA administration differs slightly throughout Australia. In some areas the mayor and councillors are paid, in others they are not. The mayor and councillors are elected, but other employees are employed upon merit via the Human Resources (or equivalent staff selection) section of the LGA.

For libraries, this means they rarely have a community board overseeing the decisions of the Library Manager. In large LGAs with several suburban branches, the Library Manager may work out of the council offices negotiating with council officials, making financial decisions and only occasionally stepping behind the desks of the branch libraries, satisfied the branch staff are working within their brief and following policy. The upper levels of professional librarians, for example, the Library Manager, the Branch Librarian, the Children's Librarian and the Local History Librarian, are often encouraged to participate in regular meetings of their colleagues from other LGAs in order to exchange information and maintain continuity between LGAs.

The funding for public libraries per head of population may seem small, but multiplied by the number of residents, it can amount to a substantial figure. As with many businesses, it is the cost of wages that is the greatest burden on public library budgets, and, the actual cost of information services and collections is comparatively small. As can be seen by Figure 2.6, the total Australian per capita expenditure excluding library materials is $36.95, and the total Australian per capita expenditure of library materials is $5.25. The total Australian per capita expenditure does however, include infrastructure. The large difference between library materials and all but library materials is supported by the *American Library Association's Public Libraries in the United States Survey: Fiscal Year 2012* (2014) which details in Table 24, the average expenditure of all responding US public libraries was: 67.6% for paid staff,

11.4% for the library collection, and the balance of 21% is for "other" covering all expected expenses apart from the building of a library. In Australia, as in other countries, consortia of public libraries have been established to enable economies of scale when ordering data sets, or to have particular programs created for public library users such as home tutoring programs and, in Australia, *My Language*, a multilingual portal for information that closed in the early 2010s.

2010-2011	ACT	NSW	NT	QLD	SA	TAS	VIC	WA	Australia
EXPENDITURE									
Total Expenditure on Public Library Services ($m)	$13.02m	$318.15m	$9.13m	$189.59m	$93.24m	$20.14m	$208.87m	$102.22m	$954.36m
Public Library expenditure per capita (excluding library materials)	$29.02	$39.28	$35.64	$34.79	$50.69	$34.86	$31.61	$38.80	$36.95
Library Materials expenditure per capita	$6.63	$4.28	$4.03	$6.59	$5.58	$4.59	$5.53	$4.76	$5.25

Figure 2-6   2010-2011 Summary Total Expenditure on Public Library Services $m (SLQ 2010-2011 p 34)

For those who were not wealthy, there were two types of libraries most commonly found in Australia up until the mid 20th century. The Institute libraries were connected with the various trade institutes, a cross between a Guild and a Union. These libraries were usually located in a trade hall or building where public interest lectures were given and reading material was available for loan. The other type of public lending library was the subscription or sometimes called the 'penny library', as the reader paid a small price to borrow items.

In 1927 the Carnegie Foundation, sponsored the US librarian Dr Ralph Munn to work with Mr Ernest Pitt to conduct a survey of Australian libraries and their services. The following report appeared in the Victorian newspaper *The Argus* on February 3, 1927:

SURVEY OF LIBRARIES

Carnegie Corporation's Interest

The president of the Australian Council for Educational Research, Mr Frank Tate has been advised by the Carnegie Corporation of New York that in response to his request, supported by library, university and Education Department authorities a survey of Australian libraries will be made this year. Dr Ralph Munn of the Pittsburgh Library, has been appointed to undertake the survey and he should arrive in Australia early in June.

The chief librarian of the Melbourne Public Library a Mr E.R. Pitt has been asked by the corporation to work with Dr Munn as the Australian representative. ... (p. 21)

The resulting report was published as *Australian Libraries: A Survey of Conditions and Suggestions for Their Improvement.* The report covered all forms of libraries from universities and private collections available for loan, through to institutions such as the Mechanics' Institutes and public libraries. It was found that staff often had no library related education, the libraries were badly managed and often poorly located (Munn & Pitt, 1935). Unfortunately for Australia, and its libraries, the report was made available at a time when it was easily overlooked due to the economic depression, followed by the onset of the Second World War, which interrupted the usual progress of civic development from 1938 until 1945. After the war, Australia began to increase its population as discussed previously, and eventually to invest heavily in educational and related civic infrastructure including libraries.

The investment also extended to the development of higher education courses as the basis of professionalising a range of white-collar occupational groups including librarians, and by the 1970s most Australian states were providing courses in library and information studies through universities or colleges of advanced education. Such was the significance of the *Munn-Pitt Report*, its 50th anniversary was celebrated with a lecture by former Prime Minister Gough Whitlam on November 13, 1985. Mr Whitlam recalled reading the *Munn-Pitt Report* as a precursor to instigating the 1975 *Horton Report* into the needs of public libraries in Australia (Whitlam, 1985, p 43).

Whitlam concluded that successive Australian federal governments had ignored *The Horton Report* although the states had taken on board several recommendations. He lamented:

> The overall library situation, state, regional and municipal, remains as desperately in need of federal funds as Horton found 10 years ago. Hundreds of communities and hundreds of thousands of readers are denied library and information services to a degree that they would not be denied access to schools by any state government or access to radio and television by any federal government. It is the area where my government's legacy has not yet been accepted. (Whitlam, 1985, p 44)

Whitlam also argued that, "The provision of public library and information services should be the collective responsibility of the Commonwealth (sic), state and local levels of government funded in part by each of these levels of government" (Whitlam, 1985. p 43).

As Prime Minister, Whitlam did not have a chance to act upon the report he had commissioned. His Labor government was dismissed on November 11, 1975 and the Liberal Government, with Malcolm Fraser as Prime Minister took power. *The Horton Report* was

not handed to the government's Minister for Administrative Services until its completion in February 1976 and remained unread for at least fourteen months (Whitlam, 1985, 44).

In Western Australia, Mr Francis Aubie (Ali) Sharr arrived from England in 1953, to assume the position of State Librarian. Among the first staff Sharr appointed was Flo McKeand whom he had met in England whilst conducting a UNESCO course in rural libraries for overseas librarians. In 1962, Flo and Ali married, formalising the strong couple who from the mid-1950s onwards, developed a curriculum for library staff to ensure their education contained formal cataloguing skills, reference services and marketing skills (SLWA, 2012, 2014, Smith, 2003, p 8). Western Australia was the first state to provide library resources to the LGA public libraries, with books purchased by the State Library and rotated around the state's various and widespread libraries. Staff from Perth's suburban libraries visit the State Library to select their quota. Country public libraries select from circulated lists on the state-wide catalogue and the catalogue is updated to reflect where the item is held so that a resident anywhere can search for a title and find the holding library and request their own library to deliver it to them (via Inter-library loans). More insubstantial collection/information material such as magazines, DVDs, extra copies of popular titles, CDs, are usually bought by the individual libraries. Foreign language books are also provided by the State Library and any public library client can request a number of books in their desired language which they can read at their leisure and are then returned to the State Library. Public Libraries also maintain small collection of foreign language material usually shelved in a separate section rather than mixed with the English language items. Children's books, particularly those with bi-lingual text may be held in the children's section or the foreign language section depending upon the individual library's practices.

Some public libraries in Australia have voluntary workers, interns, library students on practicum and Friends of the Library groups. They do not, however, tend to have a political agenda reinforced by a library board of town or community representatives as is often the case in other countries (for example the United States). The public libraries of Australia are allowed to create their own policies—how or whether they do so is part of this study.

2.7.2   Library policy

In 1965, Vickers set out to define policy-making at a time when the understanding of institutional behaviour was in its infancy. In describing a local authority, the definition still works for local government authorities in the twenty-first century:

> ... the activity of the local authority consists and maintains through time a complex pattern of relationships in accordance with standards or within limits which have somehow come to be set as governing relations. Its regulative function exists partly in maintaining the actual course of affairs [events] in line with these governing relations [duties imposed by Parliament or by the Executive, commitments previously taken—inescapable commitments] as they happen to be at the time and partly in modifying these governing relations so as to 'maximise the values' which can be realised through the pursuit of these relationships, whilst keeping the aggregate of activities within the bounds of possibility. That element of the regulative function which consists in maintaining the course of affairs in line with current governing relations (is) the executive element. That element which consists in modifying the governing relations (is) the policy-making element. (Vickers, 1965, pp 26-27)

Thus Vickers argues that policy is the result of modifying set limitations such as legislation. By accepting some aspects of the limitations of legislation are inescapable, other aspects can be pursued or changed but at a cost i.e. whatever the decision eventually excludes, and within varying limits. Policy making therefore must respect inescapable limitations, and accommodate other demands upon the institution. Policy must also be able to be sufficiently flexible to accommodate changes imposed by alterations to the inescapable limitations and the demands upon the institution. This understanding of the nature and function of policy becomes a component of the framework for this research by highlighting how the changes to legislation (inescapable limitations) may have caused public libraries to consider changes to their policies in the post 9/11 environment.

In this research, policies adopted and implemented by LGAs or their institutions, specifically the public libraries, will be assessed in the context of the events of 9/11 and subsequent terrorist events and legislation passed by Australian Federal and State/Territorial governments, as informed by responses to a survey sent to all Australian public libraries and supported by access to online policy statements of LGAs and Australian public libraries.

2.8   Community minorities and public libraries

This research locates the events of 9/11 on a continuum where library philosophy and library practice are under pressure. In each of the historical studies of Fiske (1959), Busha (1972), and Curry (1996), changing world politics, or society's perceptions involving a small part of the total community are studied from the public library context. Philosophy and principles of the library profession may conflict with the practical issues that affect a minority of a public library's community. However, a minority today may not be a minority in the future. There

are a number of studies on public library services to specific minority groups or a particular area of clients - children, those with disabilities, retirees. Roach and Morrison's (1998) work examines long term multicultural groups in Britain. After the events of 9/11, Islam and Muslims were used as a pivotal point for an enormous range of research topics— a selection of the best post 9/11 library related research is also referenced in this work.

2.9   Conclusion

It may be argued that there are as many similarities as differences between Australian and American society. An understanding of personal rights is supported by an American *Bill of Rights*, whereas in Australia there is an understanding that rights are upheld via legislation and oversight. Governance and Federal Government differ in the two countries, but they both achieve their goal, and so may be no better nor worse than the other. Both countries are lands of hope for immigrants and have been for over 200 years. Treatment of those immigrants has reflected the understanding of society and mores of the time, and therefore when placed contextually creates an understanding of how far both societies have come in interpersonal relationships. America has become a military giant since the 1940s and Australia is a small brother in its footsteps, but Australia has been able to respond when threats of terrorism have touched its shores. The Federal government has also been able to make sometimes difficult legislative choices to ensure the greater Australian society remains comparatively free of terrorism without the furore experienced after the *USA PATRIOT Act*. Partially because Australia does not have a *Bill of Rights,* and partially because Australia and the Australian States did not have legislation to protect libraries from government agents, the post 9/11 legislation did not overturn any library specific legislation. This meant the ongoing modifications to the *Crimes Act (Cth) 1914*, did not set off any library specific alarms.

How these legislative choices have impinged upon the public libraries in each country— including their local responses in the provision of collections and services, and adjustment to policy—is yet to be fully explored.

Chapter 3   Literature review

This review of the literature relevant to the thesis draws upon research in three areas of librarianship, using Australian research, and other relevant international research. The three primary areas included are:

1. Freedom to Read: Ensuring the library collections are free from censorship pressure from clients, staff, library boards, and council authorities via effective policies.

2. Libraries for All: Ensuring the library has effective positive multicultural policies, in this instance for Muslim clients but by extension other multicultural clients.

3. Client Privacy: Ensuring the library has effective client privacy policies and an understanding of any Australian legislation that may be relevant to Muslim users and those of other minority groups.

There is also a segment on Salman Rushdie's *The Satanic Verses*, a novel which caused intense controversy when first published and still has not appeared in subsequent editions due to threats against the author, the publishers, booksellers, and libraries. Islamic reaction to *The Satanic Verses* was seen as excessive at time— and included book burning. *The Satanic Verses* did not cause the events of 9/11, but the casual reaction of several governments to the book insulted many Muslims and ensured the controversy over the book would be long lasting.

3.1   Pressure to maintain *Freedom to Read*

Pressure to exclude items from a public library collection can occur from external sources such as individuals or special interest groups from the general public, or be driven from bodies associated with the library such as the local council or, in the case of the USA and Canada, the library boards. To effectively resist pressure to exclude individual items or categories of material from a collection, it is important for libraries to have Collection Development Policies. These policies are designed to reflect the collecting activities and priorities of individual libraries and will therefore not be identical in each library, but the policy should incorporate an understanding of *Freedom to Read* and relevant professional *Codes of Practice*, that often form the first line of defence against internal or external pressures on a library's selection decisions.

3.1.1   America

In the early 1950s, Fiske (1959) surveyed a range of Californian school and public libraries with regard to aspects of their collection development. Only the public libraries will be commented upon here. In particular Fiske wished to ascertain whether investigations of the so-called 'UnAmerican activities' have an effect on library policies and practices regarding freedom to read. Did librarians and their boards support the American Library Association's *Freedom to Read*, or, the McCarthyist pressure to censor library collections? Fiske also sought to discover what, if any, policies the libraries had created for this situation, the professional status, and the education level of librarians.

Fiske's censorship survey was replicated in part by Busha (1972) in the early 1970s, when the public libraries of five Midwestern states of America were surveyed. Busha added questions to ascertain the F-Scale or Adorno Fascism Scale of the respondents. This addition was an attempt to ascertain a correlation between the respondent's belief in restriction of access to certain information and that respondent's education level and age.

Whether face-to-face interviews, or sent by mail, the results were very similar despite the passage of almost 20 years. In the McCarthy era, when library collection items were being challenged by individual community members as well as organisations ranging from church backed groups to anti-Communist groups, "A head librarian [summarised pessimistically] 'Every thing the library stands for' she said ' runs counter to the prevailing trends of our time'" (Fiske, 1959, p 11).

By the time Busha's research was undertaken in the 1970s, libraries generally had a wider range of information resources that were considered acceptable according to community standards, but many were still challenged and still received requests to remove underground press items such as the new magazine *Rolling Stone*, and the Black Panther Organization's newsletters, as well as 'unseemly' magazines aimed at young women.

In both eras it was discovered librarians had strategies to circumvent demands for removal of controversial items from shelves. Whether surveying 1950s California, or the 1970s five Mid-Western states of Illinois, Indiana, Michigan, Ohio and Wisconsin, librarians were found to undertake the same strategies of moving books, labelling items, and keeping items away from publicly accessible shelves.

These strategies, however, have not always been crystallised into Collection Development Policies, despite the creation of these policies having been encouraged by the American Library Association since the 1930s. Fiske reported it had been found in the 1930s that "... discrepancy between theory and practice in book selection [is] often attributed to a time lag in the adaptation of professional philosophy to social change." (Fiske, 1959,p 64).

Fiske and Busha both strongly advocated for the acquisition of professional qualifications, as college qualifications were found to be linked to the likelihood of joining of professional associations. By joining the professional library associations, there would be a cohort of college educated librarians to develop and promote policies suitable for all libraries of a state or a nation. Even in the early 1970s, the theory librarians had been taught at college level, differed from the practice they encountered in a library. Busha was able to establish a close link between lower education levels and/or greater age meant a librarian was more likely to self-censor a collection. However, a small increase in education levels decreased willingness to censor, or succumb to pressure to censor.

Acquisition of library qualifications meant librarians would be more likely to be familiar with the American Library Association's 1948 *Library Bill of Rights*. Whilst not a legally binding document, this document expressed many of the ideals cherished by the library profession. The American Library Association's Office of Intellectual Freedom believed members of the USA government could not be trusted just to search for evidence of criminal activity when searching library records. Therefore librarians were given reasons to develop policies relating to Collection Development and/or Security of Client Records.

The Library Board of the community public library was a powerful entity in all the North American surveys, but again both researchers believed they had discovered education gave power and confidence to librarians, enabling them to stand up to censoring pressure. Librarians need Codes of Practice and require a professional association which will support them, legally and ethically. It is not enough to profess agreement with the *Library Bill of Rights* and the *Freedom to Read* statement, a professional librarian practises the principles, and ensures they are practised by their staff. Busha stated:

> It is evident that Midwestern public librarians did not hesitate to express agreement with clichés of intellectual freedom but that many of them apparently did not feel strongly enough about them as professionals to assert these principles in the face of real or anticipated censorship pressures. (Busha, 1972, p 151)

Both Fiske and Busha noted a correlation in a librarian's knowledge of their community, and their ability or confidence to defend the rights of their library users at times of collection controversy.

3.1.2   Canada and the United Kingdom

In two countries, Great Britain and Canada, with different library management structures, Curry (1997) aimed to discover who library directors were answerable to, and how the institutions present the collections and services especially during times of intellectual conflict. Curry considered management issues, and, how they differed between the UK and Canada. Curry also asked whether librarians and their professional associations interacted to create policy. Did librarians inform their library associations of how they handled issues, and created policies based upon practice and relevant to the situations of their library, or did the library associations create policies based upon theory and recommend their application to libraries with little leeway for idiosyncrasies. However, only library directors were interviewed, so the level of interaction between other library staff and clients and the actual application of the policies created by the library associations remained un-investigated.

Curry conducted 60 face-to-face interviews with library directors, 30 in the Britain, and 30 in Canada. Although Curry did not focus specifically on multiculturalism, there was evidence that cultural/racial minorities, as well as violence in libraries, needed to be the subject of policy development.

It was found that policies were affected by the elected council members (ie from a political point of view) in the UK, and by Library Board members in Canada. The *Use of Meeting Rooms* and *Displays Policies* had similar extremist groups—Klu Klux Klan, White Supremacists, religious groups, political meetings, among them—blocked from hiring meeting rooms in both the UK and in Canada. To ensure libraries do not have problems with community room requests library directors agreed that:

> Comprehensive, enforceable policies were cited as being the most effective management tools. The consequences of lack of regulation and monitoring are perceived as more unexpected, more public, and more serious than with issues of collection management. (Curry, 1997, p 160)

Therefore at the higher level of the library administration, collection management and related policies appeared to be given less importance, than policies restricting the use of a library.

Three UK library directors believed that library-based displays could be considered as a form of 'social engineering'. The directors displayed awareness or belief that pulling items from the shelves to create a display increased the chances of those items being seen as controversial or the library being challenged for holding the items. Curry did not comment upon this aspect of social manipulation—however, the comments imply a situation which may have occurred which had made the directors adverse to this idea.

> Three British directors thought displays could be used as 'social engineering tactics' if librarians pull together material promoting one political or social view. 'With displays we can distort and change the emphasis. By manipulating the stock, we manipulate the people. I feel uncomfortable about leading the community in a certain direction with a display promoting one point of view.'
> (Curry,1997, p 162)

The library directors interacted with their library's funding bodies, and it was the director's role to ensure the library received sufficient funding. One means of achieving this was to reduce areas of possible conflict with relevant Council or Board members. Therefore visible and active policies regarding the use of meeting rooms, displays, and collection development were all needed, and the directors needed to take responsibility for the policies and their enactment.

In the end by not interviewing practising librarians, and by not examining the relevant policies and recommendations of the professional library associations for either Canada or the United Kingdom, it was unclear from the conclusion of Curry's reported research how much influence the professional association's policies had upon the librarian/client relationship and how much the professional associations were cognisant of the effect of policy implementation upon that relationship.

3.1.3   Queensland

Moody (2004) investigated whether Queensland public libraries self-censored the content of their libraries. The point of reference for this research began with the ALIA policy *Statement on Free Access to Information (2001)*. The Library Association of Australia (now ALIA) *Statement of Principles on Freedom to Read* was created in 1964, and this and the later *Freedom to Read (1971-2001)* were replaced by a new combined *Statement on Free Access to Information* created in 2001, at approximately the same time as the events of 9/11. At the time of Moody's survey and relevant to her questions, the Australian government was planning to introduce The Anti-Terrorism Bill (2004). This bill did not get passed, however similar contents appeared in later Anti-Terrorism Bills after Moody's survey, including:

A provision to make it unlawful for people to profit financially from books or memoirs written about their experiences or training with terrorist organizations, [and] civil libertarians, legal experts and the families of terrorism victims [are concerned] that such legislation may well be the thin edge of the wedge of the threat to intellectual freedoms in Australia. (Moody, 2004, p 171)

However, as Moody clearly stated the purpose of the survey was not to deal with every aspect of the *Statement on Free Access to Information,* but rather to address specific points. Points one and five of the 'Seven responsibilities of libraries' were not under consideration:

- 1. Asserting the equal and equitable rights of citizens to information regardless of age, race, gender, religion, disability, cultural identity, language, socioeconomic status, lifestyle choice, political allegiance or social viewpoint;
- 2. Adopting an inclusive approach in developing and implementing policies regarding access to information and ideas that are relevant to the library and information service concerned, irrespective of the controversial nature of the information or ideas;
- 3. Ensuring that their clients have access to information from a variety of sources and agencies to meet their needs and that a citizen's information needs are met independently of location and an ability to pay;
- 4. Catering for interest in contemporary issues without promoting or suppressing particular beliefs and ideas;
- 5. Protecting the confidential relationships that exist between the library and information service and its clients;
- 6. Resisting attempts by individuals or groups within their communities to restrict access to information and ideas while at the same time recognising that powers of censorship are legally vested in state and federal governments;
- 7. Observing laws and regulations governing access to information and ideas but working towards the amendment of those laws and regulations which inhibit library and information services in meeting the obligations and responsibilities outlined in this Statement. (Moody, 2004, p 166)

The survey was confined to Queensland public libraries and was distributed by e-mail. The main two areas of discussion involved a hypothetical list of books, asking respondents to indicate which items would be selected for their collection based upon the description alone, and what was the librarian's belief on the value of outsourcing collection acquisitions. Both of these questions highlight the need for a Collection Development Policy: the former to enable justification for holding or not holding an item in the library's collection, the latter to clearly inform the outsourced supplier of collection parameters.

Matching demographic information with the main survey questions, it was found that:

- 52% of respondents were ALIA members,
- 40% were familiar with *The Statement of Free Access to Information (2001),* and
- 26% were somewhat familiar with *The Statement of Free Access to Information (2001).*

Many respondents to Moody's (2004) study reportedly had a very narrow view of the principle of 'free access to information' interpreting this principle only in relation to the free or no cost provision of services but not to other aspects such as freedom of access. Some 26% of respondents demonstrated this critical misunderstanding of the word 'free'. Moody does not make further mention of this crucial misunderstanding (Moody, 2004, p 175).

If this misunderstanding was found to exist throughout Australia, ALIA and Australian librarians have to reassess how they word their policies and statements to ensure they are better understood. Education or re-education should provide a better understanding of the difference between free (no cost) and freedom (unfettered access to resources). Moody's conclusions suggest that librarians must be well-trained in the **importance** of free access to information, and receiving this training would increase confidence in **practising** free access to information and provide an understanding of librarians' personal biases and how they might be overcome for the betterment of the library community.

Of the respondents, 88% agreed the existence of formal Collection Development Policies were important, but Moody did not ask the libraries if they had them, or whether strategies for handling contentious items were included in the policies. Of respondents, 80% agreed the library associations should provide assistance with the creation of Collection Development Policies.

Moody did appear to believe, that if the responses to her survey could be extrapolated Australia-wide, then public libraries would resist information access demands related to new anti-terrorism legislation. Finally, Moody expressed a concern that the global political situations and erosion of civil liberties in western countries will impact upon public librarians, but that "... should the Australian national government follow the lead of others, public librarians will uphold the principles of their profession" (Moody, 2004, p 180).

3.2 Multicultural services in libraries

3.2.1 United Kingdom and Australia

In 1998 Roach and Morrison conducted the first research of its kind that studied the relationship between public library services and ethnically diverse communities in the UK (Roach & Morrison, 1998, p 6). They made the first critical identification of the factors and mechanisms required to improve the relationships between public libraries located in areas with large ethnic minorities, and the ethnic minority communities. The researchers produced from this research a set of benchmarks for provision of multicultural services in British public libraries.

The researchers wanted to investigate how public libraries had developed their services and collections in response to ethnic diversity. In particular they wished to understand whether there was evidence of an enhanced understanding of relationships between libraries, ethnically diverse communities and ensure the establishment of overt racial equality.

The following paragraph indicates not only how the research conducted by Roach and Morrison challenged existing assumptions made with regard to ethic groups as library users, but also points to the cultural and religious focus of the study:

> Professional assumptions made in the past about the linguistic, educational, and cultural needs of black and ethnic minorities have been challenged, and with these assumptions, the core of public library provision is under scrutiny. At the commencement of the research project, the ethnic minority user, along with the others, was considered to 'compete', not so much for an equal share in the citizenship and rights expected in a democratic society, but for consumer and customer rights over the availability of, and access to library resources. **Some ethnic groups have already sought to control access to public libraries for members of their local community and/or have argued for the establishment of separate forms of library provision, based upon a desire for the supply of information and literature to be controlled on the basis of cultural and religious considerations.** To what extent public librarians fail to attract a wide cross-section of ethnic minority adults and young people to use libraries and the effect upon library policy and practice of calls for separate provision, are among the issues addressed in this study. (Roach & Morrison, 1998 p 22, emphasis added)

The research involved interviewing the staff of eleven public library services, and four case studies of interviews with ethnic community members and how they interacted with their

public libraries. From the interviews it was found that ethnic community members described their experience of public library services as not engaging fully with ethnically diverse communities. Some of the matters raised included:

- The public perceived the library maintained an appearance of class levels—Britain still retains pockets of class difference, upper, middle and working class and whilst Roach and Morrison's report does not state what class level a library and the library staff is perceived to be, middle class is the most likely. This creates a problem when the clients believe they are seen as second class citizens due to their colour, ethnic background, education level or even address.
- failure to employ or target ethnic groups,
- failure to understand and supply what the ethnic communities need, and
- failure to integrate with or understand social and community networks of ethnic minorities.

It was concluded that when library staff were describing ethnic communities serviced by the libraries, the descriptions of the ethnic clientele were too wide and vague. Words such as 'them', 'that lot', 'blacks', 'Indians' were commonly used without any self-consciousness on the part of the speaker. Little progress can happen when librarians and library staff have 'colour-blind attitudes'—the belief clients should aspire towards Britishness i.e. whiteness, which becomes a belief of the need for a monoculture, rather than a multicultural society.

Roach and Morrison make the point that in the UK multiculturalism has been seen as a form of social control—with the goal being the:

> Management of the ethnic minority 'problem' rather than a confrontation with the many issues that face ethnic communities in a racialised society… .A multicultural library service is one which is a liberal version of an assimilationist model of society; this continues to draw its main inspiration from the white, largely middle class administrators of that service, [and] symbolize in their staffing and operational arrangements inequalities that are already apparent to different ethnic communities from the outset. (Roach & Morrison, 1998, p 15)

Therefore, not only is it difficult to determine who of a library's clients are part of a culture encapsulated in the British/EU term 'Multiculturalism', but it will also be difficult to provide staff and services that reflect the library's multicultural community.

The researchers had found that at the time of the research, staff fear of library closures had led to concern about dramatic change, even though change was seen as the only way to

prevent library closures. The British government had decided to install auditing of council services which involved reporting to Whitehall each year via complex matrices. Multicultural services policies, including libraries (known as Libraries for All), was said to be a concern. The pressure of constant reporting meant activities in the library were being relegated in terms of priority. The process was eventually cancelled in October 2010, with the Right Honourable Eric Pickles MP, announcing "an end to unnecessary and unworkable bureaucracy" (Pickles, 2010).

Roach and Morrison reported that, rather than encouraging ethnic minorities to use the existing libraries, some were being pushed to use their community buildings, such as mosques and temples for libraries, despite not everyone using those buildings.

Library staff also frequently displayed the attitude that ethnic minorities had been in the region long enough to start 'acting white' and no longer needed information resources in any language other than English.

Whilst there was usually someone in the Council administration who could translate, that did not mean they necessarily understood the library/client issues. Ethnic community members emphasised there were not enough ethnic community faces on the front desk of libraries, and during their interviews, the researchers discovered there were not enough ethnic community members in positions of power or responsibility.

Training and education of library personnel does not appear to have catered for diverse library staff, or staff who understand the needs of diverse users. The term 'minority' still appears to be interpreted as relating to the unemployed or those with disabilities rather than ethnic groups, and minority also appears to be interpreted as very low numerically. By focusing upon numbers, "it has led some library authorities to argue that they do not need policies on race equality when they have so few potential and/or actual users from ethnic communities" (Roach & Morrison, 1998, p 16).

It was recommended research on the roles of whether temples, mosques and even churches maintain non-doctrinal (leisure reading) collections as *ad hoc* libraries should be attempted. This may not be possible or wise. In Irshad Manji's *The Trouble With Islam Today: A Muslim's Call for Reform in Her Faith,* (2005) the autobiography of a Canadian Muslim, the library in a religious establishment is of a religious nature only, possibly some historical texts but little or no 'relaxation' reading. The purpose of a library within a religious establishment is most often to reinforce one's religious faith by reading the contents of the library. In some Baptist churches, the rise in faith-based 'romance' books reinforces the role of women in the home, where Christ is said to always be.

Despite the creation of benchmarks for providing public library services to multicultural communities, in Goulding's (2006) *Public Libraries in the 21st Century: Defining Services and Debating the Future*—which references Roach and Morrison's study—it is reported that there were still public libraries in the United Kingdom uncomfortable with providing services to multicultural clients, misunderstanding 'the difference between equal opportunities and equal equity' (Goulding, 2006, p 215).

Evidence of a more positive example of multicultural services is seen from the State Library of New South Wales' (SLNSW) regularly conducted surveys amongst its public libraries on various subjects. In 2003 the SLNSW instigated a review of the public library services to the diverse communities of NSW in order to ensure ongoing improvement of services. This regular review aims to ensure ongoing improvement of service to library users and to ensure library staff are aware of strategies available to them to improve client service and staff relationships. The stated goals were to, "Review multicultural services [provided in NSW public libraries], identify current library [visitor] needs and to map opportunities for wider engagement of Non-English Speaking Background (NESB) audiences" (SLNSW, 2003, p 1).

Library staff serving ethnic clients were emailed self-completion surveys. Ten of the most populous languages in NSW were chosen for focus studies and ten speakers from these languages participated in focus groups. A further ten individuals of each language group participated in in-depth telephone interviews.

Results for individual language groups: Arabic and Turkish

Two of the ten language groups were Arabic and Turkish and these will be the only ones considered in this summary as these are two of the languages used by Muslim communities in Australia.

Use of libraries and perceptions of libraries overall

The Arabic speakers who contributed to the survey had no experience of libraries in their home countries, whereas Turkish speakers did not use public libraries in Turkey. However some had used the school and university libraries in Turkey for research. Books were very cheap in Turkey and hence the respondents had bought the books they wanted.

Arabic speakers liked the availability of libraries in their community, and that they can get resources brought into the library at their request. Arabic speakers also liked the availability of computers and printers which their children used. Turkish speakers were pleased that there was at least one library in each local government area, making them easily available.

Arabic speakers disliked the limited number of items available to read, and the poor condition of these resources. Arabic speakers have tried to borrow items from libraries outside their area but found to do this involved a cost. They would like library cards to be able to be used across local government areas. This response implies the Arabic speakers physically visit other libraries and ask to borrow items from those libraries, hence the statement regarding cost, as it is not uncommon for public libraries to charge a small fee to individuals from outside their LGA who wish to borrow. It would appear the Arabic speakers are unaware of the free inter-library loan system, and librarians have not recognised this. This theory is reinforced by how Arabic speakers use or do not use the catalogue.

Turkish speakers found that when requesting items from the State Library of NSW via the inter-library loan to supplement their own library's reading material, the items came all at once, applying pressure (it was believed) to read them all quickly.

Arabic speakers used their library at least once a week, often up to four times per week. They used the library for personal use and for their children. They also saw the library as a place for socializing, to read newspapers, to borrow children's books and CDs, and to attend seminars. They believed that by attending with their children, they were instilling good habits for their children's studies.

Most Turkish respondents used the library weekly or fortnightly, they liked the reading rooms and the comfortable environment, the ability to borrow toys as well as novels.

Searching for materials and staff assistance: None of the Arabic speakers used the catalogue and this was partly because the many ways to transcribe Arabic into the Latin Alphabet can cause confusion Therefore, they went directly to the shelves they knew held Arabic books. They did seek help from the library staff they knew spoke Arabic. Turkish users tended not to use the computer catalogue as they were reported as being busy or broken. They were not aware of material in Turkish which would help them find resources, and they would use those resources if they were available.

Quality of the collection and suggestions for improvement: Arabic users wanted more books by famous Arabic writers and they wanted Arabic speaking staff who knew about Arabic literature to be able to help them. They wanted more non-fiction including scientific and historic books. Where books were translated into Arabic, they wanted good translations. The Arabic speakers wanted more religious books, and those books to be shelved separately so they are not treated with disrespect or shelved with 'unclean' items. More children's books, more CDs and DVDs, newspapers and magazines particularly country specific resources such as Egyptian were requested. The Arabic members who responded wanted to be

involved in activities arranged by the library and they wanted their community to be consulted on how to improve services. Turkish respondents wanted aids to learning Turkish and English. Improved resources including adult reference books, CD ROMs aimed at younger Turkish borrowers so they may learn about Turkey and its history, books on poetry and older, classical writers.

Appeal and access of multicultural resources for the Arabic and Turkish speaking communities: Arabic speakers again wanted updated resources, and works by famous Arabic writers. Having staff being able to speak Arabic and know about Arabic literature was considered very desirable. Arabic respondents were very emphatic that books which attack religion should be removed. Islamic books which taught young people prayers and religious values, and stopping "young people from hugging and kissing" (SLNSW, 2003, p 53) were requested.

Turkish users saw the libraries as having missed the opportunities to attract more users of Turkish background. Providing items in Turkish was a good start, but they suggested Turkish speakers, especially authors, competitions for children and youths, book clubs, promoting the Turkish community to the English speaking community, and the use of signage and library/Internet courses in Turkish. Better advertising of English classes. A much wider range of resources including non-fiction such as cook books and self-help books were requested.

Feedback on possible future multicultural services: Of the Arabic respondents, four of the ten knew about library activities such as seminars on medical issues and literature, as well as children's activities. They asked for more activities involving parents and children, and educational exhibitions.

The Turkish respondents were pleased to be able to participate in the survey and to talk about their library usage and library issues. They hoped the information would be used to positively improve Turkish speakers' library experiences.

This in-depth information is essential to any library with a multicultural clientele, and should be recommended reading throughout Australia, as the experience of catering for various language and ethnic groups will be similar.

The Victorian suburban LGA of Darebin provided access for researchers from Deakin University to investigate and report whether multiculturalism had lost credibility in Australia and whether there had been an increase in discrimination against Muslims since recent international events. This study investigated the Muslim members of Darebin Council area,

home to long-term, mostly post WW2 migrants and now including recent migrants. Attitudes to Darebin's Muslim population were also sought from non-Muslim residents and Council employees.

Unlike the State Library of New South Wales, which questioned librarians and focus groups of clients in specific language groups, and was more closely aligned to Roach and Morrison's study of libraries and library users in the United Kingdom, the Darebin survey targeted randomly selected Council employees including librarians, randomly selected residents, which included library clients, and invited members of specific groups for focus groups e.g. groups of religious leaders or teachers.

This was one of the few studies which considered the training the Council staff received. Education had been a focal point by several researchers, but it was library focused, on training in the skills of librarianship. Darebin Council employees were expected to be aware of, and to understand, the various Council policies. It was found that the Council has no compulsory training in any of the expected areas such as Equal Opportunity, Diversity, or Working with Interpreters—no training of this type had been received by 100% of Council employees. The survey did not report whether all employees who worked in the areas where these training courses was the most important had attended the different training sessions—it can be argued park gardeners do not necessarily require these training courses. The Council employed 2% Muslim staff, which was below the rate of representation of Muslims in the Darebin population of "4.2% at 2001 census" (Mansouri, Kenny & Strong, 2007, p 68). All Council workers indicated they knew at least one Muslim or worked with one. Most residents stated they acquired their knowledge about Muslims from the media and books.

Whilst no sector of the Council was selected for special attention, libraries and library staff were included in the surveys, or were mentioned by other participants.

The most negative responses relating to libraries and multiculturalism were:

> At the Living and Learning Centre … whenever multicultural events are advertised in the community, the administrators always receive phone calls from people who want to know if they, as Australians, are welcome to come to the event. According to this, there is a basis to conclude that multiculturalism is viewed by much of the mainstream public as a policy for migrants only. The concerns expressed about library services were similar in that they reflect a concern that by using the word multicultural, the published programs would not appear to be open to the entire community.

> …one of the local librarians was insistent that she was 'uncomfortable advertising multicultural events' because she is always afraid that people in the community might see this as a pandering to minority groups at the expense of the mainstream community. In an attempt to appear more inclusive, she preferred to promote her events as 'inclusive of multicultural elements'. She was not alone. Most of the people interviewed preferred to discuss these issues in relation to cultural diversity and intercultural harmony, not multiculturalism. (Mansouri et al, 2007, p 102)

Some of the local disharmony was reflected in comments made by librarians who reported on the feedback they received from non-Muslim users. As the Report explained there was a freely expressed belief by at least one respondent regarding why the Council should not supply resources to Muslims in their mother tongue."'The majority of Muslims will never assimilate into Australian culture. They don't want to [and] their religion probably forbids it', was the respondent's attitude" (Mansouri et al, 2007, p 104). This was very similar to the attitude of some librarians interviewed by Roach and Morrison. The Report also notes that:

> [Darebin] Council librarians explained that they are sometimes confronted with complaints that they should not provide Arabic books in their collection because it might incite religious hatred in the community. It is significant that Arabic was singled out as a potential danger while other foreign language collections were not. (Mansouri et al, 2007, p 104)

The Report was able to include some of the positive measures that the Council, including through the library, is taking in order to support cultural inclusion.

> The Darebin City Council, in conjunction with the Migrant Resource Centre, already host group information sessions several times a year. Some of these are available only to Darebin Council employees and are meant to inform them firstly about how to address the needs of diverse customers, but also about how to handle problematic situations when they occur in their office or service delivery point… . Other programs for both adults and children are held at the Darebin library, with these in addition to the library's provision of books, information packages and other resources in various languages… . The exact working of multicultural policies is often not the most pressing issue for the sustainability of multiculturalism, or even cultural diversity, especially as policies alone can only go so far towards social change. The immediate (and continuing) need is to find ways to influence attitudinal changes in society, with information sessions one important tool. (Mansouri et al, 2007, pp 114-115)

However, despite libraries and the Living and Learning Centre activities supporting multiculturalism, and other initiatives including street parties, many respondents believed multicultural services were being provided solely for newly arrived immigrants or refugees, rather than to highlight the longstanding cultural diversity and richness of the area. The long term residents appeared to believe they were being excluded from multicultural events.

The Report also noted the lack of understanding of some of the day-to-day issues the Muslim residents are encountering in Darebin, including encounters with other residents that are marked by fear, negativity or prejudice following from acts of international terrorism.

> ... the majority of the respondents have empathy towards Australian Muslim communities and acknowledge that they have been targeted because of recent international events, there is, nevertheless evidence of misperceptions, stereotypes and some negative views of Muslims within the community. These views are directly related to the international security context in the post 9/11 period… [since which] Muslims within the Darebin community have experienced incidents of discrimination including physical attack, surveillance, verbal harassment and avoidance. There is a feeling amongst Muslims in the community that they have been singled out and targeted by the Australian government and that they are viewed with suspicion by mainstream society. (Mansouri et al, 2007, pp 3-4)

Respondents among the Council workers (not residents) seemingly reflect some of these attitudes to local Muslims, with the Report highlighting the belief expressed by some of them that there is a need for Muslims to adopt Australian cultural norms.

> Council staff provided suggestions that related to the issue of whether or not some minority groups were willing to adapt to the Australian way of life. These suggestions included:
>
> - The need for education programs on the Australian way of life and how to maintain its lifestyle, values and ethics,
> - The need for minority groups to understand the Australian way of life and history,
> - The need for a 'further blending of the many cultures' so that those cultures that prefer to 'stay within their own group' will adapt to Australian norms,
> - The need for events organized around and focusing on Australian mainstream culture (eg ANZAC Day, footy, etc.). (Mansouri et al, 2007, pp 89-90)

3.3   Security Policies—Legislation USA and Canada

Within six weeks of the events of 9/11, the United States had passed the USA PATRIOT Act, which consisted of four segments relating to libraries. Foerstel (2004) examined the segments closely, stating one of those segments, Section 217 was weak, Sections 214 and 216 related only to foreign nationals, and one—Section 215 related to American citizens and violated both their Constitutional Rights and the *Freedom to Read Bills* as set up in 48 states in the USA. On the other hand, Australia took two years to shape five pieces of Anti-Terrorist legislation, but once it was put before the parliament, there were around fifty new Bills enacted within ten years (Michaelson, 2005, p 322).

The on-line journal *First Monday*, www.firstmonday.org Dec 2001, published Mathews and Wiggins' article *Libraries, the Internet and September 11,* three months after the events of September 11, and six weeks after the *USA PATRIOT Act* was enacted. This summarised the immediate days and weeks after 9/11 and reported how librarians rallied and reacted in order to ensure their clients remained accurately informed—an important role as there was a wave of dishonest spam activity targeting those who wanted to provide donations to victims. The authors discuss librarian Kathleen Hensman, who "... violated Florida's law protecting the confidentiality of patron activities - and would have violated the law in 47 other states as well as the District of Columbia", because she had recognized news photos of the 9/11 hijackers and immediately called the police. At this time, the understanding of how the *USA PATRIOT Act* would affect sectors of America remained unclear, but a there was constant speculation as to what would possibly be changed, and stay changed.

Finally, the authors ask the reader:

- Whose decision is it to call the police when a librarian feels she or he has encountered possible terrorist uses of a library?
- What constitutes evidence that a patron is a terrorist? …
- Will state laws providing patron confidentiality remain on the books, but ignored? …
- Will the government's desire for information on terrorists be limited to specific searches of known targets of investigations, or will the government pursue digital dragnets, asking to surreptitiously examine circulation records, Web site usage logs, and search engine logs? …and,
- After the attacks, a number of government agencies removed from their web-sites information on sensitive topics, such as the location of US nuclear and hazardous chemical facilities. In some cases, agencies asked libraries to remove related materials … from their physical holdings. … What will the effects be on the citizenry's ability (and duty) to remain informed? (Matthews & Wiggins, 2001)

Estabrook (2002a,b,c, 2003) conducted three surveys in the two year aftermath of 9/11, capturing reactions to changes in legislation and public librarians attitudes as they were fresh in the respondents' minds. This was to provide an insight into the public libraries, first of Illinois and then public libraries of the USA, to record their reactions and what was seen as important to librarians in the aftermath of the passage of the *USA PATRIOT Act.*

Commencing two months after the terrorist attacks of 9/11, 2001, the Illinois State Library and the University of Illinois Library Research Centre (LRC) decided to investigate the effect upon the public libraries of Illinois regarding the events of 9/11 and the subsequent recently legislated *USA PATRIOT Act* (October 25, 2001) and the US Postal Service which had new handling instructions due to 9/11 and several anthrax deliveries through the mail. The LRC was interested in the very early " responses in taking new security measures, in collection development, in programming and in attitudes towards users" (Estabrook, 2002a, p 1).

A mail survey went to 629 Illinois public libraries and 87.9% responded. Although never stated, it is possible that the high response rate was due to the excellent reputation both the LRC, and the principal researcher Prof Leigh Estabrook, enjoy in the Illinois (and USA) library community. The researcher pointed out that there have been a significant number of articles related to some US libraries' immediate responses to 9/11. However the survey discovered that despite these publications public libraries "appear to have been slow to come up with response strategies" (Estabrook, 2002, a,, p. 1).

Of the 25% of the responding libraries that indicated they had reviewed their security due to the events of 9/11, three had put on additional security guards, and 25 had taken other measures. Interestingly, the smaller the community served by a library the more likely it was to monitor their clients which may be because they often knew all their clients. Checking the Internet search history and restricting use of the Internet were common forms of security.

Collection purchases of approximately half of the libraries had been influenced by the events of 9/11. Purchases included:"32% historical or political materials, 19.4% materials related to Islam, 17% materials concerning terrorism, bioterrorism or germ warfare … and more books on patriotism and self-help, as well as materials emphasizing diversity" (Estabrook, 2002 a, p. 3).

Questioning whether "staff members had changed their attitudes or treatment of library patrons" (Estabrook, 2002a, p. 3), 15.4% stated they had. Smaller public libraries with client bases of less than 10,000 were more likely to have reported they had changed their attitude or responses to their clients. The researchers believed the responses of the smaller libraries

were the most accurate as they were one person libraries, whereas the larger libraries may not know how other staff may be relating to, or interacting with clients.

Freedom to Read, the cornerstone of librarianship, was covered by questions which asked if respondents were:

- 'more likely to notice what materials are being checked out by users' of which 10% answered in the affirmative,
- 'realizing there are circumstances necessary to compromise privacy of patron records' 9.9% affirmative responses, and
- five had 'voluntarily withdrawn … materials that might be used to assist terrorists'.(Estabrook 2002a, p. 4)

Numbers, whilst small, indicate that the reported practices are contrary to some of the fundamental principles of the library profession.

Some librarians reported they had become kinder to patrons, whilst others declared they had become more wary. Estabrook noted that, "In a sentiment echoed by several respondents, another said 'Some of our staff is (*sic*) less tolerant of Muslims.' Without explaining to whom they were reporting, or what counted as suspicious, a librarian stated '(We are) reporting suspicious patrons'" (Estabrook, 2002a, p. 4).

It was noted that authorities had approached eleven Illinois public libraries in the months after 9/11, seeking information:

> ... about their patrons pursuant to the events of September 11. The survey did not ask about the type of authorities requesting information, or the information requested. Nor, (unfortunately) did it ask whether librarians complied with the request. One librarian said 'The FBI did visit our library … I told the FBI if they wanted anything they would have to come back with a court order. They have not come back'. (Estabrook, 2002a, p. 5)

The study asked the librarians about their knowledge of the *USA PATRIOT Act*. The *Act* had only been in place for a couple of months and the realities of its scope were still becoming fully comprehended. Of those responding 233 (42%) respondents had heard of or read the *Act*, but less than 50% of these were able to identify specific provisions. The ability of an agent to begin a search of a library's records as soon as the warrant is served was known by 27% (63), but 40% (94) knew that the *Act* "prohibits librarians from disclosing to anyone that a search warrant has been served" (Estabrook, 2002a, p. 5). The eleven libraries that had been visited by authorities were no better informed about the *Act*, but one library had

"rewritten policy and procedures in case officials come in and want to see a patron's records" (Estabrook, 2002a, p. 5).

Very few libraries had programmed special displays, supplied resource lists, or held programmes for adults or children. Only 2.4% of libraries participated in community panels, and 2.5% had "been enlisted by other groups to be an information resource" (Estabrook, 2002a, p. 6).

Estabrook concluded that Illinois librarians and libraries were scarcely impacted upon by the events of September 11, 2001. Nor had they been concerned about, or affected by the implications of sections of the *Act*. Estabrook appeared concerned that the librarians had few concerns about 9/11 and subsequent events, and that they had not absorbed the implications of the *USA PATRIOT Act*. As an academic, Estabrook acknowledged that academic researchers cannot

> ... presume to practitioners what they should have done after the events of September 11. Should public libraries have done more in collection development and programming? Perhaps, but then most people and organizations may wish they had done more in response to September 11 events. (Estabrook, 2002a, p. 7)

The September 2002 issue of *American Libraries*, commemorated librarians who had died in the terrorist attacks. Additionally there was a collection of memories from librarians on how their libraries had responded, and how the changes in legislation had placed restrictions on libraries and their clients. This special commemorative issue of *American Libraries* included an article by Estabrook, 'Coping, View 2: Response disappointing' and provides information reporting on the USA-wide survey sent out to libraries in late 2001. It was revealed that:

> Authorities asked 85 public libraries in urban areas for patron information related to the September 11 terrorist attacks, this ... information came from a survey of 1,503 ... public libraries. ... Our analysis of the responses reveals that most libraries played a disappointingly passive role in their communities. Even more disturbing is the indication that the attacks and their aftermath have led libraries to change how they view core values of the profession. (Estabrook, 2002b, p 37)

There had been some changes to collection development, with increased purchases around the subjects of Islam, historical and political information and terrorism. However it was programming of information sessions and the changes in attitudes to patron privacy that gave the most concern.

> When we designed this question [on programming in response to
> terrorist attacks] our expectation was that libraries might have
> become an important resource to communities by providing such
> things as reading lists about war for parents to read to their children
> or meeting space for community members to discuss the
> September 11 event. However, when our survey was distributed in
> the two to three months after the terrorist attacks and anthrax
> concerns, public libraries actually did relatively little special
> programming. Most were not involved in any way as a significant
> community resource. Only one fourth (25.2%) said libraries had
> initiated special programming related to September 11. (This was
> less than the 36% of libraries who reported programming in a
> December study for Libraries for the Future; see p. 41).
> (Estabrook, 2002b, p37)

Estabrook displayed continuing concern at the apparent lack of programming and displays in libraries following 9/11 as it was clear that as an educator, she saw this as a great opportunity to inform library users about the events in a safe environment. The lack of programming by responding libraries may be explained by the response Curry (1997) encountered when interviewing library directors in Canada and Britain, where there had been a concern expressed by respondents that they may be involved in, or accused of, social engineering via displays and programming in their libraries.

When questioned about the compromising of librarians' professional values, nearly 20% of libraries admitted that their staff attitudes had changed most obviously to members of Middle Eastern appearance, and that some staff had made biased comments about such clients. Over half stated they knew they may have to compromise client confidentiality. Use of the Internet was more closely monitored by responding libraries, with a fifth of respondents admitting they had made reports to authorities on a patron's borrowing habits or behaviour. These reports were instigated by the libraries, and not as a result of requests from authorities. Finally, Estabrook quotes a respondent:

> 'I guess what terrifies me is the possibility that freedom may never
> be regained. I think our government's secrecy, unwillingness to
> completely inform the public, and reluctance to accept blame for
> this war's devastation of a civilian public that is already suffering
> are a shame on us, that will come back to haunt us in a big way.'
> (Estabrook, 2002b, p 38)

Following the initial survey of Illinois public libraries, Estabrook extended the survey to approximately 1,500 public libraries America-wide, being one quarter of all public libraries serving populations of over 5,000—that is serving 96% of the population of the United States. The first survey was conducted in early December 2001, and asked questions relating to patron privacy policies such as Internet use, monitoring online activity and reporting

patron activity to authorities, whether certain patron's attitudes had changed as a result of changes in privacy policies. Librarians were also asked whether there had been any requests for information from authorities, and did the libraries comply. Did they let the patron under investigation know about the investigation? What did the library staff know about the PATRIOT Act?

Whilst it was still only a short time after the passing of the Act, librarians now had a better understanding of the legislation and its implications than most patrons. The LRC determined that specific literature needed to be provided for libraries, and better, specific privacy policies needed to be written to cover the Act's reach.

The second survey, distributed in October 2002, covered similar areas as the first survey, with more in-depth questions on civil liberties and public access to information in the post 9/11 environment. A small number of libraries informed the researchers that they deliberately did not answer the section on requests for circulation records, or they gave a false answer as they believed they could not legally answer this question. The data indicated that there was increased surveillance by libraries on Internet activities and some web sites had been blocked. Now over half the libraries had a policy to train staff with regards to the Act and how it affected their library and clients. More libraries reported they had been approached by authorities regarding the use of particular titles, or borrowing lists of certain clients. Estabrook determined there was still a need for standardised policies to protect staff from legal backlash as well as ensuring client privacy was possible.

Of the final survey, by late 2003 it was apparent that there was finally increased awareness of the impact of the Act, but there were still many libraries both public and academic which appeared to have made few if any changes to their policies and guidelines. Estabrook states:

> One might conclude from this study that public librarians are more likely to have taken steps to be informed about provisions of the *USA Patriot Act* and less likely to have changed current library policies with regard to patron use and privacy. It may be that librarians feel that they need to be prepared to comply with the *USA Patriot Act* in case they are questioned by law enforcement authorities and at the same time are not enthusiastic about impinging upon library users' rights to expression or privacy. With nearly half of public libraries reporting that they have issued guidelines to their staff regarding *USA Patriot Act*, and four out of five having reviewed Illinois Library Law with staff, only one in five (20.7%) public library and 15 (12.6%) of academic library respondents answered yes when asked, 'Has your library adopted or changed any library policies as a consequence of/or to address the concerns related to passage of the USA Patriot Act?' (Estabrook, 2003)

When asked if librarians believed the ALA's resolutions in relation to the Act were appropriate and supported librarians, 89.6% of public librarians and 94.7% of academic librarians believed the ALA's actions were appropriate. In a statement that indicates the ALA was an audible protester on behalf of its members (as opposed to the Australian professional association ALIA), one respondent stated "ALA needs to be a prominent voice to make the public aware of the danger to our civil liberties contained in the *Patriot Act* " (Estabrook, 2003).

Toronto University researchers Caidi and Ross (2005) co-authored two papers, Action and Reaction: Libraries in the Post 9/11 Environment, published in *Library & Information Science Research,* 2005, pp 97-114. They considered the "Legislative environment following 9/11 in the United States and Canada and review the reactions to these legislations by the library communities of both countries " (Ross & Caidi, 2005,p 97). The researchers argue that the terrorist events of 9/11, were, in many ways a wake-up call for the international library community "Raising to prominence issues that had previously existed, but had remained relatively dormant until then" (Ross & Caidi, 2005, p 98). The second paper by Caidi and Ross, (2005b) Information Rights and National Security was published in *Government Information Quarterly*, 2005 pp 663-684.

Library ethics, practices, even values were reconsidered by the researchers, who had found the effects of the events of 9/11 began with small signs such as removal of pieces of information from government web-sites. However, it was the enactment of the *USA PATRIOT Act* in October of 2001, when libraries in the USA could be forced to reveal client information without the client's knowledge that influenced activist decision-making by American librarians and library associations. Libraries were explicitly identified as a potential resource for anti-government and terrorist activity, and therefore the user records of library clients could be searched at the behest of government agents.

To investigate the reactions of United States and Canadian libraries and library associations to the legislation and other actions of their respective governments, the researchers used the web-sites of the ALA and the CLA. The researchers also looked for posts librarians had made to internet sites between September 11, 2001 and January 1, 2002. They used the Open Internet Archives (the Way-Back Machine) for this period which over four months recorded the immediate reactions of the library community, firstly to 9/11, and then "as the progression of reactions as legislation and national security measures were introduced" (Ross & Caidi, 2005, p 98).

Although 9/11 instigated legislation in many countries which impinged upon the "traditional rights cherished by the library profession, such as access to information, privacy, and

confidentiality of patrons' records" (Ross & Caidi, 2005, p 99), in many cases there already existed legislation the governments could use. Ross and Caidi introduce the principal concept of Parenti's book *The Soft Cage* (2003), discussing a long slow decline of personal freedoms until individuals find themselves in a 'soft cage' with reduced civil liberties, including increased surveillance all in the name of ensuring security. The *USA PATRIOT Act*, and Canada's *Lawful Union Act,* as well as European Union proposals all have "implications for the way information is handled and accessed" (Ross & Caidi, 2005, p 99). All of these legislations are argued to ensure the security of the citizens of the nations which enact them, however, they all have the ability to access the private information of individuals (citizens and non-citizens, residents) whilst simultaneously justifying restriction of access to government information by those same individuals.

Reactions of the library community

Proposed and enacted Canadian legislation has, the authors argue "broad implications for privacy and access concerns in general and specific implications for libraries" (Ross & Caidi, 2005, p 103). For if the government has free and easy access to library records and information on clients and also restricts access to government information, these actions run counter to "the traditional and long-standing values and purposes of the library as an information institution. These measures threaten the necessary and established trust that exist between librarians and their users" (Ross & Caidi, 2005, p 104).

The authors conducted a review of Canadian and United States library associations' reactions to post 9/11 legislation and found the library community of the United States was one of the most vocal opponents to post 9/11 legislation as it was seen to be not only unconstitutional but also contrary to established library ethics and privacy practices. The American Library Association has two statements that emphasise the ethics and values of the organisation—and therefore American librarians—regarding privacy and access. Those are the ALA's *Code of Ethics*, and the *Library Bill of Rights*. Their aim to uphold library traditions, had existed prior to 9/11. However, since the events of 9/11 and the introduction of legislation that affects libraries, ALA has maintained web pages that deal with issues:

> ... such as civil liberties, intellectual freedom, privacy and government information … on the ALA web-site. … Examples include sections devoted to 'the Patriot Act and Libraries' or 'Civil Liberties, Intellectual Freedom and Privacy' which contain background tests, guidelines and frequently asked questions, along with position statements and links related to post 9/11 legislation. (Ross & Caidi, 2005, p 104)

The ALA has also devoted conference sessions to concerns regarding the *PATRIOT Act* and other legislative changes. The Association of Research Libraries (ARL) has also conducted advocacy related to legislation, and has a 'watchdog' program the *Federal Relations and Information Policy* which "... tracks legislation, analyzes and seeks to influence policies, and promotes the interests of ARL members as well as keeping those members informed" (Ross & Caidi, 2005, p 105.) There were other sections relating to anti-terrorism legislation and other issues on the ARL web-site.

The library community's reactions in Canada

The responses of the Canadian library community were quite different from the American—the authors argue that

> …the Canadian library community has shown far less evidence of political and intellectual engagement in post 9/11 issues relating to library activities. … [apart from the] submission on the Lawful Access consultation … which reiterated its concerns about issues such as the vagueness of the legislation, its efficacy in the fight against terrorism and lowered standards for information collection, there is little else to show CLA's position on matters relating to post 9/11 legislation and library concerns on the CLA web-site. (Ross & Caidi, 2005, p 105)

An international perspective

The International Federation of Library Association and Institutions (IFLA) is an active advocate and watchdog regarding library issues, and took an early interest in the events of 9/11 and subsequent legislation changes world-wide. On October 4, 2001, IFLA's press release *Terrorism, the Internet and Free Access to Information (2001)* indicated the path IFLA would take against perceived or feared restrictions. Such a significant piece of legislation as the *PATRIOT Act* has been highly criticized by IFLA's Committee on Free Access to Information and Freedom of Expression (FAIFE). The most significant step by FAIFE was the *Glasgow Declaration on Libraries, Information Services and Intellectual Freedom (2002)* See Appendix D, and the IFLA *Internet Manifesto (2002)* See Appendix C2.

> The *Glasgow Declaration (2002)* articulates the responsibility of librarians to protest intellectual freedom in theory and in practice, and affirms commitments to equality and breadth of access, opposition of any form of censorship and the right to privacy and confidentiality. (Ross & Caidi, 2005, p 107)

IFLA, the authors agree, has taken an ongoing strong proactive approach to the different privacy issues globally, and a quote from Stuart Hamilton from IFLA's 2003 conference is worthy of inclusion:

> We [libraries] cannot afford to react late to policies that threaten user privacy and the free flow of information …we need to bring our users onside, and make them aware of the environment their information seeking activities are taking place in. We are able to take a stronger stand if the community stands with us …There is too much at stake to remain quiet on these issues. (Hamilton, 2003. p 9; quoted in Ross & Caidi, 2005, p 109)

The authors agree with Hauptman (2002) there is not only a gap between library association leadership and librarians in libraries, but a gap between the values and ideals quoted at conferences, in library articles and in training sessions and the practical application of these values and ideals in the library itself. The ALA has been noticed as being an activist but not a leader in ensuring the message not only gets into the media and to government, but to members (and non-members), who work in the libraries. The authors believe the situation is worse in Canada where "there is a lack of involvement at any level, let alone a comprehensive one" (Ross & Caidi, 2005, p 110). By 'involvement', the authors mean translating the issues into everyday practice.

In Information Rights and National Security, published in *Government Information Quarterly*, Caidi and Ross (2005b) conducted several investigations into the effects of 9/11 upon libraries whether via legislation such as the *PATRIOT ACT* as mentioned above, through to the stressors upon Muslim library users in Canada. They conducted research upon the reduction of access to information, particularly government produced information. Their research was conducted long before *Wikileaks,* and so to a *post-Wikileaks* reader, the analysis of their article may seem self-explanatory. However, at the time of writing, apart from the work done internationally by IFLA and, in the USA by ALA, this aspect of reduced access to information was being treated as a necessary evil to reduce terrorist access to vital information.

Caidi and Ross believe that the terrorist events of 9/11 have resulted not only in a military war overseas, but also an internal information war in the USA. Access to, and control and/or restriction of information is part of the information war and for this to happen American citizens have given up some of their "civil liberties in exchange for national security protection measures" (Caidi & Ross, 2005b, p 664). One of these strategies was the Total Information Awareness (TIA) program, begun in early 2003, which morphed into the similarly named *Terrorism* Information Awareness Program. The TIA was a data mining process which created profiles from widely gathered data from the Internet and traditional sources.

This has not been just a United States' reaction. Many other countries including Canada, the European Union, the United Kingdom, and others, used legislation to gain control of information from the media, publishing, and civil society. In all of these countries, where it has been realized that there has been a legislative restriction upon information, concern has been raised by civil libertarians, advocates for personal rights, and librarians. Where once a particular concern may have only raised the ire of a section of society—for instance the confidentiality of clients' records is a particular concern of librarians, whilst the freedom of information is the concern of writers and media—the new legislation either already introduced, or proposed by many countries, crosses these barriers as the legislation is very broad. The authors therefore aimed to look at the concept of 'information rights', in the belief that "information rights are the next 'battleground' for civil liberties and human rights, and a useful way to frame the state of information in a post 9/11 world" (Caidi & Ross, 2005b, p 665).

The state of information post-9/11

Canadian businesses that outsourced their information collection and storage services to businesses in the United States realized that their information may be subject to the *PATRIOT Act* simply because it was held in the USA. Canada has enacted legislation to rectify this situation. Another effect of the collection of information for security purposes is that it has, in some cases, become available to lower sections of the government. Information which may once have been collected and reviewed by the highest security agency, now may be also viewed by members of lower level security agencies such as border control, or police.

The authors argue that there are:

> ... external influences upon national information and security policies evidenced in 'policy laundering' which involves the shaping of domestic policies by policy development in international forums. … . Policy laundering is a common practice in the United States and across Europe and has extended to other parts of Asia and the Asian Pacific region. Policy laundering affects many areas of information collection and use, including surveillance, personal information collection and sharing, and passenger information related to travel. (Caidi & Ross, 2005b, p 668)

Murdock, *Building the digital commons: Public broadcasting in the age of the Internet* (2004) theorized the differences between 'information rights', 'knowledge rights' and 'deliberative rights'. Information rights are the rights to have balanced 'disinterested'

information about events and government actions which may significantly affect a nation or individuals, knowledge rights is the right to be able to interpret information, and deliberative rights refers to the right to discuss this information in forums. Other commentators combine information rights into communication rights, which include areas such as freedom of speech, cultural, linguistic and minority diversity or privacy. There is a tendency, once rights have been listed, to tie them to essential human rights, Caidi and Ross agree that access to information and the right to communicate should be human rights issues.

Cultural and human rights

Cultural rights have already been included in the *United Nations Treatise of Human Rights— Articles 19, 22, 27 (1949)*, Caidi and Ross quote Stamatopoulou *Why cultural rights now?* (2004) who stated: "they relate to people's sense of who they are, their self-determination, and how they can express and fulfil that self-determination in the public sphere" (Caidi & Ross, 2005b, p 672).

In the same way adopting cultural rights as part of human rights was not as 'obvious' as economic and freedom rights, so too including information rights as a part of human rights has not been easy. Many countries did not adopt the principles and language of the *Universal Declaration on the Right to Communicate* (Hamelink, 2003) an extensive 2003 proposed modification to Article 19 of the *UN Treatise of Human Rights*. Defining and adding the information rights to human rights is, the authors argue the only way to be able to prove if information rights have been violated or retained, and "can bring us one step further in raising awareness of the issue that pertain to life in a post 9/11 information environment" (Caidi & Ross, 2005b, p 674).

The journal *American Libraries* became the subject of Sharma's 2008 Master's Thesis using content analysis to identify how US libraries were reported as defending civil rights in the face of legislative changes, the political climate post-9/11, and the evolving representation of both Arab and Muslim Americans.

Sharma identifies as a North American Muslim and reveals that post-9/11 there was a considerable 'them and us' binary that placed Arab and/or Muslims as being historically hostile to western civilisation. Reporting on previous research Sharma concludes that there are close bonds between the West and Muslim communities, and the ongoing practice of multiculturalism has worked more often than it has failed. It is noted that it is the media and the government that encourage the idea of 'us and them', and contrary community voices are frequently ignored. Sharma quotes Bernard Cohen "The press may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers

what to think about" (Sharma, 2008, p 8). *American Libraries*, Sharma argues, should therefore be able to influence library practitioners' perceptions and actions.

Although in the USA, Sharma reveals the American-Arab Anti-Discrimination Committee reported there were over 700 documented hate crimes against Arabs and Muslims in the weeks after the events of 9/11, the Arab/American and Muslim/American communities attempted to provide information for those who requested it and provided cultural and information sessions. Libraries condemned racial profiling, whilst denouncing the attacks of September 11. In some articles in *American Libraries* there was confusion as to what countries were Arab and what were Muslim—for example, Sharma notes that Afghanistan is a Muslim country but not an Arab one.

The Council on American-Islamic Relations (CAIR) chose to utilize the power of American public libraries by creating the *Explore Islamic Civilzation and Culture (2002)* national campaign and "distributing educational materials about Islam to all 16,000 public libraries in the United States. The program was kicked off on September 9 [2002] at the National Press Club in Washington" (Sharma, 2008, p 43).

Sharma concluded that accessing Islamic web-sites, and reading Middle Eastern newspapers online were both cause for library staff at more than one library to call authorities. In the prevailing political climate not only library clients were in danger of being profiled. In 2002, *American Libraries* printed

> For Muslim-American librarians, a unique and extraordinary set of circumstances frames their response to the cataclysmic events of last September 11. An atmosphere where Islam is viewed by many Americans not only with ignorance but with hostility and suspicion, the current state of war has had a serious impact on the professional lives of many librarians who are of Middle Eastern origin and members of the Islamic faith. (Sharma, 2008, p 45)

Some of these individuals had been detained for questioning and experienced personal violence. There were, however, also many examples of Arab and Muslim American librarians being treated with sympathy and respect, and a source of qualified information on subjects related to Islam and the war on terror or extremism.

At a 2002 ALA meeting the ALA Council passed the '*Resolution reaffirming the Principles of Intellectual Freedom in the Aftermath of the Terrorist Attacks*' which opposed censorship including government censorship of the news and access to unclassified government documents. The resolution also supported librarians who protected their clients who were

lawfully using the libraries, and opposed government power to intimidate or suppress speech. Despite this resolution, there were librarians who advocated reducing access to sensitive material for the nation's security. There were 14 libraries and special archives located in the World Trade Center and these were destroyed and four librarians lost their lives. *American Libraries* reported on these libraries in the October 2001 issue, including eyewitness accounts and condolence messages from around the world. The First Lady, Laura Bush, a former school librarian and teacher, was mentioned in the journal's round up of events of September 11 and following days.

Sharma writes of the post-9/11 future for librarians that:

> ... even today, libraries are perceived as democratic institutions that embrace and provide for all users. However, this is a contested point since researchers suggest that libraries are institutions that maintain and reproduce the existing social, political, and economic structures. According to Harris, the library is dedicated to the 'creation, transmission and reproduction of the hegemonic ideology' (as cited in Doherty, 1998, p 403). (Sharma, 2008, p 75)

Sharma suggests that whilst the library community did discuss client privacy issues in the public sphere of media, there appears to be almost no trickle down into the actual libraries. A study of public and academic libraries in Vermont, published by Magi in 2007, found that less than half had client confidentiality policies, and that due to a lack of strong leadership the media attention has not been converted into lasting policy changes. The issue which librarians had over the *PATRIOT Act* was that sections were unconstitutional. In 2005, changes to the *Act* were proposed, including the sections relating to libraries. However, these changes did not eventuate, and have been rolled over and the 'Sunset Clause' ignored by government, so that whilst there may have been pressure placed

> on the government to be accountable for revising the *USA PATRIOT Act* in a way that protects the liberties enshrined in the *US Constitution* and the *Bill of Rights*, the changes have been largely cosmetic … and aimed at quelling the rising tide of public unease about the government's policies. (Sharma, 2008, p 97)

It is difficult, Sharma states, to determine how many critics or dissidents were silenced by the fear of being seen to be unpatriotic, and the long term effects upon American libraries is yet to be seen.

3.4 Salman Rushdie's *Satanic Verses*

When investigating possible conflicts between library collection choices and library users, both Curry (1997), and Roach and Morrison's (1998) used Salman Rushdie's *The Satanic Verses* as an example. According to Curry, the censorship issues surrounding *The Satanic Verses*, which were replicated in most democracies in 1988, demonstrate the influence of international media and its ability to make "issues national and often global rather than local" (Curry, 1997, p 5). The conflict regarding the inclusion of *The Satanic Verses* on bookshop and library shelves, began in 1988 but continued into the 2000s as it became a symbol of Muslim/anti-Muslim literature, where the author— Salman Rushdie—had a *Fatwa* (permission to kill him to restore honour to the Muslim people) placed upon him by the Ayatollah Khomeini of Iran. Indeed several attempts on his life occurred. This one book has seen a schism in the concept of freedom to write, compared with the belief by many Muslims that no-one should dishonour the Prophet Mohammad in speech or in text. *The Satanic Verses* is only available as a first edition hardback, having never had a second print run, nor gone into paperback, a testimony to the potential violence that has followed the book, its author and, its translators.

Curry explained the inclusion of *The Satanic Verses* in her survey:

> *The Satanic Verses* crosses international borders. I also believed that a comparison of two national perspectives would increase and deepen understanding of the topic, even outside those countries (Curry, 1997, p 5).

> Directors were asked if their copy or copies of *The Satanic Verses* bore a label: no Canadian library had affixed a warning label and only one British library had. The label reads:

> 'This book is a work of the imagination. It does not claim to be a contribution to historical knowledge. Nevertheless, it has caused great offence to Muslims in our community. The library regrets this.' (Curry, 1997, p 61)

> At the time of the interviews [early to mid 1990s], however, *The Satanic Verses*[1988] was still circulating through reserve lists, [ie fulfilling the list of clients who had requested to borrow the book] and could not normally be found on the regular shelves, a fact which perhaps forestalled complaints and labelling decisions. Three of the fifteen British directors who noted this situation were considering a label when the book would finally appear on the shelves. The pressure to remove or at least label *The Satanic Verses* was much more intense in Britain: Canadian directors only mentioned copies being damaged or not returned, while British directors mentioned marches, book burning, and personal death threats. (Curry, 1997, pp 61-62)

Roach and Morrison also used *The Satanic Verses* as an example of potential conflict between library collection policies and the library client's attitudes. A respondent to one of the case studies discussed what happened when Salman Rushdie's *The Satanic Verses* created unrest:

> A few years ago there was all the publicity over the Salman Rushdie book … And we actually had the book but it was kept here in reserve stock, it was kept behind the scenes. It was issued out for the requests but it came back to reserve stock when it finished the request. … They made the policy that yes they were going to buy the book. It was almost like 'yes we've got the book, but don't tell anyone we've got it.' … That was the classic case, because obviously you were going to upset part of the community by buying the book. There was actually a demonstration in [x] at the time when people were walking along the street burning books. (Roach & Morrison, 1998, p 117)

All the library directors except one British director told Curry they had experienced pressure to remove materials. Canadians received twice as many requests for removal than their British counterparts, and the rate was increasing at the time of the survey from nearly twice a month to once a week.

> Occasionally, the demand to remove material comes with a threat, for example, to burn all the order files so no more 'sacrilegious' material could be ordered, or to smash all the windows in a branch library unless *The Satanic Verses* is removed. Six [of the thirty] directors told of such perceived dangers. (Curry, 1997, p 133)

> Requests to withdraw materials for religious reasons reduce the evils of blasphemy, promotion of anti-Christian values, criticism of a favored sect, or simply imply that materials describing religions other than that of the objector should not be in a public library…. Many British directors said the number of religion-based complaints, particularly from members of fundamentalist groups, is increasing. They also recounted incidents where Anglicans and other 'mainline' Christians want to remove the books about Islam, Hinduism and Buddhism. (Curry, 1997, pp 135-136)

Curry explained that *The Satanic Verses*, much in the news during the interview period:

> ... drew particular fire and precipitated threats of violence against four British and three Canadian directors. One director received an anonymous phone call which warned, 'Watch out when you are out of your office because we're watching you, and we'll get you unless you get rid of that book [*The Satanic Verses*]' As a result of this and similar threats 'round the clock police protection was

instituted for this director'. All directors threatened during the Rushdie protests increased security within the library. One noted that she did not meet with people alone about undefined matters during these months. (Curry, 1997, p 153)

Curry concluded the section on threats of violence to library directors with:

In summary, it appears that the threat of eternal damnation is the only one any director dismisses light-heartedly. All others, both verbal and physical, constitute a 'normal' but very disturbing part of a director's job. (Curry, 1997, p 154)

3.5   Conclusion

It may appear that the roles of library staff are relatively uncomplicated, but as this literature review has attempted to show employment, in the library sector can be fraught with tension and difficulties. Potentially these problems can be solved by ethics, common sense, and the application of policies. Research conducted by Fiske in the 1950s considered the pressure librarians encountered by demands for collection censorship. Her research was so successful it has remained one of the seminal reference works on this topic. Busha, Curry, and Moody have approached censorship issues as they have arisen since Fiske's work. Censorship of items held by a library has usually related to an area of society which conflicts with another area of society's moral/ethical, religious or political belief. Homosexuals, and latterly the fragmentation into the subtleties of Lesbian, Gay, BiSexual, and Trans Gender (LGBT), same sex families have led libraries to face the ire of conservative clients who dislike any 'lapses in morals' or changes in collection policies to include items on these subjects.

The term 'minorities' relates not just to different cultural groups, but as different minorities in society have sought recognition and visibility—Black Americans, Indigenous Australians, physical and mentally disabled—all have faced extensive societal prejudice before acceptance. Often only after legislation has been enacted have these communities been able to be completely admitted—albeit sometimes with legal support of test cases—into their nation's society. For example, Indigenous Australians receiving the right to vote also assisted them in gaining entitlement to other social activities prevented from engaging in by legal prohibition (drinking in a public bar) or deterred from by the strength of social convention (entering a library). Similarly, mobility disabled were supported in gaining entrance to public buildings by regulation ensuring access ramps exist, doors have a certain width, and library shelves are located with wide aisles and reduced shelf height. The changes begin with legislation and are then incorporated into policy for LGAs.

However, legislation does not guarantee the removal of prejudice and, for some individuals nothing will ensure a change of attitude. Libraries cannot fight the battle by themselves, the library may be made wheelchair friendly, a stroke paralysed individual may be an employee, but it is within the collection that the changes to societal attitude should also occur, with the deliberate addition of novels and children/YA books involving the multitude of differences seen in today's society. This is even more important if the community a library serves is a homogeneous well paid, society with few visible housing and disability issues.

Multiculturalism has been a political action to recognise members of the many nationalities and cultures within a country and to reduce intolerance not only from the mainstream culture but also between minority cultures. Roach and Morris, Mansouri et al, Sharma, and Caidi and Ross have considered how libraries in Anglo-Saxon societies have approached multiculturalism in England, Australia, the USA and Canada. Librarians and library staff should have the power to ensure libraries are for everyone and information is freely available for all. It has been seen that for some library staff it is impossible to see past the majority to acknowledge the minorities in their communities. It is also difficult for some members of minority communities to ask for resources they are entitled to from libraries, and when they do ask, to do so in a manner demanding of entitlement. There is also a lack of minority cultures entering the visible library realm working on the circulation desks, as reference librarians, and as children's librarians. Roach and Morrison's research, as well as the research project by Wilson and Birdi (2008) show this visibility would increase minority use of library resources thus justifying their acquisition, and it is likely to encourage minority members to become librarians.

The events of 9/11 caused substantial legislative changes in western countries, a process which continues to this day. Combined with the perception of insecurity the enactment of such legislation creates, is the media's ongoing fascination with the threat of terrorist attacks locally or overseas. This causes heightened insecurity in individuals and organisations, conscious or unconscious profiling of individuals or groups who were merely part of the greater multicultural society until 2001. It is possible to legislate for multiculturalism, security, and against racism and sedition, and to outline penalties for those who break the law. It is impossible however, to ensure it has a total acceptance by individuals who comprise the nation.

Chapter 4   Methodology

4.1   Introduction

As discussed in Chapter Three, there have been comparatively few published surveys of public libraries covering their response to contentious current political issues. Precursors to this research are United States surveys relating to public libraries during the McCarthy 'UnAmerican Activities' era by Fiske,(1959), and to the Vietnam War and the associated period of struggle for black equality (Busha, 1972). A Canadian/British survey studied library director's approaches to censorship including, but not confined to circumstances when Salman Rushdie had a *fatwa* raised against him following the publication of *The Satanic Verses,* (Curry, 1997). Post 9/11 surveys conducted at the University of Illinois Library School, by Estabrook, (2002, 2003) provided additional support for the research of this thesis to be survey driven.

4.1.1   Muslims as library clients

In this study, no definition of Muslims was given to the respondents. One of the aims of the study was to identify if librarians and library staff were aware of the cultural differences of their clients by asking whether they had clients of a very specific subsection of the community.

4.2   Choice of survey method

The above mentioned published public library surveys indicated that a detailed survey, emailed or posted to as many public libraries as possible would be likely to return the most reliable results. A questionnaire composed of mostly quantitative but also some qualitative, questions was designed. The majority of the questions were closed but there were also opportunities for the respondent to explain an answer and a large space was left to enable in-depth information to be entered. Most, but not all, the questions were compulsory. The survey had two stages—when choosing yes or no, the respondent was taken to different questions. The decision was made as to whether the library organisations such as ALIA and the Public Library Association should be asked to support the research by advising their public libraries of the research and to encourage librarians to participate when they received the email. Eventually, due to concern that advance notice could affect the quality of the responses, the cold-contact option was settled upon.

Librarians are familiar with surveys as they are a common way of investigating how the library community views planned changes, or encouraging clients to participate in planning

activities. Yet, despite their reliance upon surveys for their own library service, it has been reported that "a director of a large American midwestern public library ... revealed ... that 98% of all questionnaires received by his library were automatically binned" (Busha and Harter, 1980, p 63).

Taking such insights into account, this survey was not aimed at any individual working in a public library, but rather was intended to be a self-reflective questionnaire on many of the services each library provided, and for the respondents to consider how, or if, services changed for their Muslim clients in response to or since the events of 9/11 and subsequent Australian legislation. The type of questions asked and the opportunity for the respondent to provide additional information, were modified to suit an online survey. Despite being a research questionnaire, the questions were designed to be as close to the type of questions public libraries often have to answer either for their Council or State Authority. The form of the survey became a quantitative survey with some qualitative questions and very few optional questions i.e. almost all had to be answered to allow the respondent to move through the electronic survey.

The use of a quantitative survey is a familiar format for this type of Library and Information Science (LIS) research, and is supported by the conclusion of Hider and Pymm (2008). Their study on LIS articles revealed the most common form of research published in high-profile LIS journals was divided into 23.4% qualitative research (surveys and questionnaires) and 76.6% quantitative research. Their research established that there were some mixed or combined research and analysis styles developing—however this was growing slowly. Quantitative questions were the principal component of Bucha's 1972 survey and Estabrook's 2001 and 2002 (results published 2002, 2003) surveys, the questions were mostly closed with little scope for additional information. Tanner (2003) explains the descriptive or status survey as one which aims to "describe a particular phenomenon: its current situation, its properties and conditions, that is to answer 'who, what, when or where (rather than 'how' or 'why') questions about it" (Tanner, 2003, p. 91).

Tanner's steps for planning and conducting a descriptive survey were followed to ensure no stage was missed. Tanner also discusses email and web-based surveys. However the technology had advanced substantially between the date of publication of Tanner's commentary and the preparation of this survey to make that component of his discussion redundant. Williamson (2002) provides insight into a range of survey strategies from the background of the research tradition either positivist or interpretivist, through to the type of questions and surveys to conduct, how to interpret the data received, and the presentation of data and results for publication. Whilst Mixed Methods Research (MMR) may have been the

most desirable for this research especially as it embraces non-library concepts into LIS research, there were some barriers to broadening the survey format. The vast distances of Australia (including up to five time zones), the (at that time) low quality and expensive video conferencing; and the relatively nascent Skype, reduced the study to reliance upon survey returns only. Initially serious consideration was given to conducting face to face interviews with four or five employees of branch libraries servicing large Muslim communities. The intention was to gather information from at least two libraries in New South Wales, Victoria and Western Australia, and the final question on the survey asked if the responding library would be willing to participate in these interviews. The survey response time dragged out, and personal circumstances made it physically and financially difficult to travel to conduct these interviews. Eventually no personal interviews were conducted. To have done so solely in Perth or Western Australia would have missed the libraries located in the largest Muslim communities in Australia.

Australian researchers, including Middleton and Yates (2014), have found members of the Australian library community have a low response rate to most surveys and studies conducted in their field. Busha and Harter (1980) list ten disadvantages of using a questionnaire

> Number 8: Verification of the accuracy of questionnaire responses might sometimes be difficult, or even impossible, ... and
>
> Number 10: Most questionnaires cannot be designed to uncover causes or reasons for respondents' attitudes, beliefs or actions.
> (Busha & Harter, 1980, p. 63)

Busha and Harter's latter reason was taken into consideration and an attempt was made to formulate the questions to arrive at an understanding of actions.

4.3   Resources used

4.3.1   Statistical data

The Australian Bureau of Statistics (ABS) five yearly population Census data is available on its web-site and can be downloaded in Excel format for research purposes.

Aspects of this study would have been difficult without the complex data available free on the ABS web-site. The ABS has conducted a full census every five years since 1901 with a hiatus during World War II. This national census is one of the most comprehensive conducted world-wide with the category of religion having the subcategories of Christian:

Catholic, Anglican, Baptist, Evangelical and Others. Under Other religions: Buddhism, Islam, Jewish, and later, Hindu and Sikh along with Other religions not stated are added via a text box. The data relating to these religious affiliations can be accessed and downloaded from the ABS's web-site, and for data older than 20 years, the information can be read in the *Yearbooks* which are also provided online. If the religion a person belongs to is not listed on the survey sheet, respondents are encouraged to add that to the 'Other' text box and researchers can obtain information relating to the, for example, Jedi (or any other marginal religious community) as it stood at a census year. This is a special data collation request and must be made to the ABS directly.

The 2001 and the 2006 Census data are used for this research as they relate to the period of the study. Total population of Australia recorded by the 2006 Census was 20,061,651.

- *Religion:* The section on religion listed five primary religions; Buddhism, Christianity (broken down into 19 subsections including simply 'Christian'), Hinduism, Islam and Judaism. Additional options included; Other Religions, including Australian Aboriginal Traditional Religions and Other Religious Groups, No Religion, Other Religious Affiliation and Religious Affiliation Not Stated. It is not compulsory to complete the section on religion, but then the default entry is 'Religious Affiliation Not Stated'. In the 2006 Census, the option 'Religious Affiliation Not Stated' was the fourth most common selection at 2,223,997 (11.34%) individuals; 'No Religion' third at 3,706,550 (18.9%); 'Anglican (Church of England)' was second at 3,718,241 (18.97%), and 'Catholic' was the most often indicated at 5,126,884 (26.16%).

- *Muslims in the Australian Census of 2001 and 2006:* Self reporting of their religion in the 2006 Australian Census provided the official number of Muslims in Australia as 304,397 (1.5%). However, a person may choose not to identify their religion in that or any other Australian Census. Thus as Guest (2012) reported, the official number must always be assumed to be lower than the actual number of Muslims living in Australia at the time of any Census. In 2001, of those affiliating with Islam, 62% were born overseas. These belonged in part to the almost 11% born in Lebanon and 9% in Turkey.

- *Population by region:* The ABS enables census data to be easily analysed by state, Local Government Authority (LGA) and postcode. For this survey, the total population, and the total Muslim population for each LGA in Australia was used to calculate the percentage of Muslims in each. In cases where the Muslim population of a LGA was equal to or higher than 0.75%, (ie half the Australian average Muslim population), the LGA was divided into the postcodes relevant to that LGA, and the Muslim population then redistributed using those postcodes.

4.4   Locating Australia's public libraries

At the national/federal level, Australia's public library services are supported by the National Library of Australia (NLA), and each of the six states and one territory in Australia has their own state/territory library. The exception is the ACT, which is the home of the NLA and contains a handful of public libraries, but no territory library. Australia's network of public libraries is managed by the numerous LGAs, with the exact nature of the relationship between the public libraries and the relevant state and territory libraries varying to some degree.

A list of Australian public libraries had to be constructed from several sources, none of which was complete or current. The most current source to contain all Australian public libraries was *The Directory of Australian Public Libraries V7 (DAPL7)* (2006). However, this publication had some discrepancies and reused some dated information from the previous edition. The compilers of *DAPL7* used the following means to compile their listing:

> A mailing for the distribution of a questionnaire in September 2005 was derived from *DAPL6*, and updated by state listings supplied by the state libraries and agencies. In a few cases, three written and faxed attempts to obtain information from libraries produced no response. These libraries, mainly very small country services, have been included with as much information as could be obtained from other sources, supplemented by information from *DAPL6*. (Bundy & Bundy, 2006, p i)

When not listed in *DAPL7*, web-sites provided by the NLA, the State Libraries of each state/territory, and the local government entities were then consulted and cross checked. The NLA's website 'Find a Library' (http://www.nla.gov.au/apps/libraries), is a database providing information regarding over 5,000 libraries and other cultural institutions in Australia. Unfortunately, at the time this survey was being created the NLA database was found to include entries that appeared unchanged for a decade and were demonstrably inaccurate. Although this website was designed to enable libraries and the public to find any library in Australia, it was less useful than anticipated. Gaps and inaccuracies in the information needed to be filled by visiting the local government websites highlighting their library services.

From *DAPL7* the total number of public library branches in Australia—from standalone, tiny country libraries through to large branches as part of a multibranch library service—was 1,415. Using supplementary sources as described above the final total identified was 1,493.

4.5   Creation of the Excel database.

The creation of a database was necessary to record as much information about every public library in Australia as possible in order to understand the potential survey population and to enable the survey to be created and distributed logically. Using *DAPL7*, it was possible to see what information public libraries were providing to data collectors, and what information could be easily obtained from this one publication. All data was entered onto an Excel spreadsheet, with one worksheet per state/territory.

- Data was listed as follows:

  o Library Name: one library name per line. If an LGA had a head office for finance, central management etc located within the LGA offices, or a central library which coordinated library services, then that name and details were entered first, and all branches listed individually beneath it on separate lines. If libraries were individual entities - one per LGA, then it was allocated one line,

  o First email address and date survey sent out,

  o Second email—date survey sent and different email address if necessary,

  o Third email—date survey sent and different email address if necessary,

  o URL for library service,

  o The Local Government Authority,

  o Street address of the individual library,

  o Suburb/Town of the individual library,

  o Postcode of the individual library,

  o Telephone Number,

  o Contact name,

  o Date the survey was opened as per SurveyMonkey (also applies if a hard copy of the survey was returned to the researcher and then entered into SurveyMonkey),

  o Date the survey response was completed as per SurveyMonkey, and

  o The unique identifier number allocated to the response by SurveyMonkey.

- Background useful to the project was also collected as follows:

  o News reports related to an area (to indicate if an area has a record of positive or negative community relationships between Muslim and non-Muslim Australians),

  o Total population of the LGA/Postcode by ABS Census 2006,

  o Percentage of Muslims as recorded in ABS Census 2001 and 2006 to check for population movement,

- o Date reminders sent, and
- o Mosques in LGA/postcode area (to identify areas Muslims will travel to and also concentration of Muslim community services). These were identified from the Islamic Council web-sites, and street directories were also checked as the location of religious establishments and libraries are marked on all suburban street maps.

4.6   Creating the survey

As described above, an extensive survey was found to be the preferred method of data collection. The survey could not be distributed until the project had been approved by the Curtin University Human Research Ethics Committee.

In the first version, terms such as 'The population/This sector' refer to the Muslim population serviced by the public library in question. This initial version of the survey was very much a modification of some multicultural surveys with only questions 16 onwards related to political events and related policy. Care was taken in order to avoid questions that could be 'leading' the respondents, and the use of lists of contentious publications or authors were avoided for similar reasons. Reassessing the survey questions for ethics approval, meant several of the multicultural related questions were removed or modified. The final order of the questions intended to provide a clear and linear progress through the survey.

Two previously published research papers also influenced the development of the survey; Moody (2004) and Galea et al (2005). Moody had surveyed the same Queensland public librarians who would be targeted by this research and the format of her survey appeared to work well, even though she admitted the response rate was disappointingly small. Galea et al surveyed samples of the general population of New York City to examine the long term trauma following the events of 9/11. This paper was taken into consideration because although the events of 9/11 happened outside of Australia, it was important to understand the survey could trigger traumatic memories for one or more of the respondents. Over the eight years between 9/11 and the distribution of the survey, the Australian population had been exposed in the media to ongoing terrorist attacks overseas, and eventually on Australian soil. Government responses and legislation and the ongoing discussion of terrorism by the media ensured the widespread acceptance that fundamentalist Muslim attacks on highly visible and easily accessed targets could happen at any time. There was also concern the survey could appear to be anti-Muslim and considerable care was taken to reduce this perception. There was also concern about causing stress to library staff. The final version of the survey was passed by the Curtin University Human Research Ethics Committee in late 2007.

4.6.1   Constructing the survey with the respondent in mind

It was important to finalise an appealing format in which the survey would be distributed. Because it was hoped that there would be a response rate of at least 50%, it was important to use software capable of analysing the volume of responses, and choosing SurveyMonkey then dictated the format and style of the document. Its use reduced multiple handling of the data as the program enables analysis and graphic interpretations of the responses. As the survey was to be sent to each public library, rather than an individual librarian, questions relating to an individual - that is, the commonly asked questions of age and education status were omitted. In the covering letter, the librarian who was to answer the survey was invited to ask other staff members for input as it was possible that some remembered the events of 9/11, and the library's response, more clearly or differently than others.

Having found an online host for the survey, the formats which the host provided again influenced the survey layout and questions. Using the then free version of the online host SurveyMonkey, did not allow for anything more than a 'start at the beginning and go through to the end' survey format. By paying to upgrade to a premium service, there was the advantage of skip questions which allowed respondents to be taken immediately to one section or another depending upon their 'Yes' or 'No' answer. The premium service also provided additional data analysis features: capacity to collect large number of responses; to create a PDF of the survey to send to respondents who required it; additional security of encryption; and enhanced ability to identify relationships between answers.

4.6.2   Survey design

The survey was intended to obtain information from public libraries with Muslim clients. Basic demographic information was sought regarding the library building, size of membership, and the services provided to clients. The library was asked to identify the different language groups that used the library, and then asked if it had Muslim clients.

At this point, the first split (skip) in the questionnaire arose, with libraries stating they did not have Muslim clients proceeding immediately to the policies questions, and those which stated they did have Muslim clients asked additional questions relating to the employment of Muslim staff who are part of the library's local Muslim community.

Libraries with either Muslim clients or non-Muslim clients were then asked questions on different policies including Collection Development, Staff Security, and Multicultural Policies. Responding libraries were provided with an open-ended question and encouraged to add additional information they believed to be relevant. The respondents were also asked to

indicate if their staff had noticed or reported changes in a range of areas including surveillance, internet usage, or information requests.

Additional information was sought from the respondents by an open-ended question at the conclusion of the survey, regarding anything extra they felt could be useful and which was not covered in the preceding questions.

4.7 Disseminating the survey

The intention was to send all Australian public libraries an invitation to participate in the survey irrespective of whether there was evidence they provided services to Muslim users. This was for two reasons: firstly the only way of identifying LGAs with Muslim populations was via the Australian Bureau of Statistics Census figures for 2001 and 2006. Although this is an excellent resource, the question on religion allows a respondent to nominate from a list of religions or to indicate they have a religious belief but do not wish to indicate which, or, they may choose to not indicate if they have a religion. Furthermore, the Census does not ask whether a person is a practising or non-practising member of their nominated religion.

These factors are relevant because:

A Muslim may choose to conceal their religion if they believe that revealing it will lead to persecution in the post 9/11 atmosphere. (This is known as *Taqiya*, the Shia philosophy of hiding in plain sight allowed by Musa al-Kadhim, descendant of Mohammad. It has also been adopted by some Sunni Muslims. (Espsito, 2003., Virani, 2009))

It has also been argued that many recent arrivals to Australia do not realise that the Census information is used by all levels of governments to plan amenities relevant to the changes in communities, and so individuals often under-report their religious affiliation believing it to be a private matter. (Guest, 2012)

The data from the 2001 Census was used as the base information as it was conducted in August 2001, before 9/11, and therefore prior to the increased 'visibility' of Muslims, especially in the press. Because the Census was conducted before September, the information on religious affiliation is likely to be more accurate than data collected post 9/11 as Australian Muslims may have felt comparatively more comfortable listing their religion.

The data from the 2006 Census was used to compare movement of Muslims in LGAs. In some cases where small numbers of Muslims had been listed in the 2001 Census, none were listed in the 2006 Census, and vice versa. It had been expected that there would be more non-

urban areas with small numbers of Muslims, especially in the Northern Territory and South Australia as there are Indigenous descendants from the relationships of Afghan camel teams of the 19th Century. This is also a region of largely or solely Indigenous populations, and over the past 20 years there has been a noted increase in Aborigines, in particular prisoners, converting to Islam. (Kerbaj, 2006) It was therefore anticipated that there would be a small, but significant number of Indigenous Muslims in the Census data. It was a further reason to extend the survey to all public libraries, even small Indigenous communities that are themselves very fluid in size, in order to include as many libraries with Muslim clients as possible.

Of the 626 LGAs in Australia at the time of the 2001 census, exactly the same 120 LGAs did not register any Muslims for both the 2001 and 2006 census. A further 72 did not register any Muslims for the 2001, and 54 LGAs did not register any for the 2006 census. Therefore, 246 LGAs, (at the time of either the 2001, or the 2006 census, or during both) had no Muslims residents recorded. For the 2001 census, this reduced the possible number of LGAs with Muslims using public libraries to 380. If only eliminating LGAs with no Muslims listed in the 2006 Census, the potential was 452 LGAs whose libraries potentially had Muslim clients. Calculating this information ensured that if it was considered necessary to contact libraries which had not responded, these libraries would only be contacted if it was necessary to improve response data.

4.7.1   Postage versus email contact.

Due to the number of libraries to be contacted, if the survey had been a paper-based survey involving a letter and survey form posted out to each library and a reply-paid envelope provided for each survey returned, it would have been a time consuming (and comparatively expensive) exercise.

By using email, almost 95% of the public libraries could be contacted immediately. Additionally, the letter of introduction would be part of the body of the email and the permission sheet and, if required, a PDF of the survey could be attached with ease. An online survey site may provide the ability to send surveys to bulk email addresses. However it was decided to send all emails from the researcher's Curtin University email address as this would indicate the legitimacy of the email and associated research.

About 5% of all libraries entered onto the database did not have an email address. For these, a printed survey was mailed. For libraries unable to access the online survey, or unable to complete it easily online due to time or download constraints, it was important to offer a hard copy.

4.7.2   Pilot testing the survey

A series of drafts were worked through and a fully developed draft survey was pilot tested using SurveyMonkey. As the survey was to be sent to all public libraries, it was decided not to send the pilot survey to any public librarians at this time. All pilot participants were colleagues who were aware of the thesis topic, but had not discussed it with the researcher in other than an incidental way. The pilot participants included three fellow librarians (not working in public libraries at the time), and two colleagues who had worked with marketing surveys. A former Australian Bureau of Statistics officer who had extensive knowledge of survey construction and responses was also invited to provide critical comments on survey flow, format, and ability to complete the survey, and to ask questions related to the survey design, with particular attention to be given to the purpose of individual questions. By having several non-librarians involved in the survey pilot it was expected some questions would arise especially regarding terminology, purpose or library related issues. Even though the survey was to be answered by library professionals, the aim was to make it comprehensible to non-specialist readers.

The pilot participants were divided into two, three used the online survey and three used the PDF. Several modifications were made to clarify understanding of the survey on the basis of their responses, including changes to the format and wording, plus the description of the aims and intent of the survey

A further pilot test of the revised survey was then conducted, to the same pilot participants, to ensure the changes improved the survey. Having undertaken a final revision of the survey, it was decided to trial the final version. Two public libraries in Western Australia were chosen using the data on the spreadsheets. One in a regional area, with a population of under 0.5% Muslims in a geographically large LGA, and the other in suburban Perth with a population of just over 2% Muslims in a geographically small LGA. A letter was sent to both libraries requesting they participate in the survey and asking the librarians to telephone or email to indicate if they would or would not agree to participate. Both agreed to participate and they were e-mailed the consent form, the letter of introduction and the survey as a PDF to print out, complete and return. A PDF of the survey was sent as the online survey was still in the final development phase and any changes made to the survey after the first survey results had been entered would adversely affect the total results.

The regional library responded quickly with helpful comments and observations. The suburban library was surprisingly slow in responding, claiming to have lost the email/survey and requesting another, and not mailing/faxing it back, but leaving it for collection from the

library. Despite these delays, the comments were enlightening and provided an initial insight into problems that occurred later when the survey went Australia-wide.

Based upon their responses to questions and their comments about the survey, further small changes were made to the online survey to ensure that there were mandatory questions that would ensure that at least some basic information would be received. All these questions were marked with an asterisk (*) as has become convention for online forms. For example, it was mandatory to provide demographic information related to the libraries; information about whether a library with Muslim clients had Muslim staff, and questions relating to policies and attitudes. Eventually more than half the questions in the survey were mandatory. This was also the point where clearer 'skip questions' were created. These further changes made to the survey design were so slight that they allowed the two responses given to the modified survey to become the first two responses entered into SurveyMonkey.

4.7.3   Ethics submission

All information sent to each public library, the introductory letter, attachment and survey are attached as Appendices A and B.

4.7.4   Setting up the survey/invitation to participate

With final ethics clearance obtained, the invitation to participate was created as an email template with a link to SurveyMonkey included in the letter and the consent form was provided as an attachment. The respondents were offered the option of either using the link to the online survey or requesting a hard copy, since a PDF version of the survey together with the letter may have been too large for some email systems. The survey was also downloaded in PDF format and printed out in anticipation of some requests for hard copies.

The invitation to participate was sent in August of 2009. August was chosen as it was school term for all states and territories. This was relevant because most public libraries are busiest during school holidays. The response deadline was set for 90 days from the date of despatch of the survey.

Each public library was then emailed, state by state, with the emails sent out in bundles of around 100 addresses which had been recorded on the Excel worksheets. It was impossible to load all the email addresses into the address book of the researcher's university email account as it had a finite capacity. As a result, the sending process was slower than anticipated and some double handling occurred. There were two different cover letters, one which related to an individual library, and one which covered LGAs with several libraries but with only one contact e-mail address. In Table 4-1 below, the number of libraries

covered by an e-mail address is recorded. There was a considerable range of e-mail host addresses, from LGA specific eg @LGA.nsw.gov.au, to individual names of library staff using a Hotmail account.

The researcher's university email account was set to indicate when sent emails had been received, thereby enabling a check that emails had arrived. Additionally, each email was set to indicate the date and time when it had been opened. This latter feature proved to be useful as reports were received as the emails were opened, thereby confirming that a message was both received and opened (and hopefully read). In most email programs when the recipient opens the email they receive a pop-up message asking them to 'okay' a return message stating the email has been opened. The recipient has the choice to either send a confirmation notice or not, and it is highly likely that many chose not to send a confirmation. It was also possible to receive information indicating the email was deleted without opening, which sometimes appeared to happen because the email address was a generic email, i.e. enquiries@library.LGA.state.gov.au, but each library employee may have been able to access this email address, so it may have been deleted if the staff member opening the email did not believe it was relevant to them.

At least one attempt was made to contact every individual public library in Australia by email between 12 August 2009 and 22 August 2009. It was possible to set SurveyMonkey to close the survey at a designated date, but this option was not chosen due to the desire to not appear to give a longer time to some libraries to complete the survey i.e. those who received their email at the end of August had 'less time' to complete the survey than those who received the email at the beginning of the mail-out).

It was decided to try to contact each library a maximum of three times, with an initial email; a follow-up reminder, and a final reminder by email or letter. This combination was chosen as this was the average number of attempts Australian Bureau of Statistics staff took to contact survey participants. As seen in Table 4-1 below, the first contact attempt involved 1483 public libraries of which 1,140 apparently reached the intended email addresses.

State/Territory *Population as of 2006 census data ABS 2006*	Number of libraries attempted to contact	Successfully reached via first email	Failed to reach via first email	Successfully reached via second email	Sent out reminders Email April 2010	Hard copy final request June 2010	Total number opened survey	Total answered online (or by mail)	Total useful responses *(Muslims + Non-Muslims)*
Australian Capital Territory (ACT) *Pop: 324,034*	10	10		n/a	9	9	1	1	1 (0+1)
New South Wales (NSW) *Pop:6,549,177*	413	297	116	78	205	85	26	26	24 (12 + 11
Northern Territory (NT) *Pop: 192,898*	26	11	15	0	1	1	3	2	2 (2+0)
Queensland (QLD) *Pop:3,904,532*	317	221	96	0	83	32	9	9	9 (3 +6)
South Australia (SA) *Pop: 1,514,337*	169	134	35	128	40	35	4	4	4 (2+2)
Tasmania (TAS) *Pop: 476,481*	49	49	49	n/a	5	3	1	1	1 (0+1)
Victoria (VIC) *Pop: 4,932,422*	271	223	48	221	77	44	10	10	9 (6 +3)
Western Australia (WA) *Pop: 1,959,088*	228	195	33	194	106	27	24	24	23 (11 +11)
Unable to identify respondent							42		
Australian Totals *Pop:19,855,288*	**1483**	**1140**	**343**	**621**	**526**	**236**	**120**	**77**	**72**

Table 4-1   Number of libraries contacted, times tried, responded to survey

Of the 343 'failed' emails (see Table 4-2), 146 automated responses indicated that the address was 'not known', indicating that the domain name still existed, but the individual or library was no longer using that domain. In South Australia, many of the country town libraries are co-located with schools and each library tended to have an individual's personal Education Department email address. South Australia accounted for 35 failures with this type of email address.

Changes in the LGA area, and/or changes in the LGA naming conventions for their emails resulted in 79 host/domain name errors. Queensland rationalised its LGAs between the publication of the *DAPL7* in 2006 and the distribution of the survey, as a result of which 16 of the domain names had been changed. New South Wales also modified its LGA domain names in this period resulting in 28 emails failing to reach the intended recipient. A further problem with undeliverable emails was the merging of internet providers, which also resulted in email addresses changing. Full email boxes or 'failure to deliver' after several days resulted in 24 failures and, finally, a message 'no longer existing' according to the email report amounted to 23 libraries/addresses.

There was a considerable number of individuals or libraries that had received the first email, and responded by advising of different (preferred) contact details. Because these emails had reached a viable respondent they were included in the 1,140 successful emails from the first round of distribution. A total of 621 emails were resent after contact details were updated. New addresses were found either by more detailed searching of the internet, in particular the LGA's own library websites, or using the updated information sent by recipients who provided a more appropriate person/email address to which the survey should be sent. In eleven cases libraries were telephoned to obtain the preferred email address to which the survey should be sent. This was particularly necessary when the only contact information was an on-screen form, rather than an email address.

By 30 August 2009 an attempt had been made to contact all Australian public libraries by email. Eventually 77 of the emails were unable to be delivered after several attempts.

State/Territory *Population as of 2006 census data ABS 2006*	Entry (typo) error	User unknown / invalid recipient	Illegal host / domain name	Full mailbox / returned, unable to deliver after x days	No longer exists	Failed no reason supplied	Total individual libraries
New South Wales (NSW) *Pop: 6,549,177*	2	50	28	9	10	17	116
Northern Territory (NT) *Pop: 192,898*	0	5	4	5	1	0	15
Queensland (QLD) *Pop: 3,904,532*	34 (one multi library = 33 individual)	37	16	6	2	1	96
South Australia (SA) *Pop: 1,514,337*	1	21	10	2	1	0	35
Victoria (VIC) *Pop: 4,932,422*	0	18	17	0	9	4	48
Western Australia (WA) *Pop: 1,959,088*	4	15	4	2	0	8	33
Australian Totals Pop: *19,855,288*	41 (33 for one multi library)	146	79	24 / **77 emails unable to be delivered**	23	30	343

Table 4-2   **Reasons for emails 'bouncing'**

4.8   Rate of survey returns

By August 31, 2009, fourteen surveys had been commenced, of which 10 had no data except for either random numbers or letters (ie x or 0), where responses were required. It was obvious therefore that the survey had been looked at to see what information was required. The respondents were able to enter the survey unlimited times as long as they used the same computer. Using a different computer in the same library would be considered a different responder by SurveyMonkey. This information was included in the instructions. Therefore, at this point in the survey process the 'false' entries did not cause any concern. It was possible to narrow down the respondent via the ISP. This function, although time consuming became very useful in the latter days of the survey when trying to determine those libraries to target in order to ensure a good 'spread' of responses was received.

SurveyMonkey allows the researcher to see the date and time a survey was first opened and the last date and time it was modified. Using this function, after the survey collection was closed, it was apparent seven respondents opened the survey and completed it over more than one day. Of those who completed the survey, the remainder finished on the day they opened it. The majority completed the survey between 60 mins and 75 mins, a small number took longer. One respondent took three and a half hours and another completed it over an entire day, opening the survey at 9 am and closing it at 6 pm.

Following these e-mails.

Date	Started survey (cumulative)	Completed survey (cumulative)	Letter refusing	Letter querying part of survey
August 20 2009	11	1		
August 31 2009	14	4		
Dec 7 2009	32	11	1	4
March 1 2010	34	11		
April 7 2010	50	17		
May 12 2010	99	56		

Table 4-3   Rate of responses to e-mails

In March 2010 it was decided that the response rate could be too low to provide reliable data. It was ascertained that the following information was available from the ABS census site:

- Islam was a nominated religion on the census,
- There were 380 LGA listing Muslim residents,
- The data was easy to interpret and calculate percentages, and

- If required, the postcode could be used to narrow down Muslim populations with a public library in the postcode area.

The ABS data was now revisited in order to identify the following for each and every LGA that had not yet responded:

- Muslim population percentage for 2001 and 2006. If the Muslim population is very small, then calculate percentage difference between 2001 and 2006. It was believed a notable increase may result in a 'perception' or 'visibility' factor associated with Muslims in a library service area even if the numbers themselves were statistically very low.
- Areas where one census reported zero population, but another reported a population, ie movement in or out of an area. This ended up being a very small number of LGAs. By examining the adult/child, male/female ratios, it could, in most cases, be speculated that one or two families moved to or from an area, or a small group of Muslim males who may have been itinerate workers. Areas with families, ie adult male and female plus children, tended to retain their small Muslim populations.
- Where LGAs had more than two libraries and covered several postcodes, then the postcodes were used to more closely examine Muslim population clusters with greater accuracy. For example in Western Australia the City of Wanneroo had a total population of 1.8% Muslims. However, looking at the breakdown for postcodes of two of the public libraries in the city's suburbs, the Muslim populations were 3.7% and 1.2% respectively. This level of analysis became even more important in very large LGAs such as Brisbane and the Gold Coast, both in Queensland.

Using the ABS data, all libraries located in areas with Muslim populations equal to or greater than 0.5%, and all libraries that had opened the survey but left no data, were sent reminder e-mails. As shown in table 4-4 a total of 526 reminders were distributed between 5 April and 3 May 2010.

526 Libraries contacted 5 April to 3 May 2010	
Failed to reach email address	12
Letter from library refusing to participate	39
Enquiry/clarification letter from library	20
Total number who entered survey	65
Total number who completed survey	45
Balance of libraries ignoring email	345

Table 4-4   Bulk mail out to increase survey response rate

4.8.1   The final survey request mail out

As part of the attempt to increase the number of valid responses, by mid-May 2010, it was decided that traditional postal contact should also be tried. Consideration was given to telephoning libraries, but it was decided that this would be a last-resort approach. After consideration, the decision was made to reduce the number of libraries contacted. Therefore public libraries located in areas of either high Muslim populations, or in areas of small but distinctive Muslim populations, were calculated with the intention to maximise responses from the final mailout attempt.

The total percentage of Muslims in Australia as recorded by the August 2006 census was 1.5%. Two letters were created for two segments of the public library population. Those public libraries located in either LGAs or postcode regions with more than 0.5% Muslims in their population were allocated "significant Muslim population" status. See Table 4-5 which indicates all 158 public libraries with a Muslim population of 0.5%, or one-third of the average Muslim population of Australia, would be contacted by mail rather than email. A further 78 public libraries located in LGAs or postcodes with less than 0.5% Muslim population were also selected. These 78 libraries were selected on the basis of available newspaper coverage demonstrating evidence of having either a community that was sympathetic to and supportive of the presence of a local Muslim community, or had evidence of resistance or aggression towards their Muslim community members.

On June 20, 2010, 236 libraries were sent the relevant letter as per Appendix B, the detail of the ethics approval, a hard copy of the survey (Appendix A) and an A4 envelope with the replied paid address directing the mailed response to a project address rather than the generic university post. All these documents were placed in an A4 envelope, hand addressed to the library, and with the researcher's home address used as the 'Return to Sender' address. All envelopes were dispatched on the one date.

	ACT	NSW	NT	QLD	SA	TAS	VIC	WA	Total
Significant Number ≈ < 0.5%	7	60	0	18	18	1	44	19	158
Distinctive Number ≈ > 0.5%	2	25	1	14	17	2	0	8	78 = 236
Return to Sender	0	-5	0	0	0	0	-2	-1	-8
Total	**9**	**80**	**1**	**32**	**35**	**3**	**42**	**26**	**228**

Table 4-5   Additional contact to specific libraries

The result of this extra contact was 21 responses and the total who completed the survey was 16. Between June 28, 2010 and August 3, 2010 there were 15 responses. The final response was entered manually on February 10, 2011 when a PDF was returned. In total 12 responses were entered manually after the PDF was returned, the balance of 108 entries were by respondents accessing SurveyMonkey themselves. Of the 120 responses to the survey on SurveyMonkey, there were 72 valid responses, of which 36 were from libraries with Muslim clients and 36 from libraries with no Muslim clients. Most respondents took one hour to complete the survey—shown by SurveyMonkey as the time the survey was commenced by agreeing to Question One, and the time the survey was completed or last exited. No respondent opened the survey one day and completed it on another date. Two left the survey open for an extended time over the one day.

Once it became apparent the survey was no longer receiving replies, the data was then analysed.

4.9   Making the data tidy

When the survey was being created, SurveyMonkey's ability to be downloaded into SPSS was a considerable advantage. Text analysis was to be used on text boxes and it was expected the SPSS Text Analysis function would work on the downloaded information to save time.

Initially all the data was downloaded into Excel spreadsheets, so that all data, whether useful or not, was retained. All the null responses that were incomplete, or which did appear to be a complete survey, such as cases that answered all questions albeit with invalid information (i.e. simple letter/number entries which had been entered by the respondents simply to advance to the end of the survey) were then deleted from the SurveyMonkey website. At this stage, it was possible to reinstate all responses received for this survey, but it appeared impossible to select those the researcher wanted to retain and move them to a separate data set that maintains the survey form/individual response set up. This was an important factor because when percentages or ratios were calculated by SurveyMonkey it was on the basis of the 120 entries as the 100% figure. However, deleting the 48 null entries reduced the 100% figure to 72 valid sets of data.

A valid complete survey was determined to be one in which the respondent had entered their data in:

- Question 2—Demographic data,
- Question 5—Muslim library community,
- Question 20—Policies,
- Question 33—Willing—or unwilling— to participate in a follow-up survey, and
- Question 34—Contact details.

Any comments entered into free text boxes also made the data valid, even though some other data may not have been supplied. The reasoning behind this decision was that the respondent had entered some genuine information into the survey, had answered some of the most important questions, and closed the survey having worked through to the final question. There were instances when gaps in the responses was able to be completed via the individual library website and/or the ABS data. Such gaps included 'Services supplied', and 'Multicultural community'. It was decided not to contact the respondents to ask them to clarify responses. In part this was due to the delay between the commencement of the survey distribution in August 2009 and the analysis of the data in June of 2010—however, a second reason also arose. There had been some libraries that had written polite refusals to participate in the survey, but one response stood out above all others. This respondent completed the survey, yet demanded that the responses not be used in the results. This is unfortunate, because although hostile to the concept of a survey focusing upon the Muslim community, the answers received were thoughtful and provided insight into why the survey may have received the low response rate and null responses.

4.10   Analysing the data

The response data was then downloaded into Excel spreadsheets for all who listed no Muslim clients, all who listed Muslim clients, all who listed Muslim staff. These three sets of data were then used for analysis of responses.

Using the services of an expert in SPSS data analysis, the Excel data downloads were reviewed and it was decided not to use SPSS as a data analysis tool, as due to the small number of responses it would take a disproportionate amount of time to code the data and enter it into SPSS. A larger response number of one hundred or more responses of each data set may have justified the time, effort and expense of using SPSS for this stage.

Accessing the text analysis facility of SPSS became problematic due to licensing issues at that time with Curtin University. Again the SPSS advisor assessed the amount of text responses and it was agreed that the researcher could either use the SurveyMonkey text analysis function, which was in its basic form at that time, or, to use a more traditional form

of manual indexing. The manual indexing was chosen as the most time efficient method, as the researcher already was adapt at manual indexing.

The data was then divided into those which had Muslim clients and those which did not.

The analysis was initially done on a state by state basis in random order. Although it is possible to identify some of the responding libraries via the data related to the Muslim population, in most cases, there was only one respondent library for each LGA. The responses were allocated random identity numbers affixed to the relevant state or territory's initials. The state by state analysis was then put aside and the data was combined to become Australia-wide. Once the entire set of responses was analysed in this manner, the data was again separated into libraries with Muslim clients and those without Muslim clients. Differences between the two sets of data were examined, and internal differences in the two sets of data were also compared and analysed.

Finally every responding library's website was accessed, and where available all library specific or related policies were downloaded to compare the policies each library had, and how their survey responses matched their policies.

4.11   Additional statistical data resources

Additional information used in this research included the annual ABS *Internet Activity Survey* (IAS) Report ID Number 81530, providing information on the changing use of Internet by households, businesses and government, and the ABS *Household Use of Information Technology* Report ID Number 81460 which looks at all types of information technology owned and used (or not owned and reasons why) in Australian households. As the uptake of home computers, Internet, and then Internet accessible mobile (cell) phones increased, the manner in which Australians accessed information changed. In 2001, there were 3.7 million households with access to the Internet downloading an average of 175 million Mbs per quarter, of which only 3% had access to broadband, and 559,000 businesses and government Internet subscribers downloading an average of 1,011million Mbs.

Up until 2000 it was more likely for an individual to access the Internet at their workplace or other places rather than home. During 2000, the home access became 29%, and the work access was 23% (Australian Bureau of Statistics, 2000b, p15). A decade later, the home was now the most common place to access the Internet by a substantial increase due to reduced delivery costs, lower equipment costs, and the improvement in delivery via broadband. Combined download figures for December 2009 Quarter was now recorded at the terrabyte level -135,674 TBs (Australian Bureau of Statistics, 2009b). The use of Internet at libraries

had increased over the period 2000 to 2009, from 5% of adults in 2000 (Australian Bureau of Statistics, 2001, p. 18) to 9% of adults in 2009 (Australian Bureau of Statistics,2009a p. 19), by 2009, accessing of forms and information via the Internet were becoming industry and government standards. Use of other access points such as Internet cafes and kiosks accessing at airports had, at 12% become a significant option (Australian Bureau of Statistics, 2009a, p. 21), and this may well have much to do with WiFi access provided at airports for travellers, and in particular in the traveller's club lounges for the business-person continuing their business right up to boarding.

4.12 Summary

The questionnaire was based upon similar questions asked in landmark public library surveys of the past sixty years. The previous surveys studied librarians' attitudes to freedom to read via questioning censorship of public library collections and librarians' attitude to that subject. Without specifically mentioning freedom to read policies, this study nonetheless examines the issue by asking librarians what their library had done to protect the right of freedom to read of their Muslim clients. The nature of the majority of the questions made the survey a quantitative one, but there were some qualitative questions. Ambivalence was allowed for with answers extending past a simple 'Yes/No', to include 'Perhaps' and 'N/A - not applicable or no answer'.

Using data analysis gave a basic picture of the public libraries and the type of policies they had in place for Collection Management, Security, Multiculturalism and HR areas. By accessing as many of the responding libraries' online policies, the claims in the survey were able to be compared with the policies in place. It was discovered that libraries did have good Collection Policies. However the remainder of the policies mentioned in the survey were usually dictated by the LGA with no flexibility for the library as a complex service provider lead by professionals and catering for the many permutations of society.

4.13 Conclusion

Construction of a survey which translates the range of questions a researcher needs to answer the research question requires many threads woven into a tight comprehensive document. Using previous studies helped in the construction of this questionnaire, and the ability to create the survey online so that it not only looked elegant, but also flowed in a sensible manner made that aspect of survey construction very easy. It was important to know as much about the public libraries of Australia as was possible before constructing and sending out the survey. Knowing what type of information libraries had supplied to publications such as

the *Directory of Australian Public Libraries*, as well as studies by other Information Studies researchers, gave the researcher an understanding of what would benefit this survey and provide an increased understanding to the public library sector in Australia.

The rate of returns for surveys such as this has been noted by previous researchers, from Busha (1972) to Moody (2004). Small return rates can be a frustrating result of any study not conducted face-to-face, as mailed or emailed surveys can simply be ignored by the recipient. Fully aware of this low return rate, and taking advantage of improved technology, this survey initially tried to reach every Australian public library, carefully targeting those to receive follow-up letters to boost response level. By sending requests to all public libraries rather than only those calculated to have Muslim clients in their Local Government Authority, meant the final numbers were equally distributed between those public libraries with Muslim clients and those without Muslim clients. This has enabled additional information which can be used by the researcher beyond this thesis to obtain answers to additional research questions.

Chapter 5   Presentation of all the responses

The survey was developed using a combination of survey questions including variations on those used by Fiske (1959), Busha (1972), Curry (1997), Roach and Morrison (1998).

Unlike the abovementioned surveys, this study attempted to contact every public library in Australia in an effort to obtain information from as many and as diverse a range of public libraries as possible. A total of 1,493 public libraries were sent invitations to participate in the survey. Chapter 4 details the contact process for the survey. The original proposal for this research aimed to collect information from public libraries around Australia in order to answer the research question:

To what extent have Australian public libraries with Muslim clientele modified collection and/or service delivery since the terrorist events of September 11, 2001?

From a mail-out which attempted to contact over 1,400 public libraries throughout Australia, 120 responses were received of which 72 were viable. There was at least one viable response from each state and territory of Australia, and the responses were divided equally between public libraries self-identifying as having Muslim clients and public libraries that self-identified as not having Muslim clients.

The geographical distribution of responding libraries tended to replicate the population distribution of Australia. Two significant differences were for Queensland, where the Brisbane City Council covers the city and inner and outer suburbs of Brisbane. This one council has 32 public libraries and no response was received from any. The second significant difference was for Western Australia, which had a higher response rate than any other state/territory. This may simply have been because this project was run out of Curtin University located in Perth, Western Australia, and the university where many of Western Australia's librarians have studied and graduated.

It is believed that those public libraries that responded to the survey represented an adequate cross section of public libraries throughout Australia.

Of the LGAs which in 2006 had the top ten highest Muslim populations by percentage, five completed the survey. These LGAs were spread over three states, New South Wales, Victoria and Western Australia. Except for the Western Australian LGA, all were urban LGAs and were historically locations where Muslims settled after immigration—for some suburbs there have been Muslims residents since the mid 20th Century. In Western Australia, the rural LGA is located to the south of the capital city Perth. This town has an abattoir

which had supplied Halal beef to Islamic countries since the 1970s. In order to ensure the Halal condition of the export contract was fulfilled, a large number of Malaysian Muslims emigrated to Western Australia and settled in the town. A mosque was built and the abattoir workers settled into the rural life. Eventually some of the men married women from the town whilst some brought Malaysian brides to the town, and there is now second and third generation Muslims in the town. In the years after 9/11, this town also encouraged Afghani refugees to live there, and a small number did so. The town has a liaison officer, and Muslims participate in the town activities with little evidence of the Muslim population being considered 'the Other', so much so that the town also participates in the celebrations of Mawlawn-un Nabi—the Prophet's Birthday and Eid (Yasmeen, 2008).

When requesting demographic information on the responding libraries, the focus was intended to be upon the library and its position within the community; how long it had existed in the community, whether it had moved; what services it provided to the community; and how well the library staff knew the community it served. Therefore, there were no questions on age, sex or education of the library staff—excepting the linguistic skills that related to staff from the Muslim community. It was expected, indeed hoped, that more than one staff member from the library would answer the questions, and this was encouraged in the information letter sent out with the survey or the survey link.

5.1   Australian totals

State/Territory	Number of libraries attempted to contact	Successfully reached via first email	Successfully reached via second email	Sent out hard copies	Sent out reminders e-mail	Total opened survey	Total viable responses online (or by mail	Total with Muslim clients
Australian Capital Territory (ACT)	10	10	0	9	9		1	0
New South Wales (NSW)	413	297	78	205	205		23	12
Northern Territory (NT)	36	11	0	2	1		2	2
Queensland (QLD)	317	221	0	83	83		9	3
South Australia (SA)	169	134	128	40	40		4	2
Tasmania (TAS)	49	0	0	5	5		1	0
Victoria (VIC)	271	223	221	77	77		9	6
Western Australia (WA)	228	195	194	106	106		23	11
TOTAL	**1493**	**1091**	**621**	**527**	**526**	**120**	**72**	**36**

Table 5-1   Total number of libraries in Australia, total contacted, total viable responses

5.1.1   Australian Capital Territory (ACT)
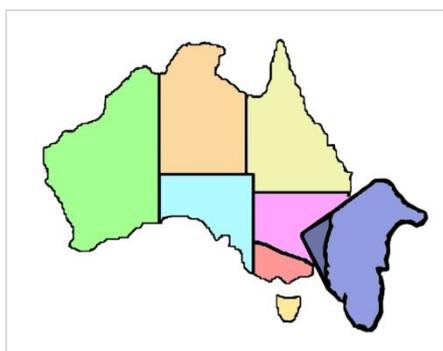
Figure 5-1   Map of Australia highlighting the Australian Capital Territory (ACT)

The Australian Capital Territory (ACT) contains the capital city of Australia; Canberra. It is the location of the headquarters of the majority of all federal public service organisations, and almost all countries maintain an embassy or diplomatic representative there. The ACT is 814.2 km², small enough to enable people who work or study in the territory to live outside its borders in New South Wales (NSW). There is a residential population of 324,034 (Australian Bureau of Statistics, 2006c). There are rural—low density and suburban—medium density regions. The ACT includes a tiny pocket of coastline of NSW at Jervis Bay. There is one LGA, and for this research, population ratios have been made by postcode.

Total number of libraries	Competed the Survey	Indicated Muslim clients	Indicated no Muslim clients
10	1	0	1

Table 5-2   ACT: Breakdown of number of libraries contacted and response rate

	Number	Percentage
Population of Australia 2006	20,061,651	100%
Population of ACT 2006 - %age of Aust pop.	324,034	1.6%
Muslims in Australia 2006	304,397	1.5%
Muslims in ACT - %age of total ACT pop	4,372	1.3%
Largest %age cluster of Muslims in a LGA/Postal area 2601(suburbs of Acton/Black Mountain/Canberra/City centre)	116	4.6%
Largest numerical cluster of Muslims in a LGA/Postal area 2905 (suburbs of Bonython/Calwell/Chisholm/Gilmore/Isabella Plains/Richardson/ Theodore	448	1.53%

Table 5-3   ACT Ratio of Muslim population

5.1.2   New South Wales (NSW)
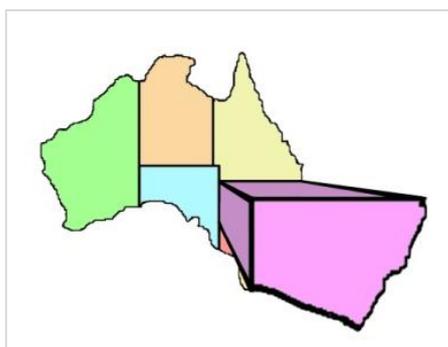
Figure 5-2   Map of Australia highlighting New South Wales (NSW)

In 2006 the population of New South Wales (NSW) was 6,549,179, almost 33% of the Australian population. The total percentage of Muslims in the Australia population was 1.5% and the percentage of Muslims in NSW 2.2 %.

New South Wales is 809,444 km², with the Pacific Ocean as the eastern border, the western border is arid and sparsely occupied. The capital city is Sydney, the largest city in Australia in terms of population and with an area of 12,145 km². Whilst there are the traditional inner and outer suburbs of Sydney, the suburbs have grown westward so that there is also an Inner West and a Greater Western Sydney, stretching out to the western Blue Mountains. There are also several large regional cities which are industrial, rural and mining hubs. Several rural LGAs have created public library consortia in order to ensure continuity of services and provide best value for money for their wide-spread clients.

At the time of the survey NSW had 413 public libraries. From *DAPL v7*, 78 libraries managed two or more branch libraries in their LGA. All public libraries were contacted using the available email addresses of which 114 addresses were found to be not working at the first attempt, so required additional contact attempts.

Total number of public libraries	Number Completed Survey	Indicated Muslim clients	Indicated no Muslim clients
413	23	12	11

Table 5-4   NSW: Breakdown of number of libraries contacted and response rate

	Population	Percentage of population
Population of Australia 2006	20,061,651	100%
Population of NSW 2006	6,549,179	32.6%
Muslims in Australia 2006	340,397	1.5%
Muslims in NSW	168,785	2.57%
Largest cluster of Muslims in a LGA (Auburn)	16,066	24.4%
Largest numerical cluster of Muslims in a LGA (Bankstown)	25,985	15.23%

Table 5-5   NSW: Ratio of total population and Muslim population

5.1.3   Northern Territory (NT)
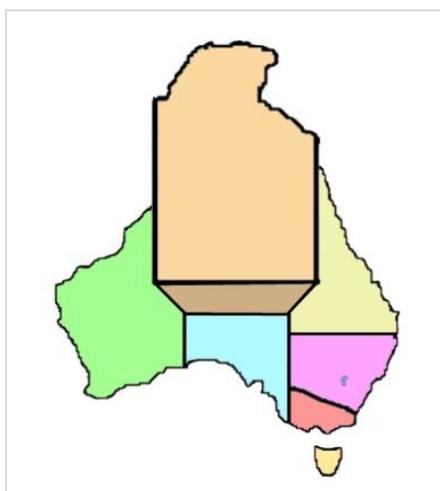
Figure 5-3   Map of Australia highlighting the Northern Territory (NT)

The population of the Northern Territory was 192,899 as of the 2006 census. Percentage of Muslims in Australia by 2006 Census was 1.5%, and percentage of Muslims in the NT was 0.5%.

The NT is 1,420,970 km². The northernmost edge of the Territory is the Timor Sea and the Gulf of Carpentaria; on the west it borders Western Australia, to the east Queensland, and to the south, South Australia. It has substantial arid areas, but its northern areas are tropical, with many rivers. Most of the land is uninhabited or sparsely inhabited, due to the land being unable to sustain a large population. The capital city is Darwin 112.01 km², and the Darwin LGA had a Muslim population of 1.1% at the 2006 Census.

At the time of the survey, the NT had 36 public libraries. All public libraries were contacted via the email addresses many of which were found to be not working. Several libraries were in Indigenous communities and may have seen the survey as irrelevant, although there are many Indigenous Australians who are from Muslim families, or have converted to Islam. One regional library responded immediately, and after targeted individual requests sent in September 2009, one library in the Darwin LGA replied.

Total number of libraries	Number Completed survey	Indicated Muslim clients
36	2	2

Table 5-6   NT: Breakdown of number of libraries contacted and response rate

	Population	Percentage of population
Population of Australia 2006	20,061,651	100%
Population of NT 2006	192,899	0.96%
Muslims in Australia 2006	340,397	1.5%
Muslims in NT	1,090	0.56%
Largest cluster of Muslims in a LGA (Darwin)	775	1.02%
Largest numerical cluster of Muslims in a LGA (Darwin)	775	1.02%

Table 5-7   NT Ratio of total population and of Muslim population

5.1.4   Queensland (QLD)
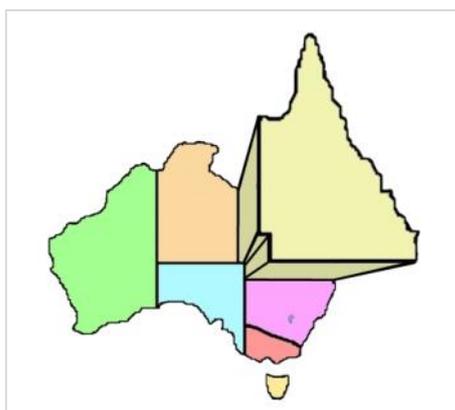
Figure 5-4   Map of Australia highlighting Queensland (QLD)

The state of Queensland (QLD) is located in the north east of the Australian continent. It is 1,852.642 km², its eastern border on the Pacific Ocean and the western land border adjoins the Northern Territory. To the south, is the border with New South Wales, and a small abutment with South Australia. The capital city is Brisbane with an area of 15,826 km². There is one LGA for the City of Brisbane and it incorporates all of the suburbs of metropolitan Brisbane, as opposed to just the central business district which is the norm for the other Australian capital cities. This one LGA was responsible for 32 branch libraries at the time of the survey. The metropolitan region stretches over 25 kilometres north, south and west of the CBD. Queensland also has several large regional areas stretching almost 1500km away from Brisbane. In the years just prior to this survey the entire LGA system was overhauled, with LGAs being reduced in number. This meant that libraries often came under a new command hierarchy, resulting in some libraries being closed, with other libraries changing their client base. Queensland is a favourite location for retirees so it has a high population proportion over retirement age and substantial tourist oriented regions.

Total number of libraries	Number Completed survey	Indicated Muslim clients
317	9	3

Table 5-8   QLD: Breakdown of number of libraries contacted and response rate

	Population	Percentage of population
Population of Australia 2006	20,061,651	100%
Population of QLD 2006	3,904,534	19.4% (of AUST pop)
Muslims in Australia 2006	340,397	1.5% (of AUST pop)
Muslims in QLD	20,322	0.52% of QLD pop
Largest cluster of Muslims in a LGA (Hammond)	211	1.42% (of LGA pop)
Largest numerical cluster of Muslims in a LGA (Brisbane)	10,914	1.1%

Table 5-9   QLD: Ratio of total population and Muslim population

5.1.5   South Australian (SA)
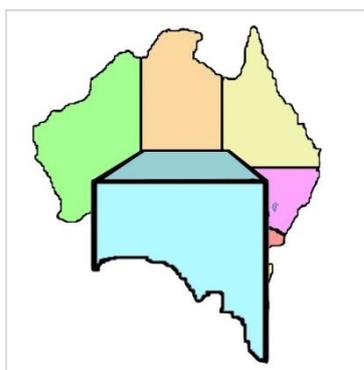
Figure 5-5   Map of Australia highlighting South Australia (SA)

The state of South Australia has an area of 1,043,514 km². It is bordered by Western Australia to the west, Queensland, Victoria and New South Wales to the east, and the Northern Territory to the north. The southern border is the Great Australian Bight and the Gulf of St Vincent. The capital city of Adelaide is 1,826.9 km², with a full suburban length of 90 kms from north to south and 20 kms from east to west. South Australia has a long tradition of providing public libraries via both local government and before the 1960s from subscription Institute libraries. Eventually the Institute libraries were absorbed into the public library system and their collections made available to the general public. A few public libraries are still located in the original Institute buildings. There is also a historical precedent of the public libraries of country towns being co-located in the government run schools. A depot system is also run in some remote areas. South Australia has a declining manufacturing economy and a strong rural economy, with desert in the northern and western regions.

Total number of libraries	Number Completed Survey	Indicated Muslim clients
165	4	2

Table 5-10   SA: Libraries contacted and response rate

Public libraries some co-located in community centres	114
Combined school and community libraries	40
Mobile service	1
Depot system (library items collection point for distant clients)	10

Table 5-11   SA: Composition of public library services in SA

	Population	Percentage of population
Population of Australia 2006	20,061,651	100%
Population of SA 2006	1,514,336	7.54% (of AUST pop)
Muslims in Australia 2006	340,397	1.5% (of AUST pop)
Muslims in SA	10,517	0.69% of SA pop
Largest cluster of Muslims in a LGA (Renmark Paringa)	211	2.19% (of LGA pop)
Largest cluster of Muslims in a LGA by number (Port Adelaide)	2063	2.01% (of LGA pop)

Table 5-12   SA: Ratio of total population and Muslim population

5.1.6   Tasmania (TAS)
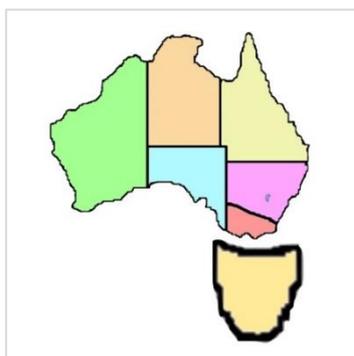
Figure 5-6   Map of Australia highlighting Tasmania (Tas)

The state of Tasmania is an island located 240 kms to the south of the Australian continent. The total area is 90,758 km², including a large number of sparsely inhabited islands. The capital city is Hobart, located in the south eastern sector of the island. The metropolitan area of Hobart is 1,695.5 km². There is one other sizeable city, Launceston, in the north of Tasmania. The State Library of Tasmania manages all 49 (at the time of the survey) Tasmanian public libraries. Tasmania has a rural, mining and tourism economy.

Total number of libraries	Number Completed survey	Indicated Muslim clients
49	1	0

Table 5-13   TAS: Breakdown of number of libraries contacted and response rate

	Population	Percentage of population
Population of Australia 2006	20,061,651	100%
Population of TAS 2006	475,479	2.37% (of AUST pop)
Muslims in Australia 2006	340,397	1.5% (of AUST pop)
Muslims in TAS	1050	0.22% of TAS pop
Largest cluster of Muslims in a LGA (Hobart)	359	0.73% (of LGA pop)
Largest cluster of Muslims in a LGA by number (Hobart)	359	0.73% (of LGA pop)

Table 5-14   TAS: Ratio of total population and Muslim population

5.1.7   Victoria (VIC)
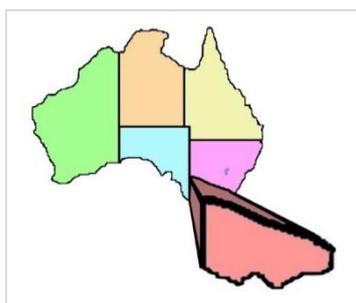
Figure 5-7   Map of Australia highlighting Victoria (Vic)

The state of Victoria is located on the southeast section of the continent of Australia. It has borders with New South Wales and South Australia with the southern border being the Tasman Sea to the east and Bass Strait to the south. The total area is 237,629 km². There is a large rural economy and many significant manufacturing industries. The capital city is Melbourne with a total area of 9,990.5 km². As with all Australian capital cities, there is a tendency for suburban housing to spread further and further from the CBD.

Total number of libraries	Number Completed Survey	Indicated Muslim clients
271	9	6

Table 5-15   VIC: Breakdown of number of libraries contacted and response rate

	Population	Percentage of population
Population of Australia 2006	20,061,651	100%
Population of VIC 2006	4,915,347	24.5% (of AUST pop)
Muslims in Australia 2006	340,397	1.5% (of AUST pop)
Muslims in VIC	109,282	2.22% of VIC pop
Largest cluster of Muslims in a LGA (Hume)	19,685	13.3% (of LGA pop)
Largest cluster of Muslims in a LGA by number (Hume)	19,685	13.3% (of LGA pop)

Table 5-16   VIC: Ratio of total population and Muslim population

5.1.8   Western Australia (WA)
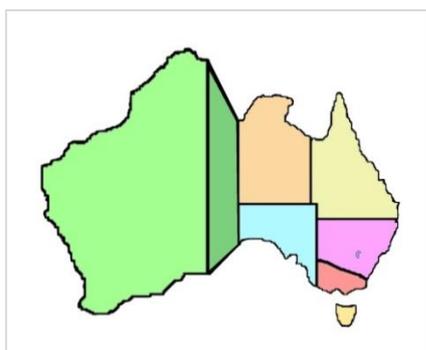
Figure 5-8   Map of Australia highlighting Western Australia (WA)

The state of Western Australia is the largest state in Australia at 976,790 km²—one third of the Australian mainland. To the west is the Indian Ocean, and to the east, are the borders of the Northern Territory and South Australia. Most of the population live in the south west corner of the state. To the north, there are mines and ports with connecting towns which have been established to reduce transportation costs of the raw minerals. There are substantial desert regions in the eastern half of the state which has made the establishment of permanent townships difficult.

The capital city is Perth which is the most isolated capital city in the world. Perth has an area of 6,417.9 km², and the metropolitan/suburban area stretches 50 kms east/west and 150 kms north/south. Western Australia has a rural and mining economy.

Total number of libraries	Number Completed Survey	Indicated Muslim clients
228	23	11

Table 5-17   Breakdown of number of libraries contacted and response rate

	Population	Percentage of population
Population of Australia 2006	20,061,651	100%
Population of WA 2006	1,986,248	9.9% (of AUST pop)
Muslims in Australia 2006	340,397	1.5% (of AUST pop)
Muslims in WA	24,273	1.22% of WA pop
Largest cluster of Muslims in a LGA (Katanning)	360	8.72% (of LGA pop)
Largest cluster of Muslims in a LGA by number (Stirling)	3,917	2.22% (of LGA pop)

Table 5-18   WA: Ratio of total population and Muslim population

135

5.2   Analysis of the viable responses

In the first section of the survey, the demographic questions were based upon *DAPL V7* where the information collected relates more to the actual library itself and its clients

Question One: The respondents' agreement to participate in the survey. *As with similar terms of agreement, by agreeing to Question One, the respondent then entered the survey.*

Question Two: Age of building, did this building replace an existing building, the total number of library borrowers and, the percentage of possible members from your catchment area:

This information provided insight into the length of time libraries have been in the community. The longest time a library has been part of the community and in the original building is 130 years. This is a public library in the inner suburbs of Melbourne, Victoria. The most recently built public libraries, established as new or additional venues for library clients were seven years old and were also in Victoria, located in the Hume City Council area.

In Western Australia there were two libraries built within the previous year to replace existing libraries. In New South Wales, a replacement library had been built in the inner city where urban renewal has caused rapid population expansion. Seven libraries did not respond to this question.

Age of library	Original	Replacement
1-9 (ie 2000-09)	2	11
10-19(1990s)	1	12
20-29(1980s)	1	4
30-39(1970S)	10	5
40-49 (1960s)	3	1
50-59 (1950s)	5	2
60-69 (1940s)	0	1
70-79 (1930s)	1	2
80-89 (1920s)	0	0
90-99 (1910s)	1	0
100-109 (1900s)	0	1
110-119 (1890s)	1	0
120-129 (1880s)	0	0
130-139 (1870s)	1	0

Table 5-19   Q2 range of ages of libraries

Question 3: Services provided by your library:

New South Wales: Three of the 23 respondents did not reply to any part of this question. Their lack of responses makes the highest possible response for NSW 87% or 20 of 23 libraries. Of these three non-responding libraries, one, which is a small community library with limited opening hours did state on the survey that they do provide

> Just a friendly welcome when borrowers come to exchange books
> and we keep a watch out for elderly borrowers and note if they stop
> coming and check they are ok. (NSW14)

Although this library has been in existence for several decades, the statement that they are "hoping to start holiday story time sessions at Christmas" may be an indication that the area's demographics are changing slightly. Christmas is part of the long summer holidays for school and university in Australia.

Queensland: one library returned no response to these questions, therefore the highest possible response figure was 89%, or 8 out of 9 libraries

	Prompt
1	Early Literacy
2	Storytime in English
3	Storytime Multicultural
4	Holiday Programmes
5	Displays—non-specific
6	Meet the Author
7	Free Internet Access
8	Pay for Internet Access
9	Book Club
10	Community Meeting Rooms
11	Homework Club (or similar)
12	English as a Second Language (ESL) Support
13	Welcome Baby Bags (or similar)

Table 5-20   Q3: Survey prompts
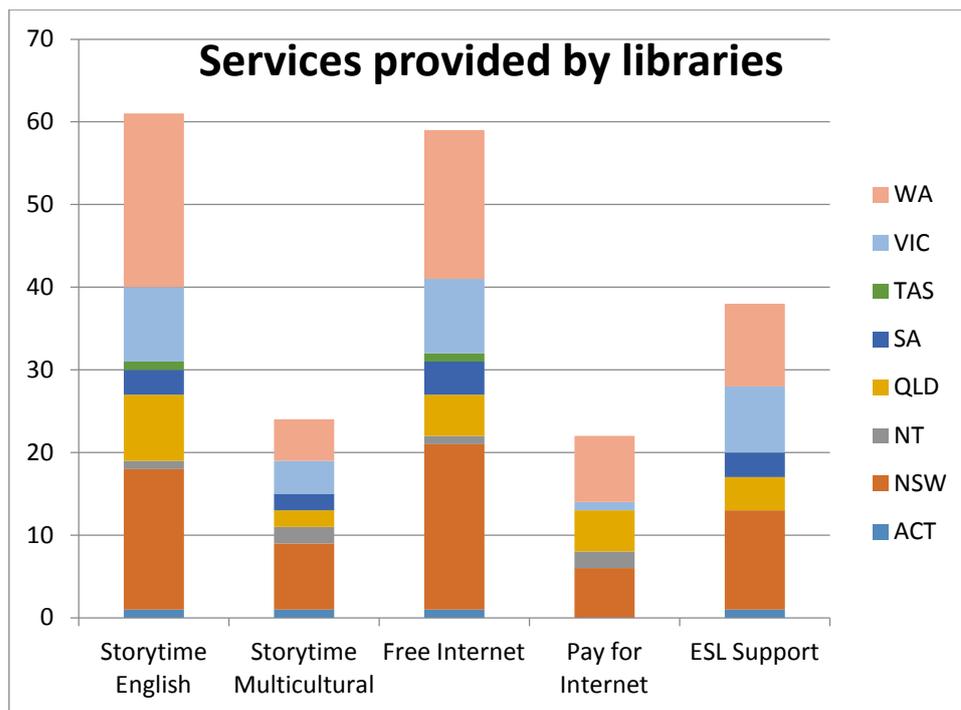
Figure 5-9   Q3: Services provided by Libraries

Storytime—English: usually for preschool children and requires the child to attend with a caregiver. The caregiver remains with the child/children to help them participate in the story.

Storytime—multicultural: which may introduce stories from other cultures but in English, or stories in other languages, was less frequently offered. One South Australian library provided additional information regarding the multicultural storytime they had as a special event.

> Interestingly it was attended by English speaking children, not by
> the ESL community. (SA3)

It was clear the responding library did not mean the children were English speaking of a NESB, but rather, English speaking children of an English speaking background.

Provision of free internet services: In 2009, this was still not universal in public libraries throughout Australia, and the results of the survey reflect this. Queensland, South Australia, Tasmania, and Western Australia all returned responses of less than 74%. In Queensland, the internet connectivity was poor, with dial-up services still being used (Australian Bureau of Statistics, 2009a, 2009b). In Western Australia many of the public libraries indicating a lack of services were in medium socio-economic areas as per 2006 Census data (Australian Bureau of Statistics, 2006c). Internet access was for searching the internet, reading news, but not for use to access email services, or to access other services such as the newly burgeoning

social media. The provision of the internet was commonly from the LGA server in the case of larger LGAs and for smaller LGAs and libraries, the internet was provided directly by local internet providers.

There were cases of libraries buying an internet account to enable them to have access to email for work, and this was evidenced by the email addresses for some of the smaller libraries which had @hotmail.com or small local internet provider accounts. Not all LGAs had yet established their own internet domains in the format www.LGA.state.gov.au. Whilst conducting a scoping study prior to the creation of the survey, dial up internet and council controlled filters, or lack of them, were two issues which affected internet speed and connectivity for libraries. Most public library filters were similar to the filters used by their parent councils—filters restricting access to sites of a violent, sexual, pornographic or time wasting nature.

Pay for access Internet: In preliminary research it was found that in at least one public library in the inner suburbs of Sydney (NSW), the entire internet service has been contracted out so that the library and its council had no responsibility for internet access by library clients. The internet service was, then technically, a pay for use service, taken care of by the contractor which had to deal with any legal issues with government agencies. One of these libraries had admitted this was a post 9/11 strategy to reduce government surveillance of the library. These two libraries visited during the preliminary research also responded to the survey indicating no pay for access internet was available at their libraries. As the internet access was set up in the library complex, but outside the library doors, the response indicated the libraries intended to divorce themselves of any internet activity.
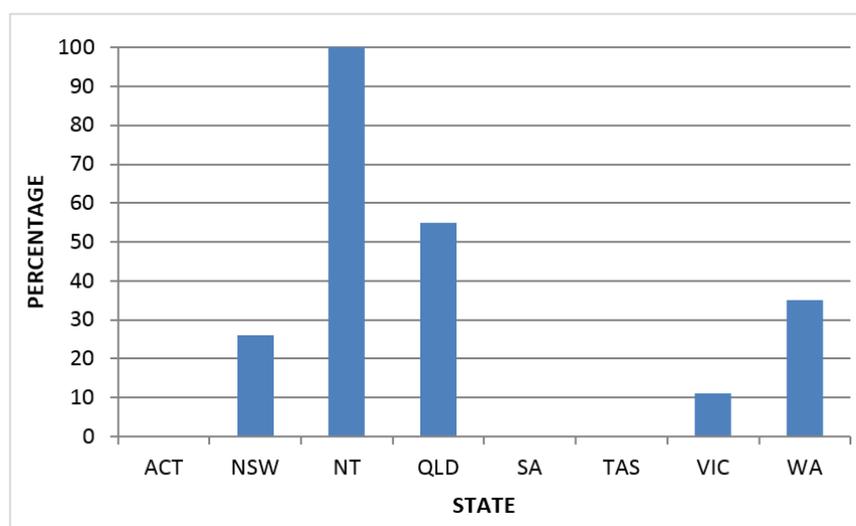
Figure 5-10   Provision of Pay for Access Internet Services

Provision of pay for access internet varied between states. The sole ACT respondent did not supply this service. Of the NSW libraries, there were no libraries which only supplied pay for access internet service. For those which did provide the service, there was no apparent correlation between proximity to the capital city. Of the two libraries in the Northern Territory which replied, the capital city library provided both services, and the large rural town only provided pay for access. In Queensland, there were five libraries which supplied pay for access service and two of these provided both free internet service and pay for access.

Neither South Australian nor Tasmanian libraries provided pay for access services. The one Victorian library that provided the pay for access service, also provided free internet access and was a small country library over 300 kms from the capital city.

In Western Australian libraries, all but two country libraries provided pay for access internet. Two large country town libraries did not provide free internet access but supplied pay for access. Suburban libraries that were located in high socio-economic areas by ABS Census 2006, only supplied free internet, and the five outer suburban libraries of two LGAs did not indicate they provided pay for access service.

Up to and at the time of the survey, the quality of internet service was very poor and slow in country Australia, with many service providers still providing dial-up services or slow broadband. The survey indicates that some country libraries provided some pay for access service. The type of pay for access internet service was not described by respondents. However the pay for access service found in many libraries throughout Australia at the time of this survey was either a pay as you use computer provided by external provider as described above, or a tiny cubicle where a $2 coin would provide access to email services such as Hotmail, and other services not allowed on public library filters. Users could upload or download documents or photos with relative ease and the service was often faster than that of the public library due to the exclusive nature of the internet provider. The cubicle format gradually began to appear in shopping centres, airports and stations. Due to the advances in mobile phone technology, they are, in the mid 2010s becoming redundant.

The use and provision of WiFi was relatively new at the time of the survey, and yet to be embraced by councils and libraries as an essential service. WiFi was available at two NSW libraries, the libraries of one responding Victorian council, and two public libraries in Western Australia.

Question 4: Please list as best you can the different cultural groups/religious and/or ethnic communities represented by the users of your library service (compulsory).

The respondents were not given any predetermined options. Rather, they were provided with a space to respond as they believed fit. The responses received were either lists of countries of origin, or religious affiliation of the members of the community, or, in some cases both. The majority of the respondents appeared to obtain their information from the ABS Census Data for 2006. For those that included percentages—sometimes with an accuracy to the first decimal point—the figures matched the ABS figures exactly.

To simplify the information provided in this question, only nationalities that are either considered Muslim countries—as Islam is the official religion and/or Islamic Law is the official law, or where a large Muslim population have been charted, or are Islamic but secular, such as Turkey.

Responses from libraries which indicated they had Muslim clients using the libraries' own terms
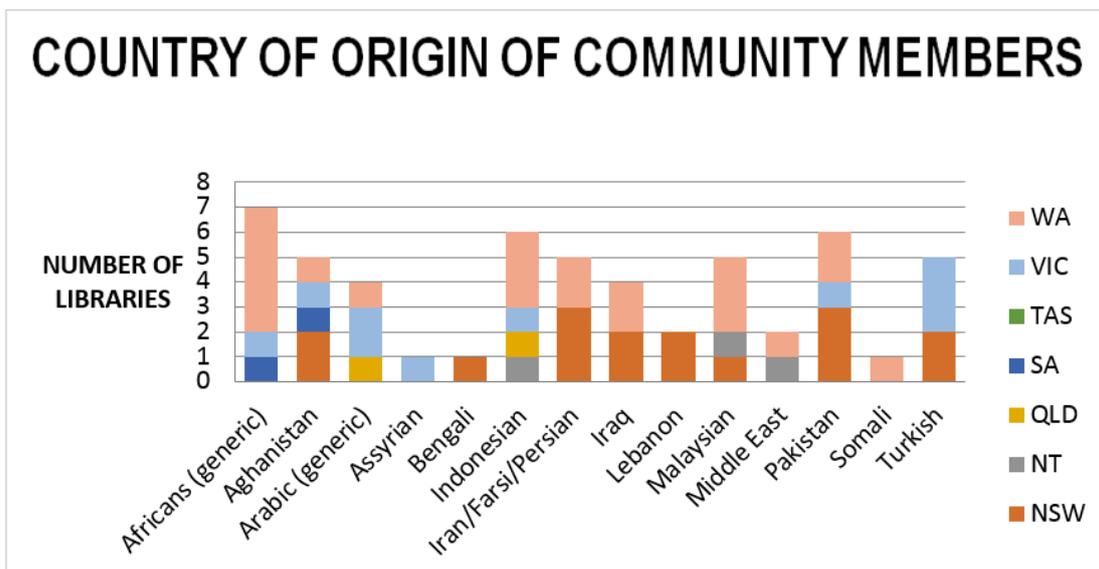
Figure 5-11   Q4 Libraries which stated they had Muslim clients

As of October 2009, The Pew Forum had identified the following countries as having a significant Muslim population and the top ten countries with the highest Muslim population as a percentage of the total world population have been presented. Therefore, a selection of clients from the following nations would possibly be Muslims.

Country	Muslim Population %age of World Population top ten countries.	Islamic State (IS) State Religion(SR) No Declaration(ND) Secular State (SS)
Indonesia	13.1%	ND
India	11% (only 14.4% of total Indian population)	
Pakistan	10.5%	IS
Mauritania		IS
Bangladesh	8.4%	SS
Iran	4.6%	IS
Nigeria	4.8%	SS
Egypt	4.8%	SR
Turkey	4.5%	SS
Malaysia		SR
Morocco	2.0%	SR
Algeria	2.2%	SR
Afghanistan		IS
Sudan		ND
Kuwait		SR
Maldives		SR
Azerbaijan		SS
Lebanon		SR
Syria		SS
Jordan		SR
Libya		SR
Yemen		IS
Saudi Arabia		IS
Kosovo		SS
Albania		SS
Iraq		SR

Table 5-21   Islamic Nations Pew Forum 2009

Libraries which stated they did not have Muslim clients:

There were 36 libraries which indicated they did not have Muslim clients. Of these, eight libraries listed community members with Islamic countries of origin. Twenty of these libraries were in communities which had a Muslim population of equal to or greater than 0.5% of the community as per the 2006 Census.

Responding state	Number of libraries stating no Muslims	Number of libraries with Muslims equal to or greater than 0.5% of community by ABS 2006
ACT	1	1
NSW	11	6
NT	0	0
QLD	6	0
SA	2	1
TAS	1	0
VIC	3	2
WA	12	9
TOTAL	**36**	**20**

Table 5-22   Q4: Comparison or Islamic population of an area with library perceptions of no Muslim clients
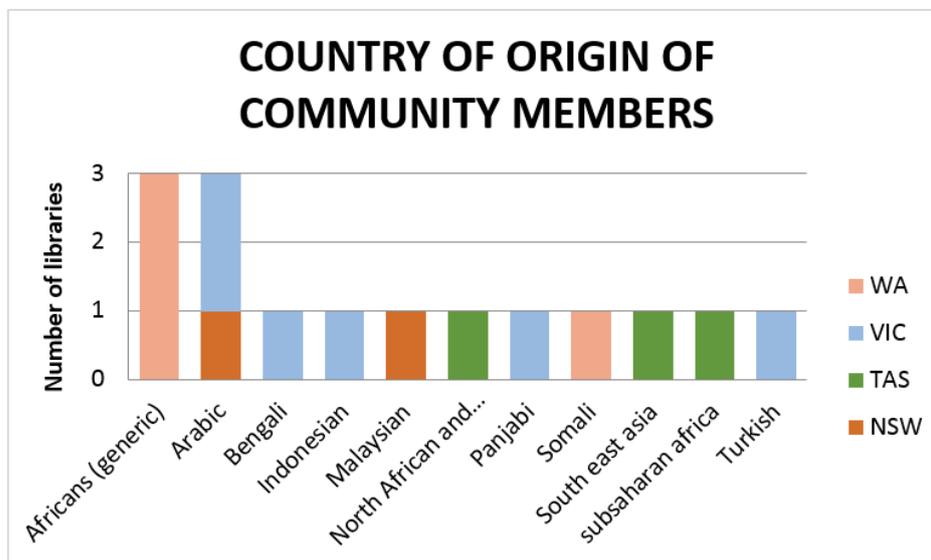
Figure 5-12   Q4: Libraries which stated they had no Muslim clients

Some libraries admitted that they did not collect information on their clients, or were not aware of the religion/origins of their library community.

The ACT did not identify any individual communities, simply stating:

> All groups use the library as there is no specific group that uses more than less. (ACT1)

One NSW library stated they do not collect this information, and a second stated they had listed ABS data.

The Queensland libraries had a variety of additional information, even though they did not provide a breakdown of their community:

One Queensland library did not supply information and referred the researcher back to the Australian Bureau of Statistics data—as the point of this question was to identify libraries which knew the ethnic/religious composition of their community members, the Australian Bureau of Statistics data was not added to the survey data.

A second Queensland library stated:

> We do not ask about or record borrower's religious, ethnic or cultural affiliation so would not know with any certainty what religions, ethnic or cultural groups are represented by them. (QLD9)

The third Queensland library which had supplied additional information stated:

> Only a very small number of library members are of other cultural groups/religious and/or ethnic communities. There are also an even smaller amount of tourists that visit from these various groups. (QLD2)

Of the two South Australian libraries that indicated they did not have Muslim clients, one stated they do not keep this information on library clients, and the other reported that:

> Overseas born represented 20.3% of community. English competency high, 88.9% speak only English. (SA4)

The libraries in Western Australia provided a variety of supplementary information:

A large outer suburban public library stated that they

> Have no way of tracking ethnicity within the library. At this stage most of the Muslim population are settling in another region of the Local Government Area [which did not respond to the survey]. (WA6)

A dormitory community stated:

> This is a very subjective question—our membership forms do not ask our members to nominate their cultural background or religion. Therefore any response would not be based on fact. Suffice to say that we do have a very small number of people from Africa and Asia, some may be Muslims, some who have good command of English, others who do not. We have a very small collection of books in other languages as indicated which are used occasionally. (WA13)

A library located in a port town stated:

There are transient workers from Asia and European countries. Many languages are demanded as not only are there transient workers, but the town also has temporary housing used by new migrants in their first 6 months of residence in Australia. There is an increasing African population in this area since the census data was produced. (WA8)

A library located in a large wheat belt (agricultural) town stated:

Primarily Christian, however, I have no way of knowing this as it isn't specified anywhere on membership requests. I have not had any specific requests for material of a particular cultural nature. (WA18)

Question 5: Did you indicate Muslims as part of your library community? (compulsory)

As can be seen by the variety of responses in Question 4, there were respondents who listed their clients by religion and others which listed their clients by country of origin. Thirty three respondents indicated in Question 5 they had Muslim clients. Three respondents who mailed back their survey, indicated no Muslim clients, yet then completed the subsequent responses and the data confirmed the library did have Muslim clients. The final total was 36 libraries. Of those online respondents which did <u>not</u> indicate they had Muslim clients in Question 5, there were 20 which may have claimed some Muslim clients—certainly Muslims lived in their area according to the ABS census 2006.

Having identified whether or not they had Muslim clients, the responding libraries took two different paths. Those that stated they did not have Muslim clients were diverted immediately to Question 20. Those that stated they did have Muslim clients were diverted to answer questions 6 to 19.

A deeper analysis of these and other responses by libraries with Muslim clients is covered in Chapter Six, along with graphs and discussion. This information is presented to allow continuity of the survey as a whole.

Question 6: Do you keep cultural identifiers on your library's borrower records? (Compulsory).

Eight libraries indicated they did keep cultural indicators, although no further details had been sought and were not provided. Twenty eight libraries answered no to this question. Yes and no were the only possible answers.

The following two questions were designed to supply additional information for further potential research.

Questions 7: Are your library's information resources kept separately in language groups?

Of the 36 libraries, 27 answered they did keep their language resources separate.

Question 8: Please describe your library's practice eg: fiction & non-fiction shelved together under language; fiction and non-fiction on separate shelves; large foreign language section including DVDs and music; small foreign language section; not much used etc. *The respondents had an open field in which to place their answer, hence the different terms for LOTE or community language items.*
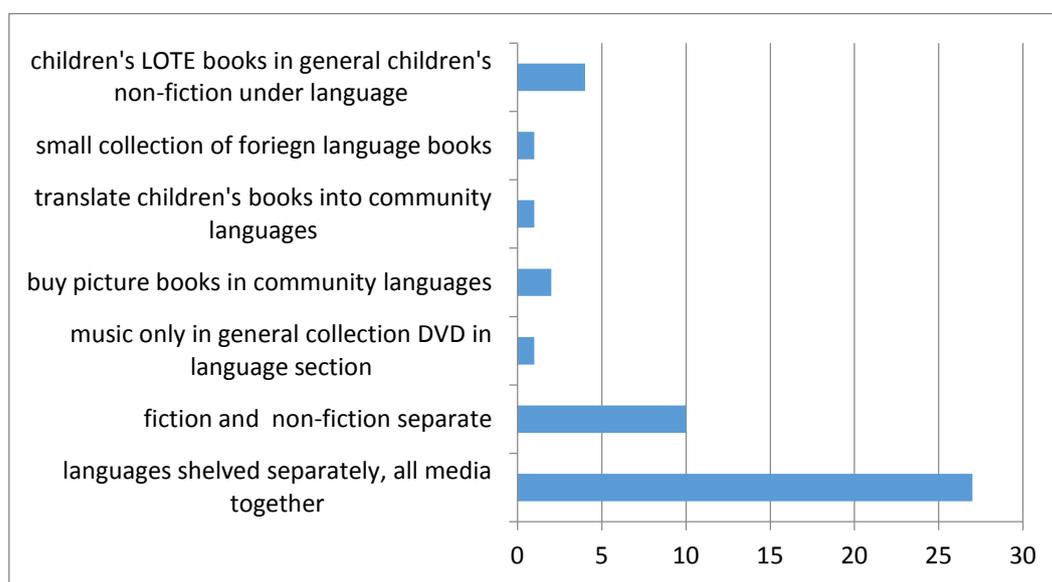
Figure 5-13   Q8: Shelving of LOTE resources

Question 9: What is the (approximate) percentage of your library members who are Muslims?

The objective of Questions 9 was to obtain an estimation of the percentage of the user population that is Muslim. These figures were expected to be quite different from the percentage of the total LGA's Muslim population. Roach and Morrison (1998) discussed proximity to home is not always the primary library choice. Secondly, the various segments of a community rarely use the community's services in the same proportion as their presence in the community. Chapter Six has greater detail related to this question.

Question 10: Please estimate the percentage of Muslims in your Local Government Area.

Whilst Question 9 was seeking the respondents' own estimation of library member numbers, Question 10 was expecting to have ABS Census data supplied, mainly because LGA's use the Census data to ensure they are providing services compatible with their community composition. As the library's services are provided by the LGA, the community composition would be a primary resource for library management. Some LGAs have their community composition on their websites for the public to study.

As a check system, those libraries that answered Yes to Question 6: Do you keep cultural identifiers on your borrower records are marked with an * after their ID code. From this check system there are only two libraries that stated they kept cultural identifiers and provided data for Question 9. Most of the remaining libraries selected 'Do not keep these statistics', even though they had indicated they kept cultural identifiers. These three questions were specifically designed to see how the respondents understood the importance of collecting coherent data and community knowledge as a tool for quality service to all potential and existing library clients. Roach and Morrison (1998) had found in their British survey that almost nothing was done with the cultural identifiers libraries collected, yet the information was a valuable record of the community the library should have been serving.

Combination of Questions 6, 9 and 10. Of all libraries that indicated they had Muslim clients. There are eleven libraries that claim they either do not keep these statistics, the percentage is unknown, or failed to give a response. All libraries that answered Question 9, also answered Question 10. In some cases the percentage given by the library matches the ABS figure taken from the ABS 2006 Census site.

Questions 11 and 12. These two questions relate to Muslim staff.

Question 11: Are any of your staff members of a Muslim community? *Ten libraries ticked the Yes box, one ticked the Don't Know field making eleven libraries.*

Question 12: Please describe the level these staff are employed, which Muslim community language(s) they know, their oral fluency in the Muslim community languages, and their literacy in the Muslim community language(s).

Eleven libraries had at least 12 employees they were able to identify came from a range of Muslim communities, language groups and job positions. However, only three libraries completed all sections of this question. One library indicated it had more than one staff member who was Muslim. Two Victorian libraries indicated in Question 11 they did or may have Muslim staff, but were unable to supply additional information.

Questions relating to services to Muslim users:

Question 13: Please describe how your library caters to its Muslim users <u>through the provision of information resources</u>. *(Note the survey had this portion of the question underlined)*

Of the 36 libraries that stated they had Muslim clients, six did not give a response to this question, which left 30 responding libraries.

Of these 30 libraries, 13 stated they did not treat Muslims any differently from any other cultural group/user, one stated they had 'no specific collection policy for Muslim users', and one claimed to 'have nothing specific, but our collection is developed with a multicultural clientele in mind'.

Question 14: Please describe how your library caters to its Muslims users <u>when dealing with languages differences</u>. *(Note the survey had this portion of the question underlined)*

Four libraries gave no response for this question, leaving responses from 32 for analysis.

Question 15: Please describe how your library caters to its Muslim users <u>when dealing with cultural differences</u>. [An example may be providing a Women Only room for study, which is used by women of all cultures]. *[Note the survey had this portion of the question underlined, and the suggestion was given in the hope of clarifying the question.]*

Nine libraries gave no answer or responded not applicable, and a further seven libraries said that nothing special or specific was provided for their Muslim clients.

Question 16: Please describe how your library caters to its Muslim users <u>when dealing with religious differences. (eg: request for a room in which to pray)</u> *[The underlined section and the example were part of the question]*

Eight libraries stated that no such requests had been received and a further seven gave no answer to the question at all, this took 15 libraries out of the analysis of this question.

Selecting and Cataloguing of LOTE or Community Languages Collection

Questions 17, 18 and 19 dealt with cataloguing and collection selection. For these questions a selection of answers were provided with additional space for extra detail. The options are listed at each question.

The aim was to learn how libraries selected, catalogued and displayed their collections for Muslim clients of non-English speaking background (NESB) or for clients who wanted to access material intended for Islamic consumption/enjoyment.

Question 17: How are your library items displayed in the library catalogue? (Specifically relating to your Muslim clients but may relate to other language/cultural communities) The total responses came to 45, as some libraries catalogued items in more than one of the suggestions provided.

Question 18: Do you have a specialist cataloguer either at your single library, or part of your local government system?

The total responses to this question resulted in 50 permutations of the possible answers given. Four libraries did not respond to this question.

Question 19: There are several ways public libraries can acquire their foreign language/multicultural material. Please outline how the items for your library's Muslim clients are chosen:

The most common choices are to obtain community language books from the relevant State Library. There is a range of systems used by the various states—for example all or some of the libraries may form a consortia, sharing funds, purchased resources, shared cataloguing. Another system involves the State Library managing the LOTE Community Language items, with, or without funding contributions from the individual public libraries.

Note that the Northern Territory and Victoria, did not indicate they use their state library collections.

At Question Twenty, the survey brought libraries which had Muslim clients and those which did not have Muslim clients back together so the total number of respondents is 72.

Question 20: Does your library have policies on the following:

> 20a: Collection Development, 20b: Multicultural Services, 20c: Ethics, 20d: Staff Security, 20e: Patron Privacy, 20f: Any additional policies please describe briefly below.

Response options were: Created before 9/11; Created after 9/11 & similar events; Changed due to 9/11 & similar events; No Policy. The response options allowed the respondents to indicate if they had policies before 9/11 and they were then changed because of 9/11, other permutations were also possible. Therefore it was possible to supply more than one answer for each question. It was also possible not to reply to the questions at all.

Only one library gave the events of 9/11 as a reason for modification of a library policy. Some libraries provided additional information relating to other events which may have affected their Muslim clients or the Muslim community in their LGA.

Each graph below shows both yes (Y) and no (N) responses from each state.

Question 20a: Collection Development Policy.

The Collection Development Policy is the cornerstone of any library management system. Such a policy should cover the acquisition of all forms of media, a breakdown of the ratio of types of content collected and why. This is in order to allow for changes in demographics, and funds. The policy should also cover the disposal of library materials and the criteria an item must meet before it is disposed of—for example, beyond economic repair, no longer suitable, no longer borrowed, surplus to requirement, information out of date. Fiske (1958) and Busha (1972) were amongst the first to demonstrate the difference a well constructed Collection Development Policy can make when the librarians and library staff require support of their collection choices and actions when they are criticised, even attacked.

For the responses 'Created before 9/11', and 'Created after 9/11', more than one response was received from some libraries. For New South Wales, 83% of the libraries answered yes to one or both of the responses, in Queensland, 88%, and Western Australia had a 65% response rate.

No library indicated that their collection policy was changed 'Due to the events of 9/11 or similar'. Most responding libraries who provided additional information stated that the events

of 9/11 were not a consideration when creating or reviewing their policy. For the one responding library in New South Wales located close to anti-Muslim and subsequent anti-racist riots in the Cronulla region, these events had not influenced their collection policy:

> Our collection development policy has been revised since 2001, however this was not due to 9/11 nor the Brighton and Cronulla riots. Changes did not relate to issues of this nature at all (NSW13).

Other libraries had updated their Collection Development Policy due to changes in the media formats—for example DVDs, CDs. In Western Australia Collection Development Guidelines (policies), are used by public libraries in at least two different responding Local Government Authorities.

Of the 23% of libraries which did not have Collection Development Policies, several indicated that they were in the process of creating one.

> Collection Development policy is currently being developed. September 11 has not been a consideration in its development (NSW19), and

> Collection Policy is out of date and is due to be redeveloped (SA3).
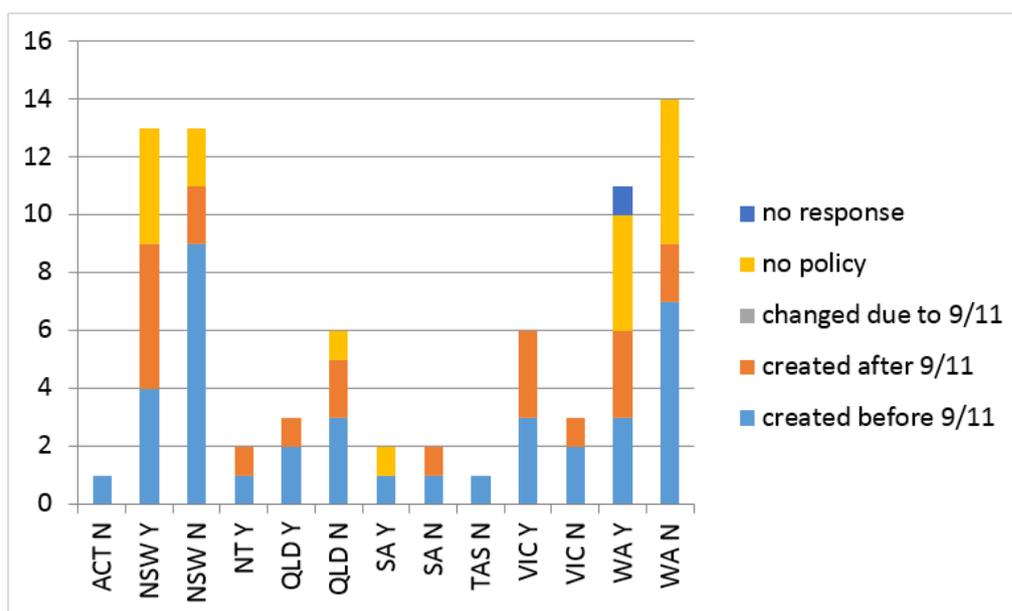
Figure 5-14   Q 20a: Collection Development Policies

Question 20b: Multicultural policies:

Multicultural policies have existed in Australian since the 1970s. Whilst the wording has changed to reflect the times and the policy emphasis of the then current government the gist remains. By federal and state mandate, all businesses are to conform to multicultural aims and LGAs are to have Multicultural Policies established. Therefore, whilst a library will not place an advertisement specifying they are looking for a library officer or librarian who is a Muslim or who speaks Arabic, they will state that 'This council is an equal opportunity employer and encourages members of minority groups to apply for this position.'

Of the libraries that responded to the survey, 31% of libraries stated they did have a policy, and 68% stated they had 'no policy'. One library's explanation that "Issues such as multicultural services are incorporated into our Collection Development Policy" (SA4), may explain some 'no policy' answers. Another reason for 'no policy' may be that the Multicultural Policy is seen as a whole-of-council policy.
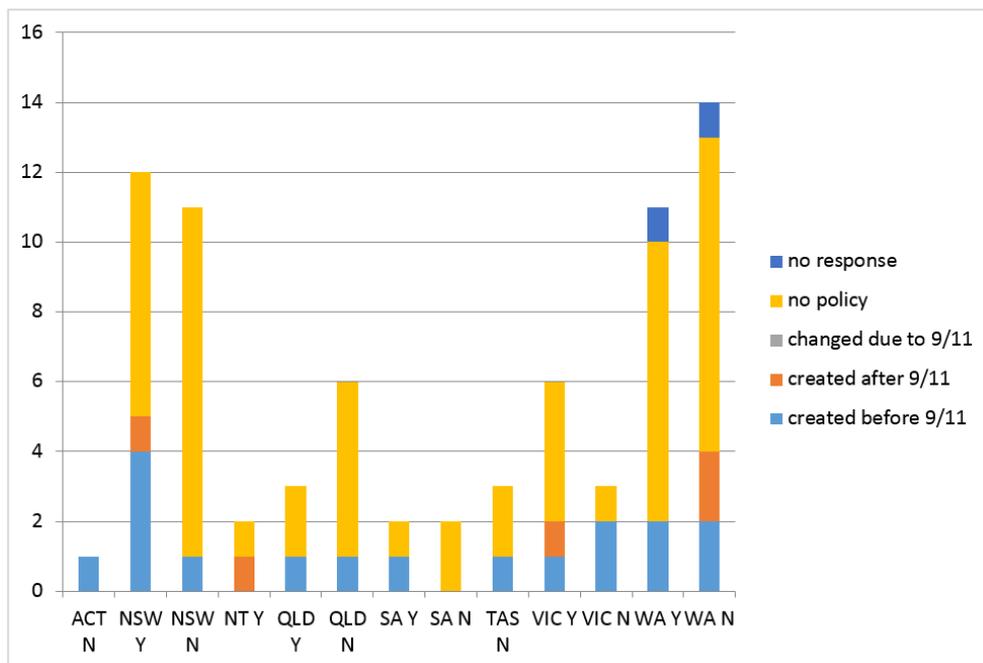
Figure 5-15   Q 20b: Multicultural Policies

Question 20c: Ethics Policy:

An Ethics Policy outlines the behaviour of an organisation to its employees and what it expects from its employees. A complete Ethics Policy should contain the expectations of honesty and fair dealing between all employees and their clients. Whilst it may be seen as an extension of the Multicultural Policy, an Ethics Policy covers all forms of diversity, and the manner in which employees treat each other and clients. Having a policy enables employees to ask 'Am I doing the right thing in this situation, and can I justify my actions if required' another question should be 'Would I accept this action being done to me?'

Thirty six per cent of libraries did have an Ethics Policy, with one library in Victoria indicating they 'Changed their Ethics Policy due to 9/11 and similar events', although they gave no further details. Sixty per cent of libraries stated they had 'no Ethics Policy'. The South Australian libraries that stated they 'did not have an Ethics Policy' provided a possible insight into why this number was so large:

> Ethics Policy is a council wide policy and does not specifically address cultural issues (SA3), and

> Issues such as ethics are addressed by [our Council] policies (SA4).
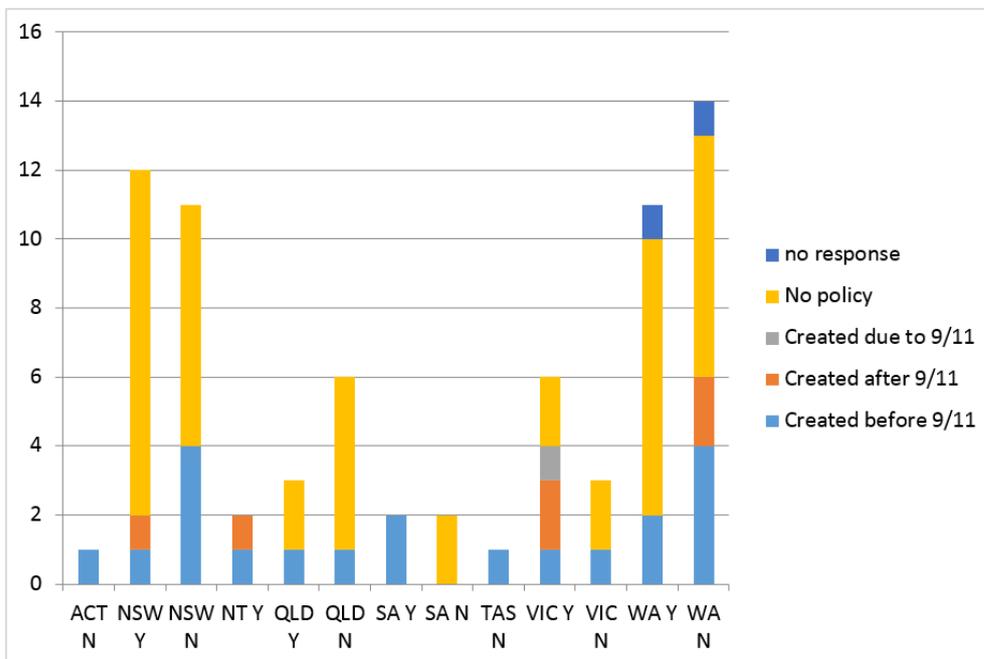
Figure 5-16   Q 20c Ethics Policies

Question 20d: Staff Security:

A Staff Security Policy should cover the security of staff, via prevention of attacks or not placing staff in potentially vulnerable positions, whereas a Security Policy is more comprehensive covering staff, clients, the building and the contents of the library. At a stretch, staff placed in a position where they come under a 'Gag Order' may create a belief the staff are not safe. Just under half the respondents (45%) indicated they 'did have a Security Policy', whilst 51% indicated they had 'no Security Policy'.

> Staff Security is an internal procedure based on the library regulations 2005. (NSW7)

As with the Ethics and Multicultural Policies, the Security Policy is often dictated by the Council rather than the library.

> Issues such as staff security are addressed by [our] Council policies. (SA4)

> There are Council policies regarding things like staff security, but not specific library ones. (VIC3)

A Western Australian library which does have a Security Policy stated

> Staff Security is more about personal safety and working late hours in isolated areas. (WA10)
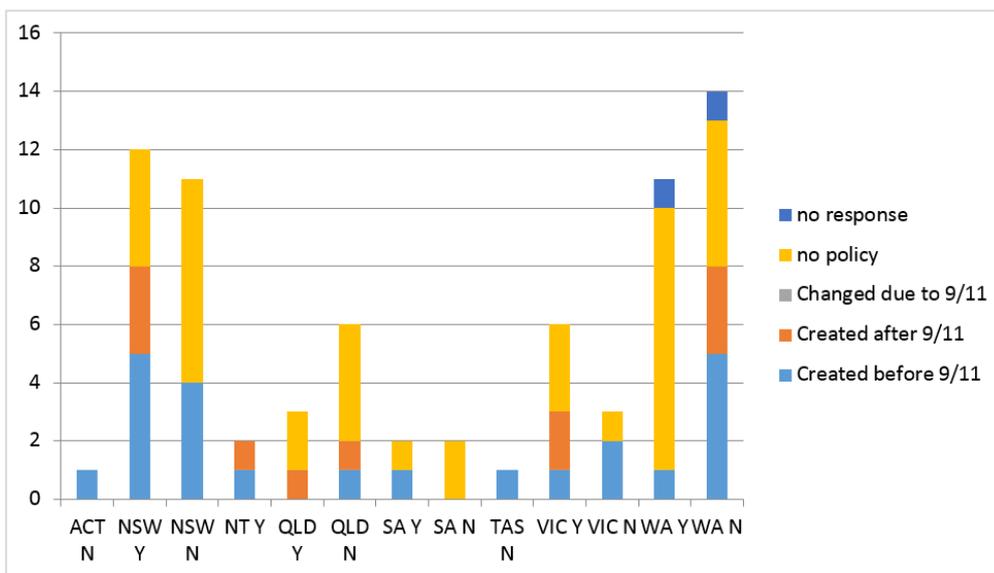
Figure 5-17   Q 20d: Staff Security Policies

Question 20e: Patron Privacy.

Patron Privacy policies should include ensuring the library client borrowing and internet records are confidential or should have set retention/disposal periods. Fifty six per cent of libraries stated they 'had a Privacy Policy', whilst 41% stated they 'did not have a Privacy Policy'. A regional library in New South Wales was in the process of developing a Privacy Policy:

> Privacy Policy is targeted for development. September 11 will not
> be a consideration. (NSW19)

In Victoria, the Patron Privacy Policy of one library is part of their Council policies:

> As part of [our] Council, the library complies with Council's Code
> of Conduct etc. (VIC6)

Some libraries may not have a separate Patron Privacy Policy. However the issues may be incorporated into other library policies as is the case with this South Australian library:

> Patron Privacy is addressed within our Circulation Policy. (SA4)
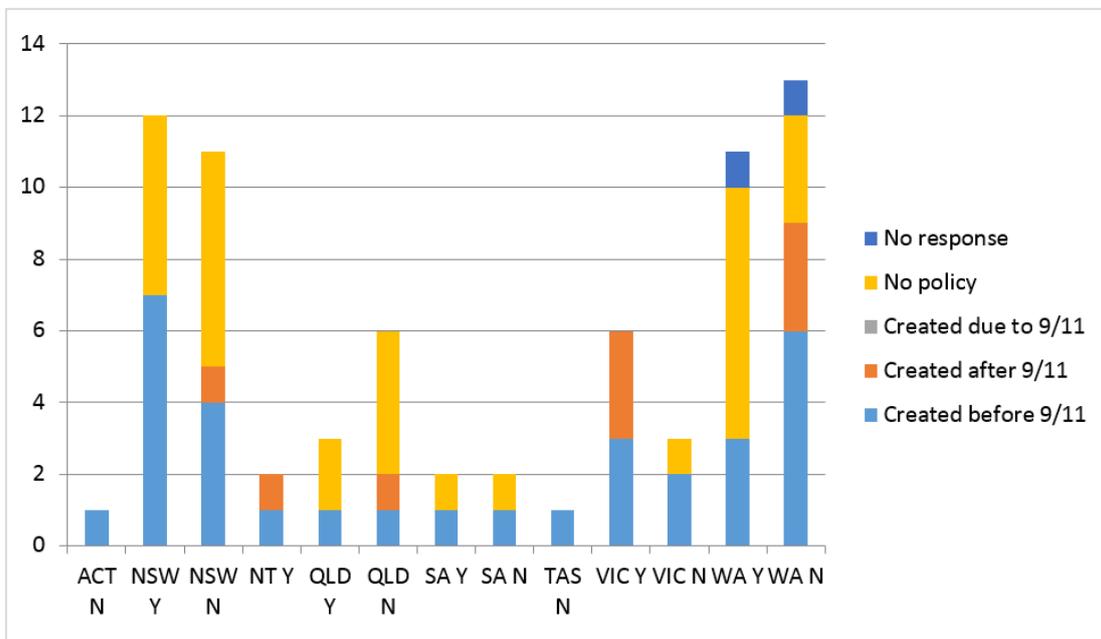
Figure 5-18   Q 20e: Patron Privacy Policies

Question 20f: Any other policies:

Respondent were encouraged to add any extra policies their library had. Additional policies supplied:

- 'Children and Young People in the Library' was in draft form at one Queensland Library,
- 'Use of Internet Policy' was in draft form at one Queensland library and a Western Australian library's 'Internet policy' had been in place prior to 9/11,
- 'Membership Policy' was a policy in one Queensland library, and
- 'Safe Operating Procedures' for staff safety. (SA3)

These four additional policies may be found in a broad Collection Policy, or may also be individual policies. Of the additional policies listed above, 'Use of Internet Policy' is the most likely to ensure clients are aware of any restrictions the library and its Council have put in place. In the post-9/11 world this should include restricted websites, warning that the activities one uses a library computer for may be tracked, as well as statements regarding copyright issues. However, an Internet Policy does not have to be negatively focused, it is appropriate to include portions of the IFLA Internet Manifesto (Appendix C2), and/or the ALIA Statement on online content regulation (Appendix E8). Such a policy does not have to be long, but it needs to be comprehensive and of a cautionary tone.

'The Membership Policy' is an ideal place to reinforce the responsibilities of the library member to the library and their fellow clients. This is also a good place to inform the member of the library's privacy policy. Again policies are never all one way, so policies should explain what a member should expect from the library.

'Children and Young People' in the Library usually outlines the behaviour expectations of library clients under 18 years. As these clients are under their parental care, the policy is to advise the parents of the behaviour a library will expect their child to conform to. A library is unlikely to allow young children under high school age to be in the library without parental supervision, this is partially because of undesirable treatment of the collection, but it is often also due to the noise which transmits easily through the modern open plan library which no longer have children's rooms.

'Safe Operating Procedures', as the South Australian library stated, is for staff safety, and should also cover the issue which government authorities may raise when entering a library and confronting staff members in order to obtain information regarding the library's clients and collection usage.

Question 21: If your library had policy changes in Question 20 above, who or what instigated the policy changes post 9/11: eg your local government authority, library staff, legislation, ALIA policy changes. *No options were given in this question, the respondents were able to use whatever description they required.*

For this question, 29 gave responses, 48 libraries did not supply any information, and five indicated that they believed the question was not applicable to them. The chart shows the 29 responses from libraries Australia wide.
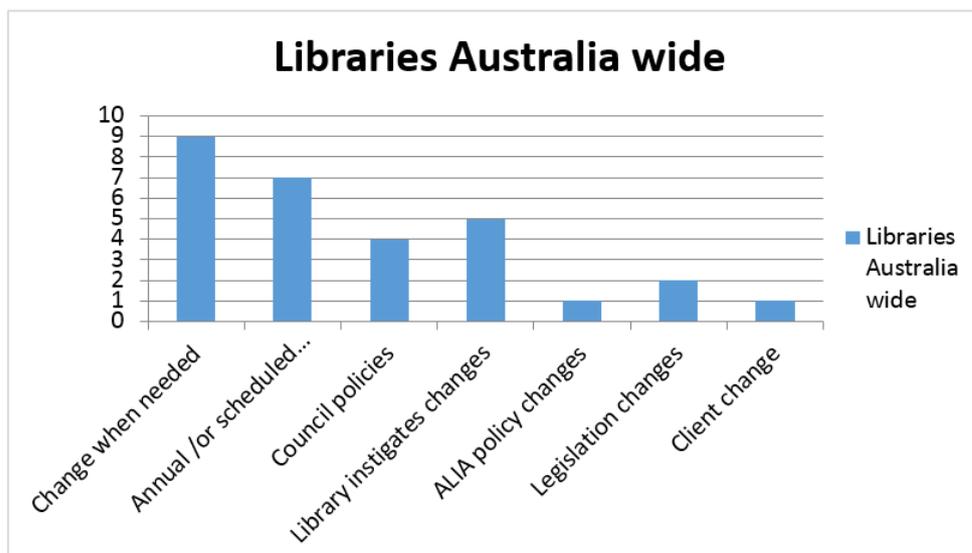
Figure 5-19   Q21: Policy change instigators

The responses to this question emphasised the position of the public library with its local government administration. The LGA frequently dictated how often all policies were changed or reviewed, and in most cases, only the Collection Policy was controlled by the library and specific to the library purposes as explained by this New South Wales library:

> This library is part of its LGA in all aspects except for the
> Collection Development Policy. (NSW12)

Changes in library staff appeared to cause policies to be reviewed through fresh eyes as is the case of this South Australian library:

> The library has not changed policy but a new staff person with
> additional skills in community work and an increased commitment
> to LOTE issues has meant a rejuvenation/development of our
> LOTE collections. (SA3)

Question 22: Will you send me a copy of these policies? *Possible answers were: Yes, No, Possibly, and, They are on our web page.*

Question 23: Since the events of 9/11 have you noticed any changes in your library's demographics? *The response options were: Yes, No, Other - please describe, and No Response.*

The use of 9/11 in this question and in some others is to use a traumatic event as a point in time which respondents can focus on and recall what happened before, during, and after that event. In this question, there was no intention to 'blame 9/11' for demographic changes. If this was a spoken question, it would have said 'going back to the events of 9/11, since that time have you noticed...'. Of the responses, the following from two New South Wales libraries with significant Muslim communities:

> Our Arabic collection was launched mid 2002, so we were trying to build up the knowledge and usage was slow and difficult, but starting to take off. Then the Brighton and Cronulla riots happened. Our Arabic loans markedly decreased and continue to decline. Census data indicates a 2.4% decline in Arabic speakers in the LGA from 2001 to 2006. (NSW13)

> This period has seen a rise in the number of migrants to this LGA from the sub-Saharan African region due to internal population displacements. Our area already had an Afghan migrant population which has increased slightly due to family reunions following the fall of the Taliban. (NSW9)

From Western Australia came this response:

> Decrease in usage by Muslims after 9/11 and Bali Bombing too. The Islamic School next door stopped sending classes to the library, but they have returned. There was a degree of racial intolerance at the time from non-Muslim users. (WA19)
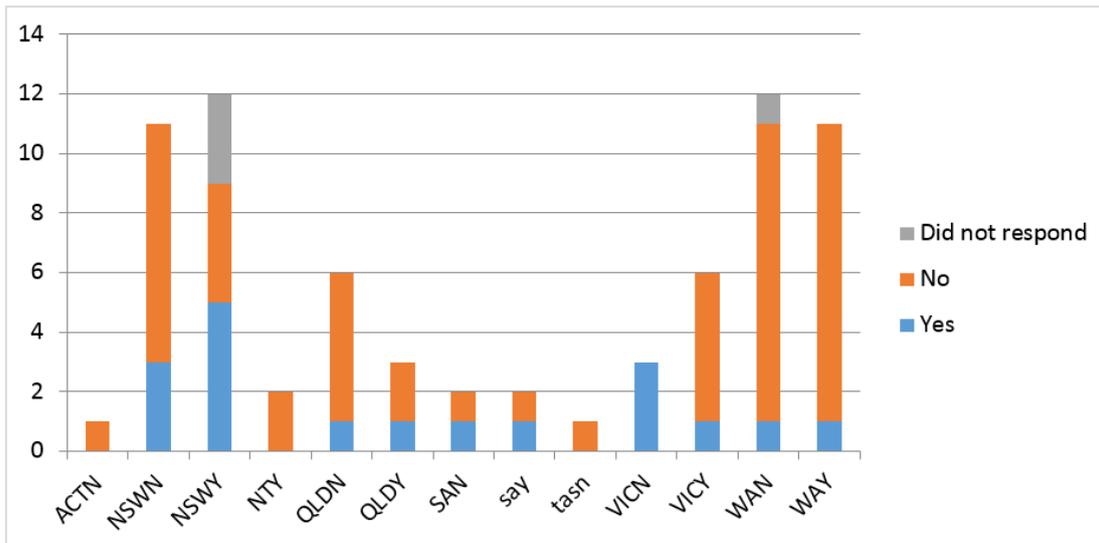
Figure 5-20 Q23: Changes in your library's demographics

Questions 24: Since the events of September 11, 2001, have you noticed that your staff are/were worried about surveillance by authorities? *Response options: Yes, No, Other - please elaborate, no response*
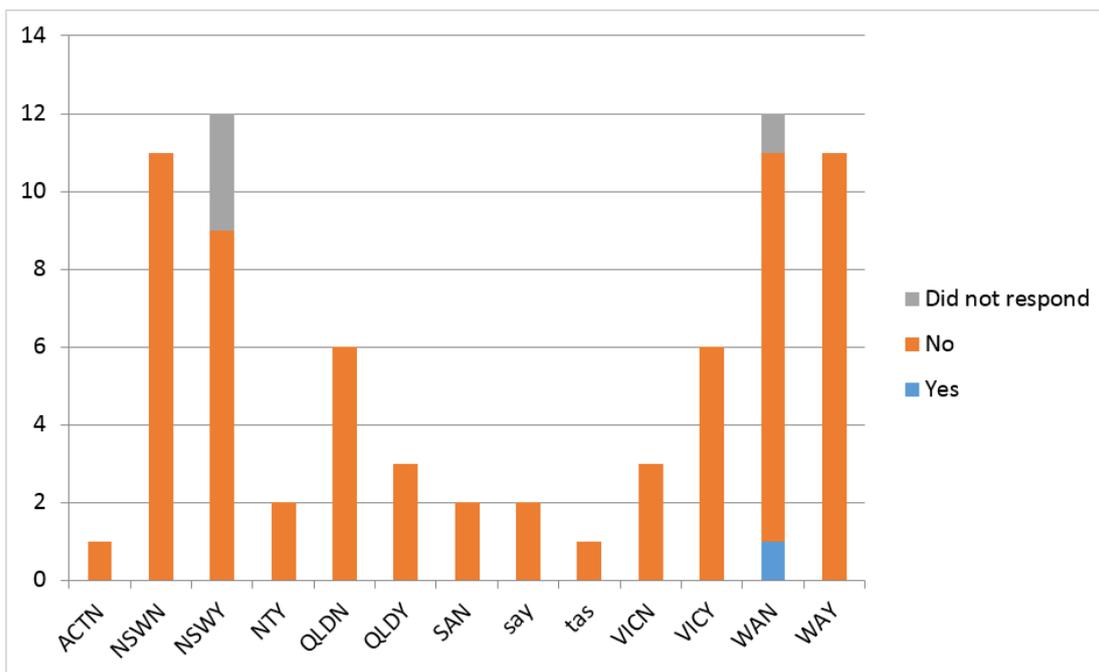
Figure 5-21 Q24: Staff concern regarding surveillance by authorities

Australian federal authorities coming to a library and requesting borrower or internet access records was a real possibility after 9/11 and subsequent events. Some American librarians and the American Library Association were vocally against the *USA PATRIOT Act* and they had no qualms publicising that libraries had been approached and searched. In Australia, the Australian Library and Information Association published in its members' newsletter *InCite*, "What to do when the police come" an information piece that described how libraries should

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respond to visits from authorities related demanding to take library data and equipment in search of (unspecified/criminal) information as well as other legal issues.

> Staff are committed to the protection of privacy, including borrower records and internet use. All staff understand that any request for information must be made through the correct formal channels. (NSW9) and,

> I am aware of the issues. (SA3)

On the other hand, a Queensland library with no Muslim clients and which, not long before the survey was sent out, had experienced substantial loss of clients, collections and responsibility due to LGA border movement stated:

> There are no worries about surveillance by authorities. Why would we? (QLD9)

The Tasmanian respondent stated there were no concerns and that in Tasmania there has been generally very little effect.

From one of the NSW libraries with Muslim staff, they responded:

> We have very few Muslims in the library staff and those we have, have never mentioned that they feel they are under surveillance. (NSW4)

A Western Australian library located close to an Islamic School and a mosque stated:

> Any requests for information would have to be passed up the line to Director of Governance and would have to have a warrant. Have had police request borrowing records sometimes, but only in cases such as a murder case where the murderer had borrowed books on forensic science to cover his tracks. No recalled incidences of terrorist related warrants presented to this library. (WA19)

Question 25: Since the events of September 11, 2001, have you noticed: That Internet usage/has: Increased, decreased, Increased initially then back to usual, Decreased initially, then back to usual, Nothing out of the ordinary, Additional information.

Internet surveillance by Australian authorities is not unlike Internet surveillance by Australia's ally in the War on Terror (or post 9/11 military action), the USA. Australia's activity has been exposed by *Wikileaks,* and in 2013 when Snowden revealed the Australian government was accessing the emails and web activities of Australian citizens and internationally (ABC, 2014). Although this revelation occurred after the survey was

completed, there had been some discussion regarding the ability of Australia's intelligence agencies to remotely access internet records and emails, and tapping of phones of 'persons of interest'.
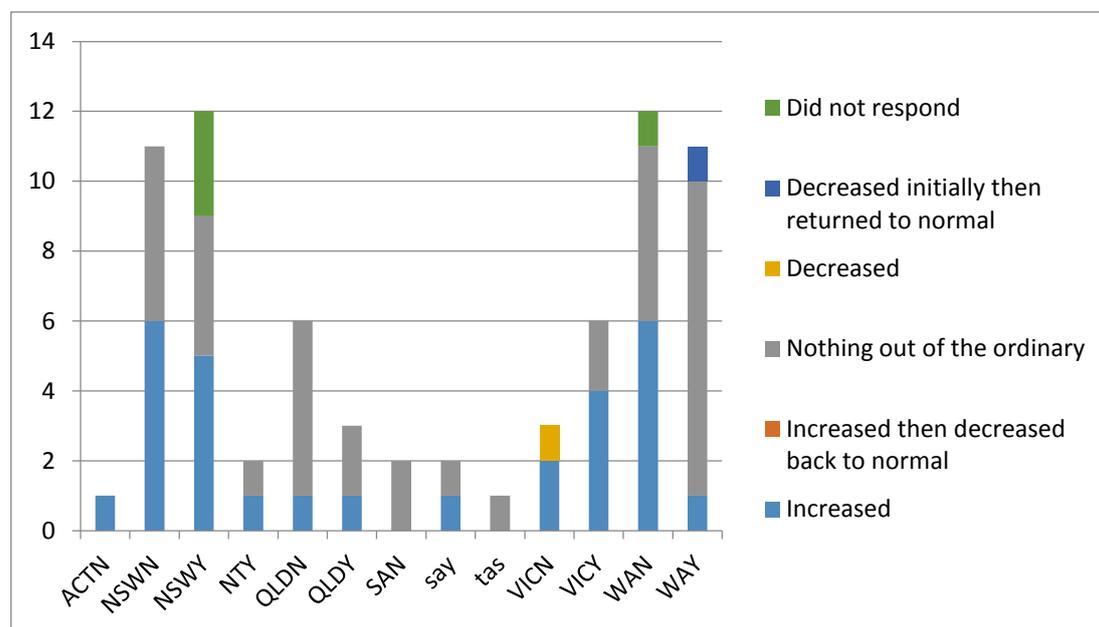
Figure 5-22   Q25: Patterns of Internet usage

After the passing of the *USA PATRIOT Act* Australian media did report the concerns of American citizens and librarians regarding the privacy of their library and internet records. The public library was a place likely to be used for private internet access. The responses of all surveyed libraries indicated there was no change in internet usage due to the events of 9/11. Most did have an increased usage of their internet service, but they attributed it to other things. A country library stated

> I don't believe the increase was related to 9/11 as it only continued on the same steady increase as it had been demonstrating prior to the event. The noticeable increase occurred after the new library was opened in 2003. (NSW19)

> Internet use has increased because we have updated our facilities and provided free unwired (sic) access (NSW1) from inner Sydney.

> Going up all the time not related to 9/11. (SA2)

> Internet use has increased over last few years, as it was doing before 9/11. I don't believe the ongoing rise in internet use is due to 9/11. (VIC6)

A large Victorian town with many new migrants revealed:

> Many of the new migrants are using it to keep in touch with family
> and friends. (VIC2)

while a large port town in Western Australia provided the following additional information:

> I would say this is due to changing information provision,
> particularly from government departments who no longer produce
> information in hard copy, instead force people to the internet,
> rather than a cataclysmic world event. For those who do not have
> home access, the public library is their only way to meet their
> information needs. (WA8)

Question 26: Since the events of September 11, 2001, have you noticed: Any changes in requests for information by/about cultural groups? *Responses: Yes—ongoing, Initially yes, now back to normal, No, Examples of changed information requests, no response.*
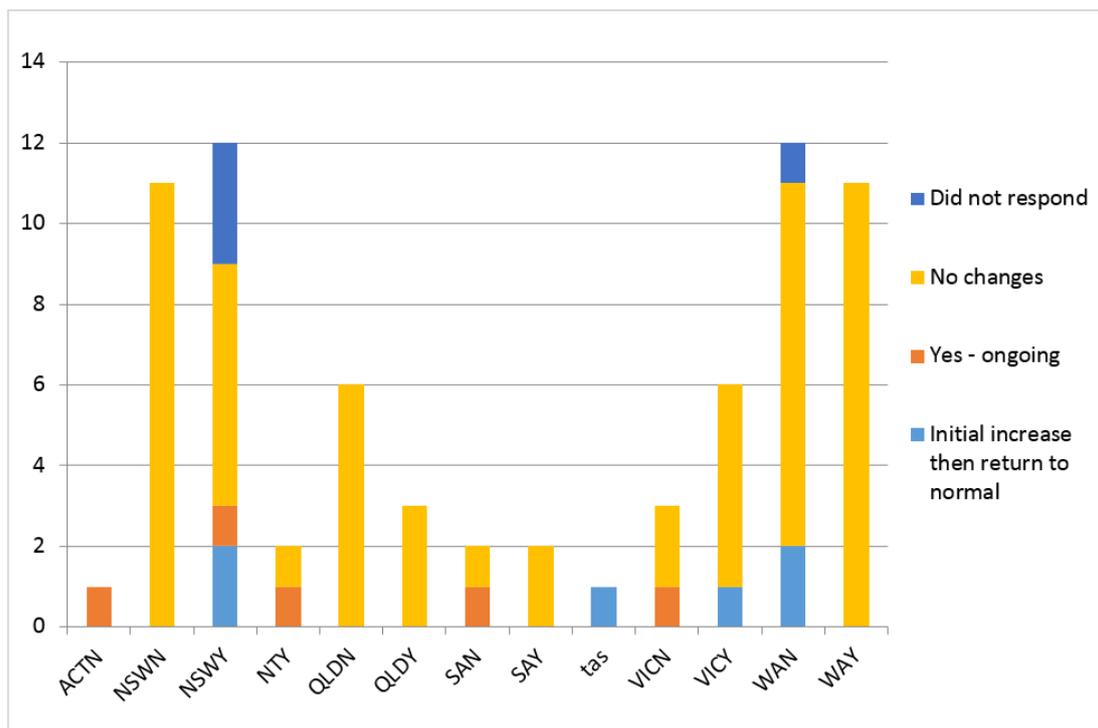
Figure 5-23   Q26: changes in Information requests by/about cultural groups

Six libraries indicated they had had an initial increase and then returned to normal. This movement was given several explanations including:

> We bought a number of books about ethnic groups we had not
> covered before. (TAS1)

An inner suburban library in Western Australia reported:

> People initially interested in Muslim faith but now back to normal.
> (WA14)

whilst a small public library in a bohemian tourist - focused country town stated:

> More requests for information about Muslims and the Koran and
> factors leading up to 9/11. (WA8)

Most libraries indicated either no change or ongoing increases to information requests. However, supplementary information provided by the respondents point towards most libraries having a steady increase in information requests by/about cultural groups. A regional city in New South Wales stated,

> We don't keep data on the cultural background of people asking for
> information—that could be seen as discriminatory or at least a
> privacy issue. Most people these days do their own research—
> Google answers all their questions—even in a large reference
> library such as ours. (NSW4).

A library in inner suburban region of Melbourne stated,

> There has been an increased interest in topics related to Muslim
> communities and their faith. There has also been an increased
> interest in issues related to terrorist groups and the perceived link
> between members of these organisations and specific faith
> communities. (VIC8)

Question 27: Since the events of September 11, 2001, have you noticed if any items have been withdrawn from the shelves under duress? *Response options: Yes, No, If Yes please give examples, no response.*

This question was seeking information about items on library shelves which may have been considered seditious, or inciting terrorist behaviour. How would a library know they had such items on their shelves apart from notices from the Office of Film and Literature Classification (Australian Classification Board), if their staff did not read the language of the book, or if clients did not tell the library the books were potentially terrorist related. Only one library revealed they had withdrawn an item under duress, with a Victorian regional city library responding that:

> This was a few years ago, and I can't remember the exact
> circumstances around it. It was a Victoria-wide situation. (VIC5)

A South Australian respondent did not answer 'yes' to the question, but then provided the following anecdote:

> Of interest is that at a library where I previously worked we purchased a book with a title along the lines of *Promoting Cultural Understanding*. The book was listed for purchase by one of our regular suppliers. In fact each page has a photo of a suicide bomber with a 'profile' praising their sacrifice. The book was withdrawn. (SA3)

The respondent from the ACT displayed some hostility, with the response: *"What duress?"* (ACT1).
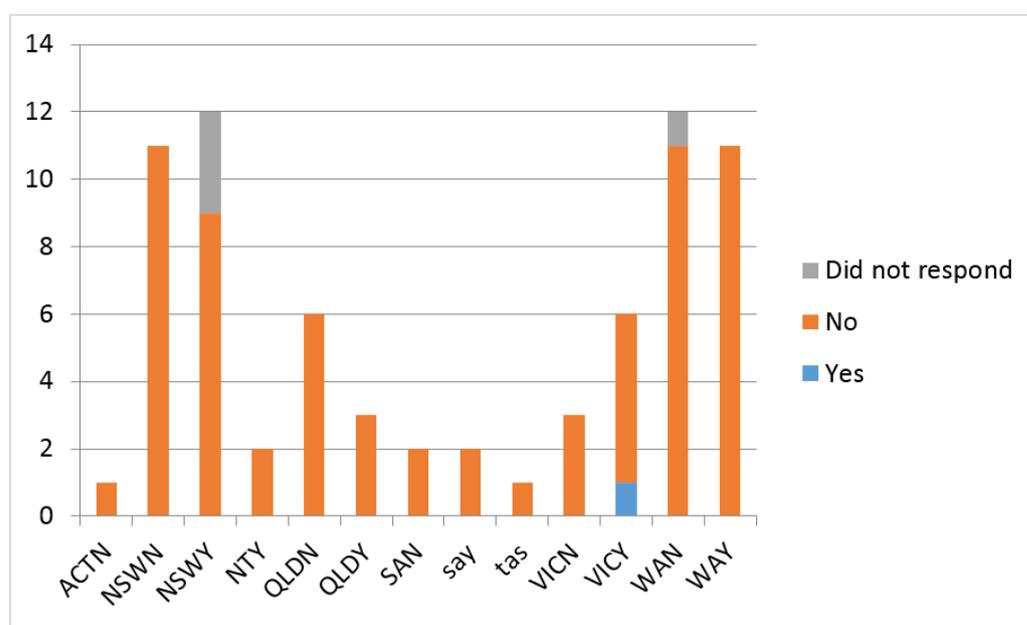
Figure 5-24   Q27: Have any items been withdrawn from the shelves under duress

Question 28: Is there a surveillance system in your library? *Responses Yes/No. If the response was yes, then the respondents were taken to questions 29 and 30. If they answered no, they were taken to Question 31.*

There was no response from nine per cent of the respondents, and of the remainder, 47% did not have a surveillance system, and 43% or 31 libraries did have a surveillance system.
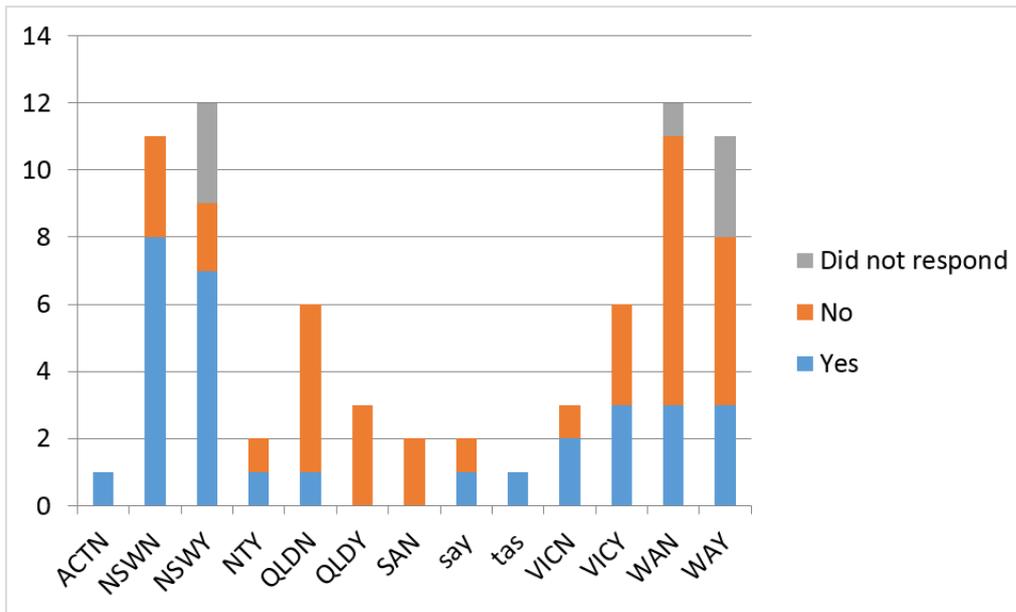
Figure 5-25   Q28: Does your library have a surveillance system

Question 29:   Having answered Yes to the previous question, have your library users expressed worry/concern about surveillance in the library? *Response options: Yes, No, Please give examples of concerns (non specific is fine), No response*

Of the 31 libraries who did have a surveillance system, the reason for installing it were related to theft including bag theft and pickpockets. Prevention of drug use and miscellaneous types of violence were also cited as reasons for surveillance.
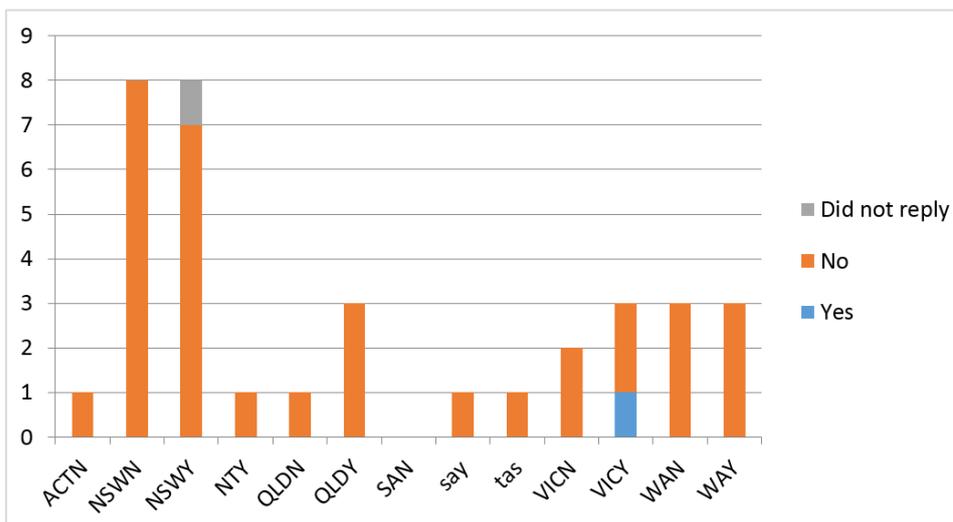
Figure 5-26   Q29: Have your users expressed concern about surveillance in the library

Question 30: Please briefly describe your library's security system(s).

The only type of security system relevant to this part of the survey was whether libraries had internet filtering and tracking software to prevent access to sites the Australian government

may have designated as supporting terrorism, and the ability to log that information for later reference. Only one library stated

> Do not monitor Internet sites but the Council can do so. (WA19)

Final Questions:

Question 31: Are there any comments regarding your library's policies that you wish to add?

Five libraries provided additional information regarding policies. Country Queensland libraries have been exposed to considerable upheaval in the years just prior to the survey, as LGAs were restructured and libraries found themselves under different management paradigms:

> I take my obligations to provide a safe work environment and welcoming public space seriously. We have worked to ensure staff are equipped with the knowledge that helps them differentiate between difference and threat. We do considerable work with people with intellectual disabilities and I am proud that our staff do not confuse sometimes inappropriate behaviours with threatening behaviours. (QLD5) and,

> Much of our action is guided by whole of council policies available on website. (QLD3)

In Western Australia, the library located in a large port town and one located in an agricultural and tourist hub provided these insights:

> Organisational policies exist for some areas so are not duplicated in the library. Focus in this library has been on freedom of access to information for all people, equal rights in joining and using the library. (WA8) and,

> We are open to all users without reference to any cultural, national, educational, financial or social criteria. (WA17)

Question 32: Are there any other comments you would like to add relating to your library's Muslim library community?

In contrast to Question 31, there were 22 responses to this question, covering a wide range of information and emotion. In the capital city Canberra, the response was:

> We never notice any difference. All are treated equal and provided equal customer service. (ACT1)

A large New South Wales Regional City displayed great concern regarding the purpose of the survey:

> I am not comfortable about this survey. There seems to be an element of racism or discrimination based on religion underlying it. Libraries have a role in community building and should be seen as a safe place, especially for minority groups, and this includes all religions, races, genders, etc. Why Pick on Muslims? (NSW4)

whilst the Tasmanian respondent stated:

> We have some Muslim women (identified by clothing) using our services. (TAS1)

Victorian libraries provided a range of responses with an understanding of issues despite not having Muslim clients:

> We do not track religious affiliation in our membership details. Our CALD services focus on language spoken at home at (sic) measured by Australian Bureau of Statistics census. (VIC6)

In Western Australia, although the Muslim population is small in relation to those in New South Wales and Victoria, there are some suburbs where the Muslim population has concentrated. The following responses were received: An inner suburban library stated:

> Have been asked for a prayer room by a couple. (WA14)

An outer metropolitan library states:

> If we have a Muslim community that uses the library, I haven't noticed them, we have no patrons or students that wear religious headdress in any case. (WA22)

A medium sized rural town:

> This town does not have an active Muslim community that uses this library. (WA18)

A regional town with seasonal workers coming and going:

> We have maybe two or three users who might be Muslim but religion has never been mentioned. (WA17)

Question 33: Some of the libraries that have responded to this survey will be contacted for a follow-up interview involving the Library Manager and a sample of library staff. If you listed a Muslim community in your response and completed the remainder of the survey, would you then be willing to be interviewed if thus chosen? *The response options were Yes, No, Possibly. Those who answered Yes, or Possibly were then asked to complete contact details.*

As previously mentioned, there were plans to conduct interviews with a small number of staff in libraries with significant Muslim client numbers. Ideally this would have included a range of staff duties and some Muslim staff. It was intended to conduct the interviews in Sydney, Victoria and Western Australia. Personal health issues placed this plan on hold and eventually it was considered too late to conduct the interviews. Based upon the Australia wide responses of the survey, to have interviewed only Western Australian libraries would have not given a clear picture.

5.3   Conclusion

This chapter has presented data from the survey answers which had been answered by all 72 libraries. As the libraries with no Muslim clients were analysed, it became clear they were able to become a control group. Presenting answers from both the control group and the libraries with Muslim clients on the same page, made the similarities and differences easier to see. In Chapter 6, the data relating to only the 36 responding libraries with Muslim clients is presented. Additional information relating to these libraries is presented including policy analysis which either support or fail to support libraries with clients who may at some time be subject to enhanced surveillance by Australian authorities.

Chapter 6   Analysis of libraries with Muslim clients

Objective:

1. Investigate via a questionnaire, the extent to which public libraries serving substantial Muslim populations in Australia have adopted policies aimed at providing targeted services and collections to the Muslim community post 9/11.

6.1   Introduction

In Chapter Five, the data supplied by all respondents to the survey has been presented. In this chapter the data which relates specifically to the objective statement above is presented, and then discussed as to how the data has enabled an understanding of the objective statement. To do this, the data used will be the subset of responses provided only by public libraries which have stated in Question 5 they *do* have Muslim clients. The information will often contain a graph which is a subset of the corresponding graph shown in Chapter Five.

The public libraries with Muslim clients are:

NSW3, NSW6, NSW7, NSW8, NSW9, NSW12, NSW13, NSW14, NSW16, NSW19, NSW20, NSW21 =12	SA2, SA3, =2 NT1, NT2 =2 QLD5, QLD7, QLD8, =3 VIC1, VIC2, VIC3, VIC4, VIC5, VIC9, =6	WA1, WA3, WA4, WA7, WA9, WA11, WA15, WA16 WA19, WA20, WA21. =11

Figure 6-1   List of public libraries with Muslim clients total = 36

This chapter will study the responses to Questions 4 through to 32 and assess the policies of this subset of respondents in the context of the following variables:

- Does this library have Muslim staff?
- What is the percentage of Muslims in the LGA or the postcode community served by the library?
- What policies are library created?
- What policies are council based and generic across the LGA?
- What statements provided by respondents in the 'Comments' areas indicate an awareness of their Muslim clients' potential vulnerability to surveillance by Australian security agencies.

The chapter will consider all the library specific policies and the LGA policies related to library services, as they were available online as of January to March 2010. Of this subset of libraries tabulated are the various policies/statements/proclamations, Australian and international, showing which of these appear in each of the responding public libraries' Collection Policies.

Question 4: Please list as best you can the different cultural groups/religious and/or ethnic communities represented by the users of your library service (compulsory).

To simplify the information provided in this question, only nationalities that are either considered Muslim countries—where Islam is the official religion and/or Islamic Law is the official law, or where a large Muslim population have been charted. This will also include secular nations such as Turkey.

Responses from libraries which indicated they had Muslim clients using the libraries' own terms:
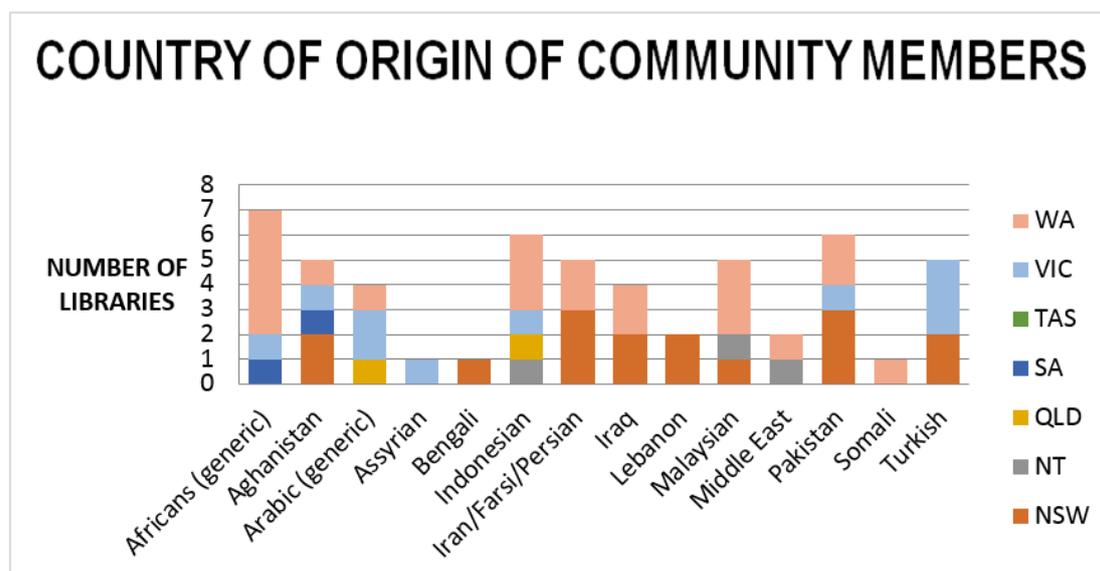
Figure 6-2   Q4: Libraries which stated they had Muslim clients

Question 5: Do you have Muslim clients? This question was essential to allow the online survey to skip libraries with no Muslim clients to Question 20. When the paper form was returned three respondents indicated No, but then completed Questions 6 to 19 and therefore were entered as having Muslim clients upon the database. Total number of libraries = 36

Question 6: Do you keep cultural identifiers on your library's borrower records? (Compulsory).
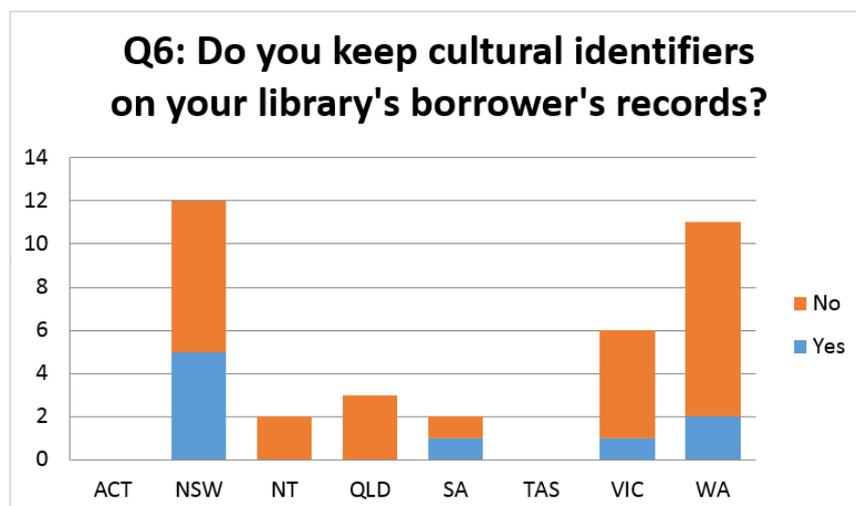
Figure 6-3   Q6: Do you keep cultural identifiers on your library borrower's records

Nine libraries indicated they did keep cultural indicators, although no further details had been sought and were not provided. Twenty seven libraries answered no. Yes and no were the only possible answers.

Roach and Morrison (1998) and Goulding (2006) reinforce the importance of a library keeping a records of the cultural or ethnic background—not just the language they speak—of their clients. This should not be considered an invasion of client privacy but rather good business practice as it allows a library which needs to focus upon services to a sector of the community, access to library-friendly members of that cultural or ethnic community. Persuading Australian librarians, and those in other countries, that keeping freely given cultural identifiers is good business practice may be difficult, but shows responsibility to library clients.

The following two questions were designed to supply additional information for further potential research.

Questions 7: Are your library's information resources kept separately in language groups?

Of the 36 libraries, 27 answered they did keep their language resources separate.

A library which does not keep information resources in separate language groups:

> The emphasis of our service has been on the provision of material in community languages. We have approximately 2000 items on loan from the State Library of NSW at any one time in up to 25

different languages. We have also commenced purchasing picture books in other languages. Where the quality has not been to library standard we have engaged members of the local community to assist with translations of Australian children's books. So far we have translated into Tibetan and Indonesian. Our Indonesian community has a high proportion of Muslims who come into the library to use our resources. However, the overall numbers are low in this area. (NSW12)

If the linguistically diverse collection is not kept separate, how do clients identify where the items they want to borrow are located. By shelving all non-English language items—sometimes only books, sometimes including DVDs—in one section divided by languages, a library client can easily locate their desired language group. The spine label on non-English items is often shown as Arb (Arabic), or Ind (Indonesian), which allows the library staff to shelve them easily. In libraries with large collections in specific languages, additional information would be required upon the spine label. Signs to inform clients of the location of the non-English collections are important. Some responders stated they had signage in various languages.

Question 8: Please describe your library's practice eg: fiction & non-fiction shelved together under language; fiction and non-fiction on separate shelves; large foreign language section including DVDs and music; small foreign language section; not much used; etc. *The respondents had an open field in which to place their answers.*
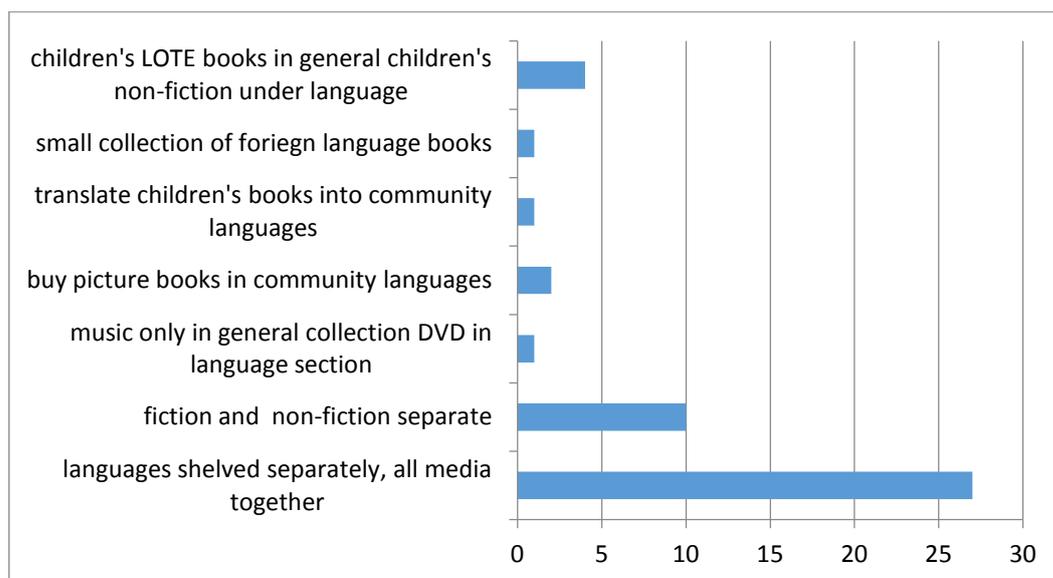
Figure 6-4   Q8: Shelving of LOTE resources

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Question 9: What is the (approximate) percentage of your library members who are Muslims?

The objective of Question 9 was to obtain an estimation of the percentage of the user population that is Muslim. These figures were expected to be quite different from the percentage of the total LGA's Muslim population. Roach and Morrison (1998) discussed proximity to home is not always the primary library choice. Warmth of welcome is also highly valued by members of minority communities and may result in a library outside of their LGA being more frequently visited as it is more welcoming. As this survey sought information from individual libraries in a LGA rather than the total information for the LGA's library branches, this scenario of boundary 'bleeding' was expected.

Although some state legislation for public libraries has mentioned a library member in one LGA can—with the discretion of the second LGA—use libraries in another LGA without cost, this has not always been obvious for some clients. The New South Wales study of multicultural library users (SLNSW, 2003) found Arabic speakers incurred a cost when trying to borrow from other libraries. Only 20 Arabic speakers were interviewed. However the claim must have had resonance to be included. If true, then an unfortunate misunderstanding has occurred between some users and library staff.

Secondly, the various segments of a community rarely use the community's services in the same proportion as their presence in the community. If 10% of a community's population are young adult, then the proportion of young adults who use a particular library may be either less or more. Factors such as whether the library is near a high school or a community hub will influence the number of young adult library users. The response from WA19 located close to a mosque and an Islamic school, stated the students at the Islamic school had used WA19, but usage had dropped off post 9/11, and a new library had been recently built which took much of WA19's clientele. See Table 6-1

Question 10: Please estimate the percentage of Muslims in your Local Government Area.

Whilst Question 9 was seeking the respondents' own estimation of library member numbers, Question 10 was expecting to have ABS Census data supplied, because LGAs use the Census data to ensure they are providing services compatible with their community composition. As the library's services are provided by the LGA, the community composition would be a primary resource for library management. Some LGAs have their community composition on their websites for the public to study.

As a check system, those libraries that answered Yes to Question 6: Do you keep cultural identifiers on your borrower records are marked with an * after their ID code. From this check system there are only two libraries that stated they kept cultural identifiers and provided data for Question 9. Most of the remaining libraries selected "Do not keep these statistics", even though they had indicated they kept cultural identifiers. These three questions were specifically designed to see how the respondents understood the importance of collecting coherent data and community knowledge as a tool for quality service to all potential and existing library clients. As stated previously, Roach and Morrison (1998) had found in their British survey almost nothing was done with the cultural identifiers libraries collected, yet the information was a valuable record of the community the library should have been serving.

Combination of Questions 6, 9 and 10. Of all libraries that indicated they had Muslim clients, there are eleven libraries that claim they either do not keep these statistics, the percentage is unknown, or failed to give a response. All libraries that answered Question 9, also answered Question 10. In some cases the percentage given by the library matched the ABS figure taken from the 2006 Census site. See Table 6-2.

In the two cases—NSW9 and WA11—where cultural identifiers were kept, and a percentage was provided for both the Muslim population of the LGA and the percentage of Muslims as members of the library, the data provided by the libraries is significantly different from the ABS census data. The library figure will be considered accurate due to the use of the check system. Most if not all other data provided by the libraries must be considered at best doubtful due to either inaccurate calculation before replying, or simply replicating the Census data. The data is placed on one table at Table 6-3.

The ability to manipulate ABS data should be one of a librarian's skill set. It is likely to be a research question, in all categories of libraries, not just public libraries. When dealing with family history and genealogical searches, Australian statistics can narrow the client's search considerably. The ABS is not yet making available individual census data on the web—the United States has posted individual census forms up to the early 1930s. However, overall the census data from the American Census are less thorough than the Australian.

It is also important to not place complete and total reliance upon the data presented by the LGA when a librarian wishes to make a case for community outreach, or changing promotions/displays. Understanding numbers enables a case to be built, or torn down, depending upon who has the best numerical data.

Library: State+ID	Percentage of population ABS 2006	Percentage given by library	Don't keep these statistics	Unknown	No Response
NSW3	1.54%		X		
NSW6*	3.2%		X		
NSW7	0.82%		X		
NSW8	1.57%		X		
NSW9*	4.6%	10%			
NSW12*	0.5%		X		
NSW13*	0.7%		X		
NSW14*	1.1%		X		
NSW16	24.5%	24.7%			
NSW19	0.15%		X		
NSW20	9.6%		X		
NSW21	8.31%		X		
NT1	1.02%	1.1%			
NT2	0.09%	1%			
QLD5	0.36%			X	
QLD7	0.35%			X	
QLD8	1.3%	1%			
SA2	1.4%			X	
SA3*	0.76%			X	
VIC1	7.8%	4%			
VIC2	0.66%	1%			
VIC3*	2.79%		X		
VIC4	13.34%		X		
VIC5	13%		X		
VIC9	0.55%		X		
WA1	3.7%	1.6%			
WA3	2.2%			X	
WA4	3.4%			X	
WA7	0.2%				X
WA9	2.1%			X	
WA11*	8.7%	20%			
WA15	0.1%	1%			
WA16	1.2%			X	
WA19	3.4%		X		
WA20	0.4%				X
WA21*	0.5%		X		
TOTAL: responses = 36 (*=9)		10	16	8	2

Table 6-1   Q9 Percentage of library members who are Muslim

Library: State+ID	Percentage of population ABS 2006	Percentage statement given by library	Don't keep these statistics	Unknown	No Response
NSW3	1.54%		X		
NSW6*	3.2%	2.3%			
NSW7	0.82%		X		
NSW8	1.57%	1.6%			
NSW9*	4.6%	0.7%			
NSW12*	0.5%	0.5%			
NSW13*	0.7%	0.7%			
NSW14*	1.1%	1.1%			
NSW16	24.5%	24.7%			
NSW19	0.15%		X		
NSW20	9.6%	9.7%			
NSW21	8.31%	8.4%			
NT1	1.02%	1.1%			
NT2	0.09%	1%			
QLD5	0.36%	0.002%			
QLD7	0.35%	0.16%			
QLD8	1.3%	1.3%			
SA2	1.4%			X	
SA3*	0.76%			X	
VIC1	7.8%	8%			
VIC2	0.66%	0.65%			
VIC3*	2.79%			X	
VIC4	13.34%	21.9%			
VIC5	13%		X		
VIC9	0.55%			X	
WA1	3.7%	1.8%			
WA3	2.2%			X	
WA4	3.4%	3.4%			
WA7	0.2%				X
WA9	2.1%	1.6%			
WA11*	8.7%	30%			
WA15	0.1%	2%			
WA16	1.2%	1%			
WA19	3.4%			X	
WA20	0.4%				X
WA21*	0.5%	5%			
TOTAL: = 36 (*=9)		24	5	6	1

Table 6-2   Q10 Percentage of Muslims in your LGA

Combination of Questions 6, 9 and 10. All libraries that answered Question 9, also answered Question 10.

Library: State+ID	Percentage of population ABS 2006	Percentage statement given by library Q10	Percentage of users Q9	Don't keep these statistics	Unknown	No Response
NSW3	1.54%			X		
NSW6*	3.2%	2.3%		X		
NSW7	0.82%			X		
NSW8	1.57%	1.6%		X		
NSW9*	4.6%	0.7%	10%			
NSW12*	0.5%	0.5%		X		
NSW13*	0.7%	0.7%		X		
NSW14*	1.1%	1.1%		X		
NSW16	24.5%	24.7%	24.70%			
NSW19	0.15%			X		
NSW20	9.6%	9.7%		X		
NSW21	8.31%	8.4%		X		
NT1	1.02%	1.1%	1.10%			
NT2	0.09%	1%	1%			
QLD5	0.36%	0.002%			X	
QLD7	0.35%	0.16%			X	
QLD8	1.3%	1.3%	1%			
SA2	1.4%				X	
SA3*	0.76%				X	
VIC1	7.8%	8%	4%			
VIC2	0.66%	0.65%	1%			
VIC3*	2.79%			X		
VIC4	13.34%	21.9%		X		
VIC5	13%			X		
VIC9	0.55%			X		
WA1	3.7%	1.8%	1.60%			
WA3	2.2%				X	
WA4	3.4%	3.4%			X	
WA7	0.2%					X
WA9	2.1%	1.6%			X	
WA11*	8.7%	30%	20%			
WA15	0.1%	2%	1%			
WA16	1.2%	1%			X	
WA19	3.4%			X		
WA20	0.4%					X
WA21*	0.5%	5%		X		
TOTAL: = 36 (*=9)		24	10	5	6	1

Table 6-3   Combined Questions 6, 9 & 10

Questions 11 and 12. These two questions relate to Muslim staff.

Question 11: Are any of your staff members of a Muslim community? *Ten libraries ticked the Yes box, one ticked the Don't Know field, making a total of eleven libraries.*

Question 12: Please describe the level these staff are employed, which Muslim community language(s) they know, their oral fluency in the Muslim community languages, and their literacy in the Muslim community language(s).

Eleven libraries had at least eleven employees they were able to identify coming from a range of Muslim communities, language groups and having different job positions. However only three libraries completed all sections of this question. One library indicated it had more than one staff member who was Muslim. Two Victorian libraries indicated in Question 11 they did or may have Muslim staff, but were unable to supply additional information.

This table indicates how libraries may not be fully aware of the cultural background and skills of their staff. Whilst a member of staff may not be employed because of their cultural background or linguistic skills, it is unexpected that management is not aware of these skills after their employment. Simply by observing staff interacting with clients, conversing with them at staff breaks, it should become apparent how much a staff member may be culturally aware. Furthermore, although it is very rare for the selection criteria for a library position to include specific cultural background, frequently the selection criteria will ask for evidence of cultural awareness and knowledge of multicultural services. It is at that point that an applicant would provide any information pertaining to belonging to a cultural group that uses the library they were applying to join. See Table 6-4.

Furthermore, the IFLA/UNESCO Multicultural Libraries Manifesto (Appendix C.3) stipulates the employment of ethnically diverse and appropriate library staff in order to serve the entire library community.

Those libraries with an asterix * are those that indicated they kept cultural identifiers.

Library	LGA % Muslim pop	Staff position(s)	Languages spoken	Oral fluency	Literacy level
NSW9*	4.6%	Para professional	Arabic	High (first language)	High - University educated
NSW6*	3.2%	Library Assistant	Not known	Not known	Assume high level as staff were (sic) asked to act as Muslim materials selectors for the State Library of NSW
NSW13*	0.7%	Casual	Not known	Excellent	Excellent
NSW16	24.5%	Librarian	Turkish	Good	Good
NSW21	8.31%	Various	Unknown	Unknown	Unknown
SA2	1.4%	1 x Admin Support & 1 x Librarian	Farsi	High	No response
VIC3*	2.79%	No response	No response	No response	No response
VIC1	7.8%	1x Library Officer & 1 x casual Library Officer	Arabic	Good	Good
VIC4	13.34%	Library technician	Unknown	Unknown	Unknown
VIC9	0.66%	Not known	Not known	Not known	Not known
WA16	1%	Library Service Officer	Malay	Not answered	Not answered
11		11 Minimum			

Table 6-4   Qs 11 & 12: Muslim staff and their linguistic skills.

Questions relating to services to Muslim users:

Question 13: Please describe how your library caters to its Muslim users through the provision of information resources. *(Note the survey had this portion of the question underlined)*

Information resources is a term that covers a multitude of possible items and formats. The question was looking for not only items clients may borrow such as books and DVDs, but also information pamphlets relating to library and community services printed in languages other than English; web pages in languages other than English, special Internet training in

other languages to enable clients to learn to navigate the Internet safely and without reliance upon family members thereby gaining independence.

Of the 36 libraries that stated they had Muslim clients, six did not give a response to this question, which left 30 responding libraries.

Of these 30 libraries, 13 stated they did not treat Muslims any differently from any other cultural group/user. One stated they had 'no specific collection policy for their Muslim clients, and one claimed to 'have nothing specific, but 'our collection is developed with a multicultural clientele in mind'.

> We allow Arabic speakers to select their own materials. If they have a special interest in Islam then that would be reflected in what they select. We also accept donations from a local mosque. (NSW20)

> The library purchases materials in languages such as Arabic and Turkish. These are communities with a large Islamic demography. The library is committed to purchasing broad based secular literature, which includes books on Islamic customs and religion. (VIC1)

> General activities for predominately Turkish or Arabic language speakers; bilingual activities; outreach activities. (VIC5)

> The library is eager to provide any appropriate community information in multiple languages, e.g. government body leaflets and education programs. Information and resources on Islam in English and other languages. (NSW9, NSW14, SA3)

> Provision of an Arabic collection, sourced from both Lebanon and Egypt. Pamphlets for public education in Arabic. (NSW13)

> Some do not identify as Muslim (religion is usually a private matter). There was a large group of refugees from Iraq who may or may not have been Muslim (some were). They were frequent library users (some daily). They used the internet a lot. We borrowed foreign language material from the State Library for a few of them. Many eventually moved to metropolitan areas. In general we treat on individual needs as there are no large identifiable groups. We work with government agencies to network with emigrants and ensure we are meeting their needs. Some have integrated into our general programs such as Lapsit (Emerging literacy programe targeting parents & babies) and Bedtime Storytime. (NSW19)

Some responses in this section however were merely basic services provided by most public libraries: PCs for internet, Outreach activities, Reference librarians, Access to training, Access to study rooms.

Question 14: Please describe how your library caters to its Muslims users <u>when dealing with languages differences</u>. *(Note the survey had this portion of the question underlined)*

Four libraries gave no response for this question.

> NESB Muslim customers can avail themselves of services of in-house interpreters. (NSW6, NSW8, NSW20, QLD7)

> Language interpreting service, language speakers from other parts of Council, sympathetic staff. (NSW16)

> At present, although we have staff who speak a variety of languages other than English, we do not have any Arabic speaking staff but we can provide access to a translator service. (NT1)

> The library has a number of bilingual workers and we have brochures in different languages. Make use of translation services. (VIC1, WA19)

> We have staff who speak the various languages/dialects and who are well-known within those communities. (VIC5)

> No differences from other users. Membership conditions and some library flyers are printed in Arabic and Turkish. Self-checkout machine available in Turkish. (VIC4)

> Directional signage is provided in multiple languages. Staff have been trained in cross-cultural communication. Staff are aware of how to access translation services should they be required. Staff with appropriate language abilities are encouraged to use these on demand. (NSW9)

> There is usually a family member or friend who speaks English and will act as the interpreter or will make the enquiry on behalf of the person who does not speak English. [or similar phrasing] (NSW12, NSW19, SA2, VIC2, WA7 WA15)

> Items in requested languages borrowed from the State Library of NSW. (NSW14)

> We have an excellent ESL collection including disks, books, readers, etc. We work closely with the local community centre who offer ESL conversation groups. The International English

Language Testing System (IELTS) collection is particularly popular and we struggle to meet demand in this area. This collection has been refreshed and developed in the last 2 years with increased investment and we have found the collection has become well used. We have recently purchased (not yet received) multi language children's' books that include languages of mostly Muslim cultures. These books/kits were developed at the SA state level and made available to all libraries for purchase. We intend to distribute these to new migrant families through developing contacts with migrant support networks in our area. This will not be exclusively to the Muslim community but we would expect a substantial proportion of the recipients may be Muslim. We hope this will help to build links with the migrant community. Our anecdotal feel at present is that we make initial contact with the new migrant men/workers and our contact with the families can drop off once they find employment. The students use the library heavily for computer/wireless access and resources for leisure and study. We do not meet the demand for quiet study space and often have an inadequate number of desks available. We hope two library redevelopments of adjacent libraries will help to relieve the pressure in this area. (SA3)

The ability to communicate with one's clients is a vital aspect of a librarian's trade. If unable to speak directly with clients, it is important to be able to easily access translator services, and these must also understand the type of request and how the library will help the client, a generic customer service may not be sufficient for answering library related queries. Mansouri et al, (2007) and Roach and Morrison (1998) found 'staff' or 'in-house interpreters' may not be library staff, but rather other council or local government employees who whilst able to speak the language may not have the ability to interpret a complex library request.

Question 15: Please describe how your library caters to its Muslim users when dealing with cultural differences. [An example may be providing a Women Only room for study, which is used by women of all cultures] .*[Note the survey had this portion of the question underlined, and the suggestion was given in the hope of clarifying the question.]*

Nine libraries gave no answer or responded not applicable, and a further seven libraries said that nothing special or specific was provided for their Muslim clients.

This question aimed to investigate how librarians interpreted cultural differences between Muslims and non-Muslims and how these cultural differences may have caused librarians to modify their professional services in order to avoid a level of offence that would prevent Muslim clients from returning to the library. The example given was decided at the time of creating the survey to be an example of cultural difference.

The library does not provide specifically targeted services to cater for cultural differences. Staff are encouraged to exercise flexibility in the provision of services or facilities, and a range of options are available in terms of study rooms, seating areas etc. (NSW3, NSW9, NSW14)

Nothing, some staff have had training in cross-cultural issues to increase staff understanding of the issues. We are aware of some isolation of Muslim women (we believe mostly from Afghanistan) and our LOTE officer is currently making connections with migrant resource workers to develop a response to these issues. (SA3)

Only have a quiet room for quiet, but not women only. (WA19)

Staff awareness in event planning to allow for cultural differences, e.g. in provision of food. (NSW16)

We do not provide separate rooms, e.g. we are asked about prayer rooms occasionally, but do not provide these. We treat everyone on an equal footing and do not engage in (positive) discrimination on the basis of someone's religion. (VIC5)

We provide staff with cross-cultural training which includes basic courtesies when dealing with Muslim customers. (QLD5)

All customer service staff have received multicultural awareness training. This is repeated with targeted content if/when significant new groups become visible as a group of customers. (SA2)

So far we have found the Muslims who use the library have not required us to do anything different to cater for cultural differences. When we have a function at which food is provided they select the food they can eat from what is provided. There is a group of Muslim women who are part of a larger group of women who come into the library once a week to learn English. All the people in this group and the volunteers who help teach them English, are women. We have found the Muslim women in this group really enjoy joining in the community morning teas as it makes them feel part of our community. (VIC2)

Mansouri et al listed some of the training council employees of Darebin Council in Victoria attended. Despite the ethnic diversity of Darebin, cross-cultural awareness was not mentioned by respondents.

Question 16: Please describe how your library caters to its Muslim users <u>when dealing with religious differences. (eg: request for a room in which to pray)</u> *[The underlined section and the example were part of the question]*

Eight libraries stated that no such requests had been received, and a further seven gave no answer to the question at all. This took 15 libraries out of the analysis of this question.

> Study and meeting rooms have in the past been made available for prayer, on request. Staff are encouraged to use flexibility and discretion in such matters. (NSW9)

> Ramadan and other religious festivals are taken into account when planning events. (NSW16)

> We have had this request just 2 times and this is only available if the room is not hired at the time. (SA3, WA19)

> We have only had one request of that note in the last few months and that was for a place to pray. The user mistakenly thought we had a quiet library. As you know libraries are a hubbub of noise and activity and we could not accommodate this request on a regular basis. (NSW12)

> On a couple of occasions when clients have asked for a space to pray, we have provided access to a small room, provided it is not being used for 'Read-Write-Now' tutoring. (WA4)

> No special provision beyond appropriate multicultural awareness training. A request for a prayer room was refused. (SA2)

> We have very limited options for special purpose rooms currently. (NSW3)

> We have no specific small room for prayer, but we have a small group study room that could be used for prayer. (VIC3)

> This library has not had to deal with any issues related to religious differences. (NSW14, QLD7, VIC2)

Of interest, when examining the policies of the top ten libraries with Muslim clients, one library which did not respond to the survey had, in the months after the survey was distributed, installed a "Prayer in the Library" policy.

Whilst Kabir (2005) asserts that Islam is both a culture and a religion, since 9/11 there have been efforts by western Muslims to separate Islam from the cultural practices of Islamic countries. Ewing (2015) states "Muslim women have found the distinction between Islam

and culture to be an especially powerful tool for asserting the equality of women while simultaneously criticising how both 'traditional Muslim' and 'degenerate' Western cultures treat women" (Ewing, 2015, p 202).

Selecting and Cataloguing of LOTE of Community Languages Collections:

Questions 17, 18 and 19 dealt with cataloguing and collection selection. For these questions a selection of answers were provided with space for extra detail. The options are listed at each question.

The aim was to learn how libraries selected, catalogued and displayed their collections for Muslim clients of non-English speaking background (NESB) or for clients who wanted to access material intended for Islamic consumption/enjoyment.

Question 17: How are your library items displayed in the library catalogue? (Specifically relating to your Muslim clients but may relate to other language/cultural communities) Please indicate as many as relevant: English translation of the title; phonetic rendition of the title; original script as shown on the title (English alphabet); original script as shown on the title (non-English alphabet); English translation of content; not catalogued; promoted using a new items list; other—please provide details. The total responses came to 45, as some libraries catalogued items in more than one of the suggested formats.

Of the respondents, 16 libraries show the 'English Translation of the Title', 14 show the 'Original Script' as shown on the title (English Alphabet), and eight show the original title of the item in its original non-English script. Seven did not complete this section.

This question provided insight into the skills of the library staff, how well they understand the contents of the items placed upon the library shelves, and how easily foreign language items are found in a library's catalogue.

A Western Australian library stated that their clients:

> Can select a foreign language group and will come up with titles in
> that language in phonetics. (WA19)

One response provided in 'other':

> Our collections are shelved, displayed and maintained with the same standards as for our English language collections ie catalogued fiction/non-fiction call numbers by Dewey/author (in the past they were not sorted or catalogued) Shelving includes display shelves ...The issue still to be addressed is the ability to use original script. (SA3)

Question 18: Do you have a specialist cataloguer either at your single library, or part of your local government system?

To find a cataloguer who can provide quality original (as opposed to copy) catalogue entries and then have them able to do this in languages other than English is a rare find. The National Library of Australia (NLA) provides a cataloguing service to all Australian libraries where, for a fee the catalogue records held in the NLA can be downloaded. The NLA also has a cataloguing service in Chinese, Japanese and Korean (CJK).

This question allowed more than one answer to be submitted. Twenty libraries stated they do not have a specialist cataloguer available. Four libraries did not respond to this question. Of the remaining 12 libraries, six stated they had a specialist cataloguer but gave no further information, eight had access to some form of cataloguer including volunteers. Seven had their LOTE catalogued by their State Library which then uploaded it into the individual library's catalogue and four used outsourced cataloguers. This made a combination of 25 different cataloguing sources for the 12 libraries. Outsourced cataloguing may include a bookselling agent arranging for all items purchased through them to be 'shelf ready', labelled, catalogued, covered and with library barcodes on each item.
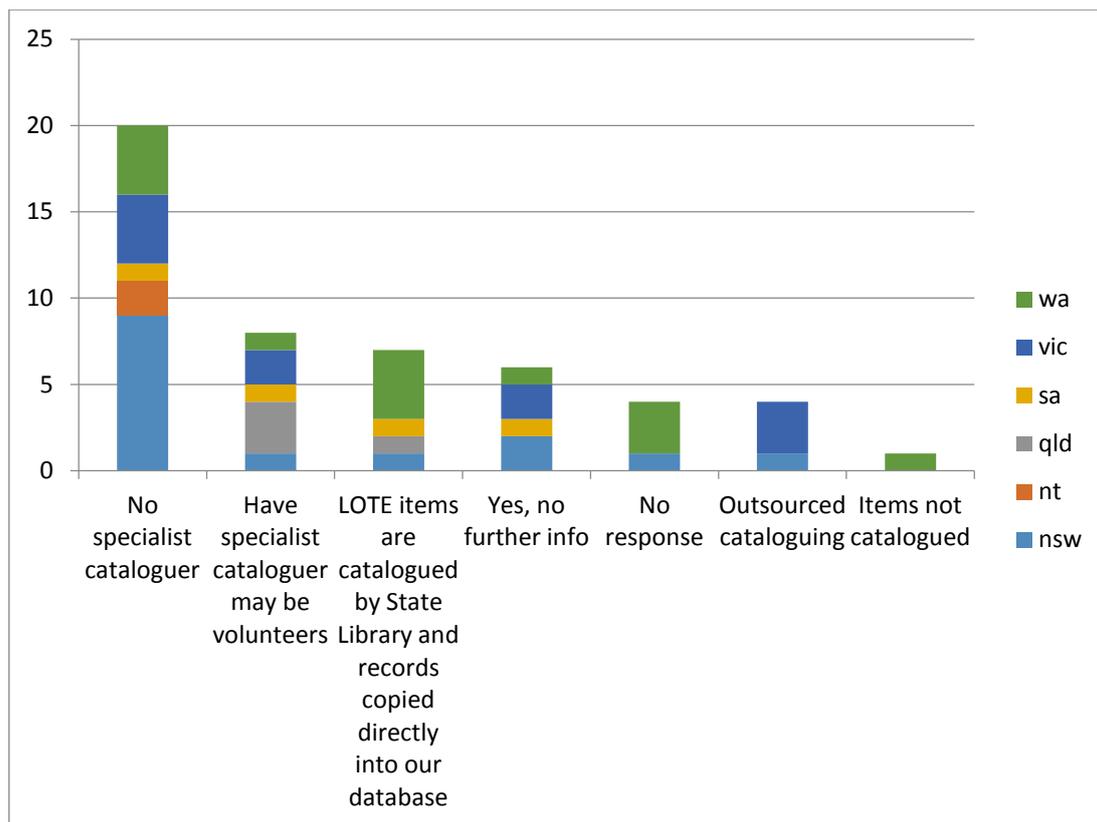
Figure 6-5 **Q18: Do you have a specialist cataloguer?**

Question 19: There are several ways public libraries can acquire their foreign language/multicultural material. Please outline how the items for your library's Muslim clients are chosen:

There is a range of systems used by the various states—for example all or some of the libraries may form a consortia, sharing funds, purchased resources, shared cataloguing. Another system involves the State Library managing the LOTE Community Language items, with, or without funding contributions from the individual public libraries. The Northern Territory and Victorian respondents did not indicate they use their state libraries' collections.

Two Sydney suburban libraries stated:

> We never select material based on a person's religion. We seect on information needs and recreational need of the community. We have a collection development policy. If the community changes and a new language is being spoken, we may well develop a new collection in that language and if the speakers of that language are Muslims that would be an incidental consideration. (NSW3)

> When we have the language skills within our staff, they are used for items selection. For other languages we use cooperative purchasing and recommendations. (NSW16)
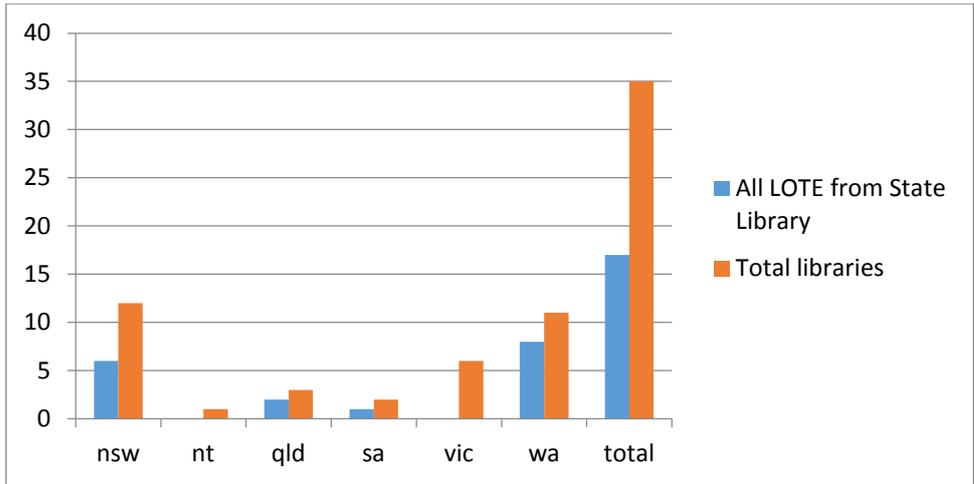
Figure 6-6   Q19: Responding libraries which obtain all their foreign language material on loan from their State Library
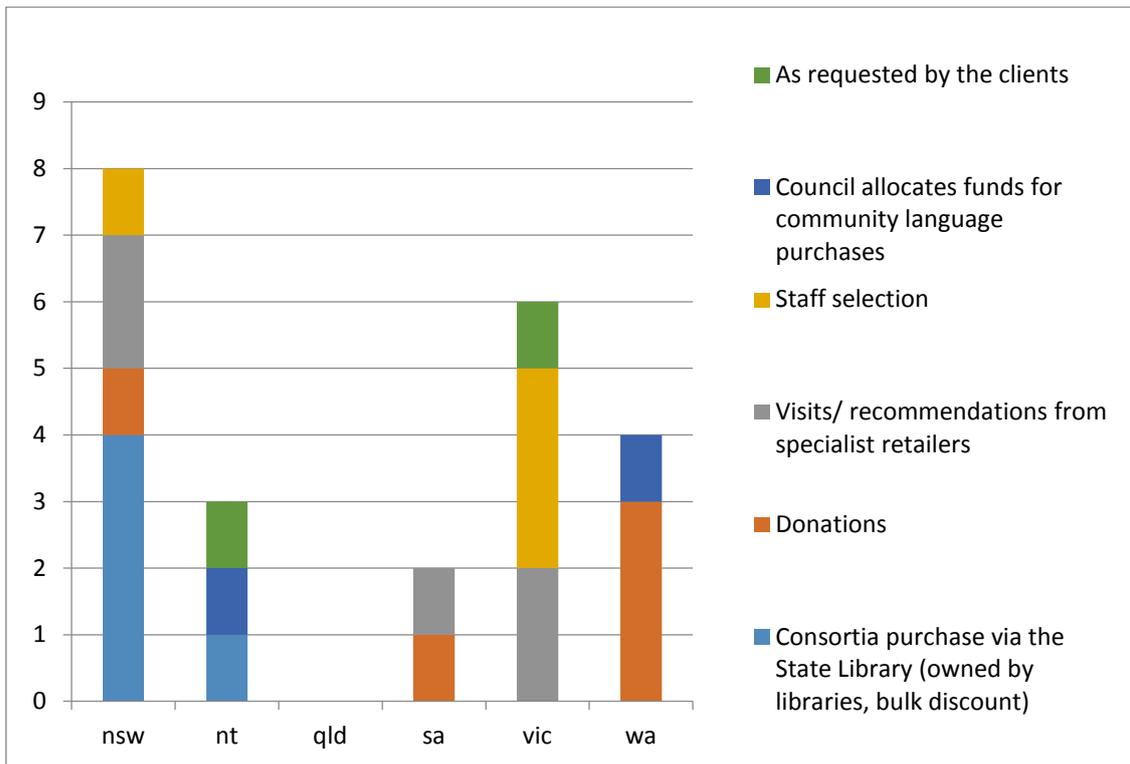
Figure 6-7   Q19: Other sources of resources

At Question 20, the survey brought libraries which had Muslim clients and those which did not have Muslim clients back together so the total number of respondents is 74, which are shown in Chapter Five. Only libraries with Muslim clients are examined here.

Question 20: Does your library have policies on the following:

> 20a: Collection Development, 20b: Multicultural Services, 20c: Ethics, 20d: Staff Security, 20e: Patron Privacy, 20f: Any additional policies please describe briefly below.

Response options were: Created before 9/11; Created after 9/11 & similar events; Changed due to 9/11 & similar events; No Policy. The response options allowed the respondents to indicate if they had policies before 9/11 and they were then changed because of 9/11, other permutations were also possible. Therefore, it was possible to supply more than one answer for each question, it was also possible not to reply to the questions at all.

Only one library gave the events of 9/11 as a reason for modification of a library policy. Some libraries provided additional information relating to other events which may have affected their Muslim clients or the Muslim community in their LGA.

Not every one of the 36 libraries and LGAs with Muslim clients had their policies on the internet. However, of all those libraries indicating a willingness to provide their policies if requested—those policies were on the internet as part of the council web pages. There was a range of policies for all of the Question 20 segments. Eventually, having read all the available policies, for brevity for the reader, yet still retaining an accurate cross-section of the policies, the following calculation was conducted. Of the 20 LGA0s with the highest ratio of Muslims in their community, six had responded to the survey—two libraries from one LGA responded, taking the total of individual respondents to seven. At the end of each policy discussion those libraries and LGAs with policies, are tabulated.

Question 20a: Collection Development Policy *Total number of Responses 34 of 36.*

The collection development policy is the cornerstone of any library management system. Such a policy should cover the acquisition of all forms of media, a breakdown of the ratio of types of content collected and why. This is in order to allow for changes in demographics, and funds. The collection development policy should also cover the disposal of library materials and the criteria an item must meet before it is disposed—for example, beyond economic repair, no longer suitable, no longer borrowed, surplus to requirement, information out of date. Fiske (1958) and Busha (1972) were amongst the first to demonstrate the difference a well constructed collection development policy can make when the librarians and library staff require support of their collection choices and actions when they are criticised, even attacked.

For the responses 'Created before 9/11', and 'Created after 9/11', more than one response was received from some libraries. For New South Wales, 83% of the libraries answered yes to one or both of the responses, in Queensland 88%, and Western Australia had a 65% response rate.
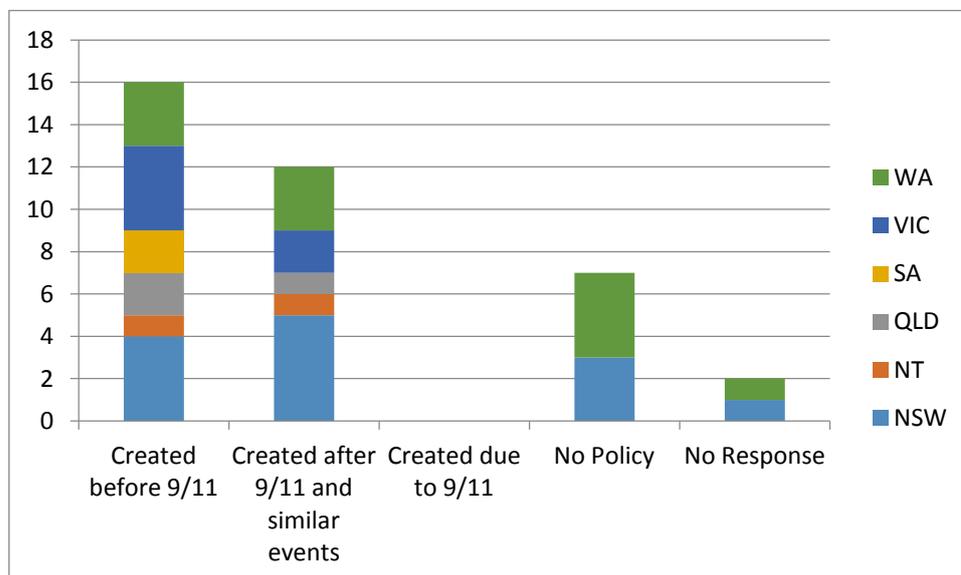
Figure 6-8   Q 20a Collection Policy

No library indicated that their collection policy was changed 'Due to the events of 9/11 or similar'. Most responding libraries who provided additional information stated that the events of 9/11 were not a consideration when creating or reviewing their policy. For the one responding library in New South Wales located close to anti-Muslim and subsequent anti-racist riots in the Cronulla region, these events had not influenced their collection policy:

> Our collection development policy has been revised since 2001, however this was not due to 9/11 nor the Brighton and Cronulla riots. Changes did not relate to issues of this nature at all. (NSW13)

A library close to a Muslim college and the students come to the library for library literacy classes:

> Collection and Access Strategy was created in 2007 as the library never had a strategy prior to this. (NSW7)

Other libraries had updated their collection development policy due to changes in the media formats—for example DVDs, CDs. In Western Australia, Collection Development Guidelines (policies), are used by public libraries at two different responding local government areas.

As will be seen in Question 21, there is a variety of reasons why policies will be changed. This South Australian library provided this information which fits as easily in this section as in Question 21.

> The library has not changed policy but a new staff person with addition skills in community work and an increased commitment to LOTE issues has meant a rejuvenation/development of our LOTE collections. The library service has also had a restructure creating a Lifelong Learning team with the development of programs in this area and this has resulted in the awareness of the opportunity to develop programs to the LOTE community. Just beginning this process. (SA3)

Of the 13% of libraries which did not have collection development policies, several indicated that they were in the process of creating one.

> Collection development policy is currently being developed. September 11 has not been a consideration in its development. (NSW19) and

> Collection Policy is out of date and is due to be redeveloped. (SA3)

Library	Policy Title	Contents
NSW9	Library Collection Development and Information Access Policy 6 pages	Library values, library vision, Selection criteria, selection tools, Exclusions: "items which promote hatred, vilification, or degradation of members of the community, or are overtly supportive of intolerant ideologies, persons or organisations.
NSW9	Library Customer Service Policy 6 pages	Accept library client's suggestions
NSW16	Library Collection Development 2 pages	A Policy shall be developed and maintained that sets out of the role of the library a Collection Development Policy (CDP) for the services the library provides to the community, Community languages in NESB members, provide resources to learn English.
NSW20	Customer Service & Communication Policy Whole of Council 20 pages	Library & Information Services: The council guarantees - half a page.
NSW20	Library Website	Catalogue, How to join library, links to library information
NSW21	Library Service Collection Development Policy 56 Pages	Comprehensive collection policy
NSW21	Library Collections - web pages	Links to the variety of information collections and resources held at the library including multicultural
WA11	Library Web Page	Links to information on: Opening hours, Multicultural Services Online is Access to MyLanguage[now closed], Toy library, Community Room, Book Club

Table 6-5   Q20a Policy information

Question 20b: Multicultural policies: *Total number of responses 36.*

Multicultural policies have existed in Australia since the 1970s. Whilst the wording has changed to reflect the times and the policy emphasis of the then current government the gist remains. All government businesses are to conform to multicultural aims and LGAs are to have multicultural policies established. The intent is for all to be treated with respect and to aim for integration rather than assimilation. Therefore, whilst a library will not place an advertisement specifying they are looking for a library officer or librarian who is a Muslim or who speaks Arabic, they will state that 'This council is an equal opportunity employer and encourages members of minority groups to apply for this position.' It is important for both library management and the Council HR department to remember that if the library has identified a need for library staff from particular ethnic backgrounds or with certain language skills, this need legitimately overrides the Equal Opportunity Employment stricture above.

Of the libraries that responded to the survey, 34% of libraries stated they did have a policy, and 66% stated they had 'no policy'. One library's explanation that *"Issues such as multicultural services are incorporated into our Collection Development Policy"* (SA4), may explain some 'no policy' answers. Another reason for 'no policy' may be that the multicultural policy is seen as a whole-of-council policy.
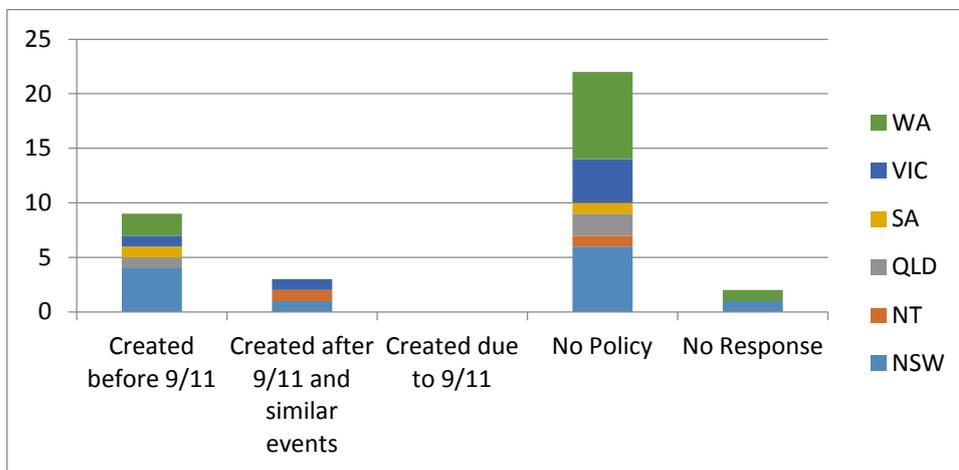
Figure 6-9   Q20b: Multicultural Policies

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Library	Policy Title	Contents
NSW16	Equal Employment Opportunity Management Plan Council Policy 20 Pages	Planed to implement collect data on the following for recruited positions - Age, ethnicity, disability data and gender of successful applicants. This segment not done currently
NSW20	Migrant Issues and Needs in [LGA] dated 2002, 34 pages	Outlines the many migrant groups in this LGA, their needs, important issues.
NSW20	Multicultural Services web page. 2 pages	Library information in Arabic with appropriate web links
NSW20	Multicultural Library Services web page, 1 page	Collections in a wide range of community languages and English Literacy Collection.
NSW21	Multicultural Services at the Library 2 pages	Information provided in several community languages with links on web page. Instructions how to request items in your mother tongue, length of borrowing times.
NSW21	Community Languages	Purpose, responsibility [The Special Needs Librarian with assistance from the State Library's Multicultural Purchasing Co-operative], Target user-groups, Content, Format and Special considerations.
NSW21	Access and Equity Policy and Action Plan 40 pages	Council plans for cultural diversity
VIC4& VIC5	Languages held at the Libraries on a web page	Information in Arabic.

Table 6-6   Q20b Policy information

Question 20c: Ethics Policy: *Total number of responses = 36*

An ethics policy outlines the behaviour of an organisation to its employees and what it expects from its employees. A complete ethics policy should contain the expectations of honesty and fair dealing between all employees and their clients. Whilst it may be seen as an extension of the multicultural policy, an ethics policy covers all forms of diversity, and the manner in which employees treat each other and clients. Having an ethics policy enables employees to ask 'Am I doing the right thing in this situation, and can I justify my actions if required' another question should be 'Would I accept this action being done to me?'

Thirty three per cent of libraries did have an ethics policy, with one library in Victoria indicating they 'Changed their ethics policy due to 9/11 and similar events', although unfortunately, they gave no further details. However, this policy is on their web site. The majority of libraries stated they had 'no ethics policy'. The South Australian libraries that stated they 'did not have an ethics policy' provided a possible insight into why this number was so large:

Ethics Policy is a council wide policy and does not specifically address cultural issues. (SA3) and

Issues such as ethics are addressed by [our Council] policies. (SA4)
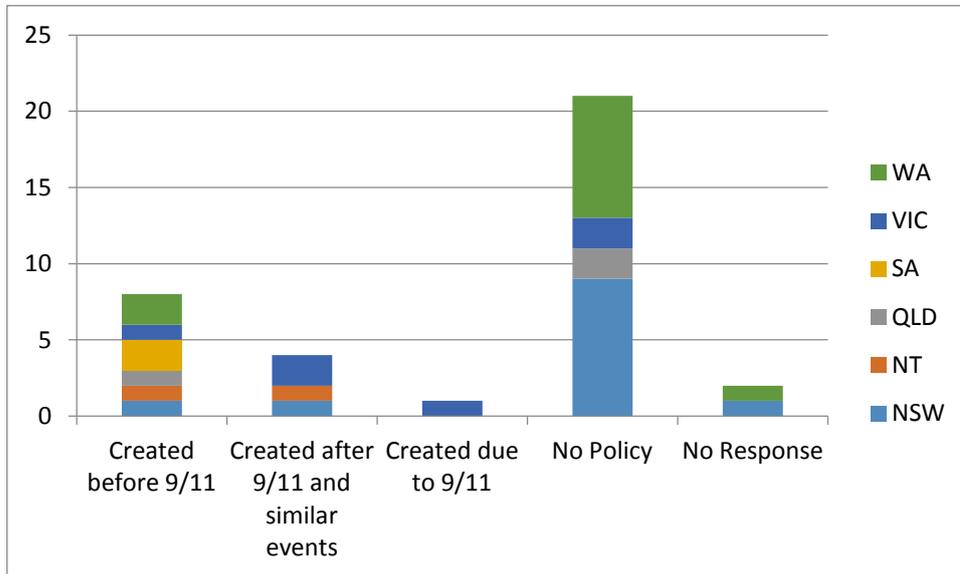
Figure 6-10   Q20C Ethics Policies

'Code of Practice' was a common LGA policy covering the actions of LGA employees only.

The selected libraries/LGAs did not have ethics policies on their websites. The Victorian library which had indicated it had created its ethics policy due to the events of 9/11 does have it online.

Question 20d: Staff Security. *Total number of responses 36*

A staff security policy should cover the security of staff, via prevention of attacks or not placing staff in potentially vulnerable positions, whereas a security policy is more comprehensive, covering staff, clients, the building and the contents of the library. At a stretch, staff placed in a position where they come under a 'Gag Order' may create a belief the staff are not safe. Just under half the respondents (45%) indicated they 'did have a security policy', whilst 55% indicated they had 'no security policy'.

Staff security is an internal procedure based on the library regulations 2005. (NSW7)

As with the ethics and multicultural policies, the security policy is often dictated by the council rather than the library.

Issues such as staff security are addressed by [our] Council policies. (SA4)

There are Council policies regarding things like staff security, but not specific library ones .(VIC3)

A Western Australian library which does have a security policy stated

Staff security is more about personal safety and working late hours in isolated areas. (WA10)
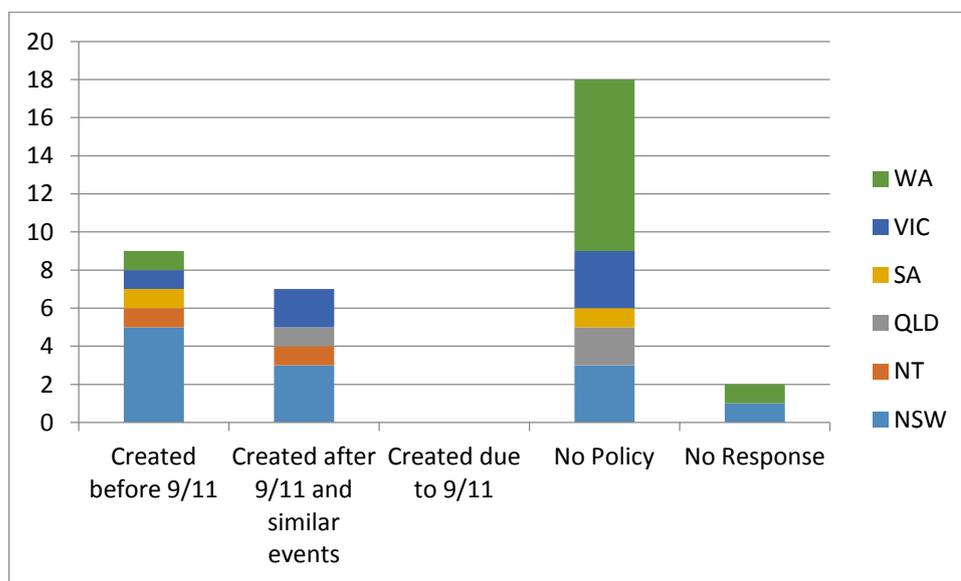
Figure 6-11   Q20d: Staff Security Policies

The selected libraries/LGAs did not have this policy online, most likely to maintain staff security.

Question 20e: Patron Privacy *Total number of responses = 36*

Patron privacy policies should include ensuring the library client borrowing and internet records are confidential or have set retention/disposal periods. These are different from the privacy policies connected to *Freedom of Information Legislation*. It appears some respondents were not aware of the differences. Fifty five per cent of libraries stated they 'had a privacy policy', whilst 38% stated they 'did not have a privacy policy'. A regional library in New South Wales was in the process of developing a privacy policy:

Privacy policy is targeted for development. September 11 will not be a consideration. (NSW19)

In Victoria, the patron privacy policy of one library is part of their Council policies:

As part of [our] Council, the library complies with Council's Code of Conduct etc. (VIC6)

Some libraries may not have a separate patron privacy policy, however the issues may be incorporated into other library policies as is the case with this South Australian library:

Patron privacy is addressed within our Circulation Policy (SA4).
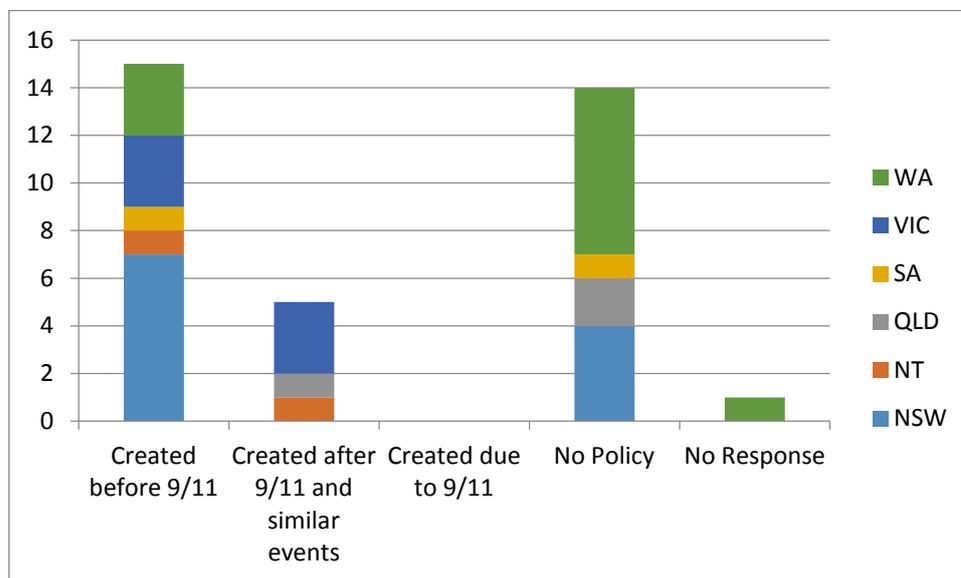
Figure 6-12   Q20e: Patron Privacy Policies

Library	Policy Title	Contents
NSW9	Accessing Information 6 pages	Personal information held by Council relates to PPIPA. [see 2.8.1.2]
NSW9	Code of Conduct - Council Policy 36 pages	Conduct of all Council members and employees
NSW16	Code of Conduct, Council Policy	Conduct of all Council members and employees. Privacy policies related to PPIPA
NSW21	Privacy Management Plan Page 43	Privacy and Personal Information Protection Act
WA11	Privacy Policy Council Policy 3 pages	Information collection and use, Information collected from ratepayers' use of Council website, Cookies, IP address, Data security, Release of users' information to comply with the law. See in main text.

Table 6-7   Q20e Policy information

Question 20f: Any other policies:

Respondents were encouraged to add any extra policies their library had. Additional policies supplied:

- 'Reference Services, Interlibrary Loans Services and Internet and Computer Use (NT1)

- 'Safe Operating Procedures' for staff safety. (SA3) This should have been answered in 20d, however this is where the respondent placed the answer.
- Online Services (WA16)
- Where the library doesn't have formal policies [only has Collection Policy] they are covered in the [LGA's] Code of Conduct and Occupational Health and Safety Policy (WA21)

These additional policies may be found in a broad collection policy or may be, as is the case here, individual policies. Of the additional policies listed above, 'Use of Internet Policy'/'Computer Services' are the most likely to ensure clients are aware of any restrictions the library and its Council have put in place. In the post-9/11 world this should include restricted websites, warning that the activities one uses a library computer for may be tracked, as well as statements regarding copyright issues. However, an internet policy does not have to be negatively focused, it is appropriate to include portions of the IFLA Internet Manifesto (Appendix C.2), and/or the ALIA Statement on online content regulation (Appendix E8). Such a policy does not have to be long, but it needs to be comprehensive, of a cautionary tone, and in several community languages.

'Safe Operating Procedures' as the South Australian library stated is for staff safety, should also cover the issue which government authorities may raise when entering a library and confronting staff members in order to obtain information regarding the library's clients and collection usage.

Library	Policy Title	Contents
NSW9	Code of Conduct - Council Policy 36 pages	Conduct of all Council members and employees
NSW16	CCTV in Public Spaces 1 page	
NSW16	Electronic Mail 7 pages	Council related use of Electronic use
NSW16	Internet 3 pages	Council related Internet use
VIC 4 & VIC 5	Libraries' web page	Conditions of Membership, Conditions of use for accessing public computers and the internet, Wireless Internet (WiFi) Conditions
VIC4 & VIC 5	Council policies for the future	Learning Together
VIC4 & VIC 5	Library Membership Conditions 1 page	
VIC4 & VIC 5	Conditions of use for accessing public computers and the internet, and Wireless internet (WiFi) conditions	Booking computers, length of time able to use computer

Table 6-8   Q20f Additional policy information

Question 21: If your library had policy changes in Question 20 above, who or what instigated the policy changes post 9/11: eg your local government authority, library staff, legislation, ALIA policy changes. *No options were given in this question. The respondents were able to use whatever description they required.*

To this question 13 gave responses, 23 did not supply any information, and five indicated that they believed the question was not applicable to them. The chart shows the 13 responses from libraries Australia wide. Note that there are more than 13 responses on the graph indicating more than one instigator of policy changes.
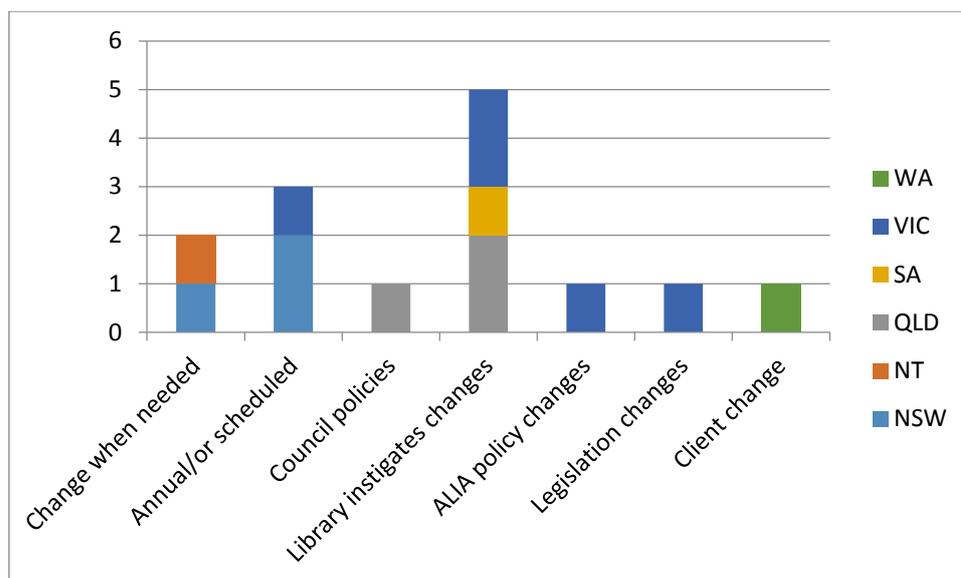
Figure 6-13   Q21: Policy change instigators

The responses to this question emphasised the position of the public library with its local government administration. The LGA frequently dictated how often all policies were changed or reviewed, and in most cases, only the collection policy was controlled by the library and specific to the library purposes, as explained by this New South Wales library:

> This library is part of its LGA in all aspects except for the Collection Development Policy (NSW12).

Changes in library staff appeared to cause policies to be reviewed through fresh eyes as is the case of this South Australian library:

> The library has not changed policy but a new staff person with additional skills in community work and an increased commitment to LOTE issues has meant a rejuvenation/development of our LOTE collections (SA3).

Question 22: Will you send me a copy of these policies? *Possible answers were: Yes, No, Possibly, and, They are on our web page.* As indicated in Chapter Four, only the policies on the library/council website were eventually used.

Questions 23 to 32 inclusive have substantial repetition of information found in Chapter Five which dealt with all 72 replies. However, here the graphs and quotations relate only to the 36 libraries with Muslim clients discussed throughout Chapter Six. This repetition highlights how the libraries with Muslim clients responded and is intended to assist the reader if they are interested in the results given in Chapter Six only.

Question 23: Since the events of 9/11 have you noticed any changes in your library's demographics? *The response options were: Yes, No, Other - please describe, and No Response.*

The use of 9/11 in this question and in some others is to use a traumatic event as a point in time which respondents can focus on and recall what happened before, during, and after that event. In this question, there was no intention to 'blame 9/11' for demographic changes. If this was a spoken question, it would have said 'going back to the events of 9/11, since that time have you noticed...'. Of the responses, the first two are from NSW libraries with significant Muslim communities:

> Our Arabic collection was launched mid 2002, so we were trying to build up the knowledge and usage was slow and difficult, but starting to take off. Then the Brighton and Cronulla riots happened. Our Arabic loans markedly decreased and continue to decline. Census data indicates a 2.4% decline in Arabic speakers in the LGA from 2001 to 2006. (NSW13)

> This period has seen a rise in the number of migrants to this LGA from the sub-Saharan African region due to internal population displacements. Our area already had an Afghan migrant population which has increased slightly due to family reunions following the fall of the Taliban. (NSW9)

> We had a number of families that were refugees from Iraq, only a few have remained in this town. (NSW6—a country town with a refugee transition camp)

> The biggest changes have been the increase in residents of Sudanese and South African origin. (QLD5)

> In this time Adelaide has seen an increasing number of international students, and this is impacting on our library. Not sure

Sept 11 has had any impact. Certainly an increase number of refugees from Afghanistan. (SA3)

There are new migrant groups using the library. It is more recent and due these people being able to get work in the agricultural industry, which is the main source of employment in our region. There is also an International College near the library. (VIC2)

From Western Australia came these responses:

Decrease in usage by Muslims after 9/11 and Bali Bombing too. The Islamic School next door stopped sending classes to the library, but they have returned. There was a degree of racial intolerance at the time from non-Muslim users. (WA19)

Our users' demographics have changed but much more recently than September 11, 2001 The last two years [2007-9] particularly we have seen different nationalities settle here including Muslims but we have always had a tourist population that comes from all round the world on short term stays, backpackers etc. (WA15)

In recent years there has been a significant increase in African migration to Australia and this is reflected in library membership (anecdotal observation)—do not believe this has any connection to 9/11. (WA4)

Noticeable increase in library users from Africa, India and Middle East (based upon observation only). (WA16)
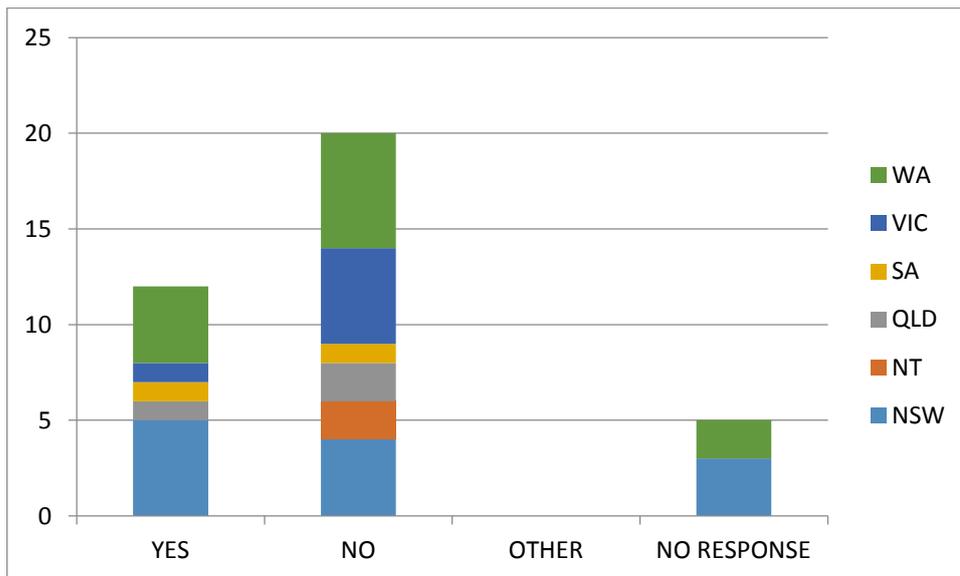
Figure 6-14   Q23: Changes in your library's demographics

Questions 24: Since the events of September 11, 2001, have you noticed that your staff are/were worried about surveillance by authorities? *Response options: Yes, No, Other - please elaborate, no response*
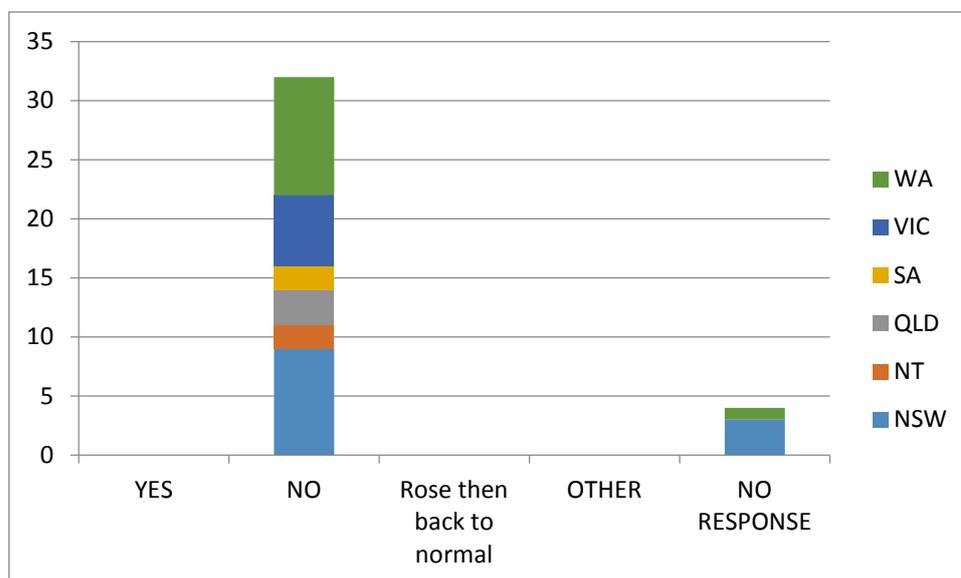
Figure 6-15   Q24: Staff concern regarding surveillance by authorities

Federal authorities coming to a library and requesting borrower or internet access records has become a real possibility after 9/11 and subsequent events. Some American librarians and the American Library Association were vocally against the *USA PATRIOT Act* and they had no qualms publicising that libraries had been approached and searched. In Australia, the Australian Library and Information Association published in their members' newsletter *InCite*, "What to do when the police come" an information piece that described how libraries should respond to visits from authorities demanding to take library data and equipment in search of (unspecified/criminal) information as well as other legal issues.

> Staff are committed to the protection of privacy, including borrower records and internet use. All staff understand that any request for information must be made through the correct formal channels. (NSW9) and,

> I am aware of the issues. (SA3)

For the one of the NSW libraries with Muslim staff, they responded:

> We have very few Muslims in the library staff and those we have, have never mentioned that they feel they are under surveillance. (NSW4)

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> While staff are always concerned re their personal safety there was
> no identifiable change since 9/11. (NSW19)

A Western Australian library located close to an Islamic School and a mosque stated:

> Any requests for information would have to be passed up the line
> to Director of Governance and would have to have a warrant. Have
> had police request borrowing records sometimes, but only in cases
> such as a murder case where the murderer had borrowed books on
> forensic science to cover his tracks. No recalled incidences of
> terrorist related warrants presented to this library. (WA19)

One of the responding libraries indicated they had been subject to an ASIO visit, but no further detail was supplied—as would be expected. It is possible other libraries had been visited by authorities but they did not want to reveal this information.

Question 25: Since the events of September 11, 2001, have you noticed: That Internet usage/has: Increased, decreased, Increased initially then back to usual, Decreased initially, then back to usual, Nothing out of the ordinary, Additional information.

Internet surveillance by Australian authorities is not unlike internet surveillance by Australia's ally in the War on Terror (or post 9/11 military action), the USA. Australia's activity has been exposed by *Wikileaks*, and in 2013 when Snowden revealed the Australian government was accessing the e-mails and web activities of Australian citizens both in Australia and internationally (ABC, 2014). Although this revelation occurred after the survey was completed, there had been some discussion regarding the right of Australia's intelligence agencies to remotely access internet records and emails, and tapping of phones of 'persons of interest'.
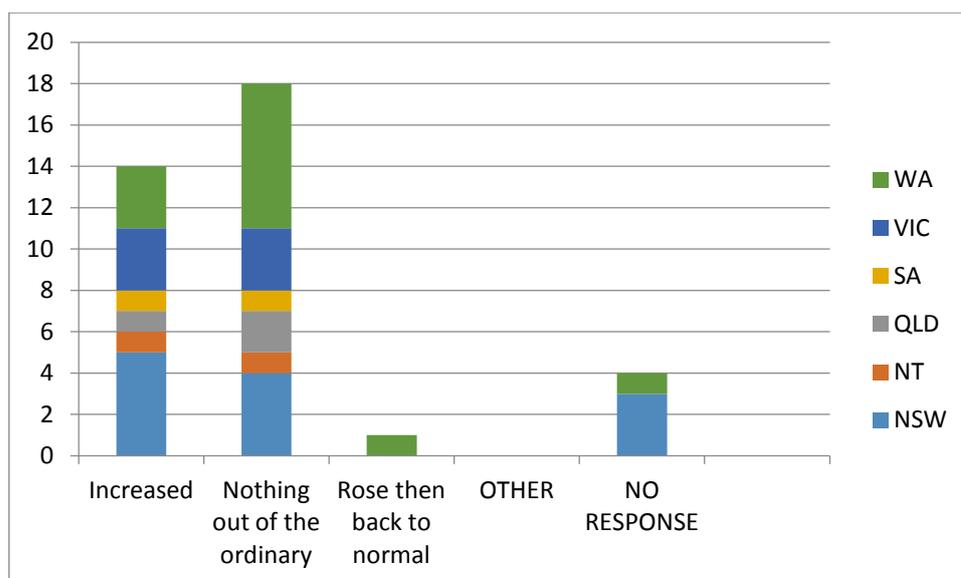
Figure 6-16   Q25: Patterns of Internet usage

After the passing of the *USA PATRIOT Act* Australian media did report the concerns of American citizens and librarians regarding the privacy of their library and Internet records. The public library was a place likely to be used for private internet access. The responses of all surveyed libraries indicated there was no change in internet usage due to the events of 9/11. Most did have an increased usage of their internet service, but they attributed it to other causes. A country library stated

> I don't believe the increase was related to 9/11 as it only continued on the same steady increase as it had been demonstrating prior to the event. The noticeable increase occurred after the new library was opened in 2003. (NSW19)

> Internet use has increased because we have updated our facilities and provided free unwired [sic] access. (NSW1) from inner Sydney.

> Going up all the time not related to 9/11. (SA2)

> Internet use has increased over last few years, as it was doing before 9/11. I don't believe the ongoing rise in internet use is due to 9/11. (VIC 6)

A large Victorian town with many new migrants revealed:

> Many of the new migrants are using it to keep in touch with family and friends. (VIC2)

While a large port town in Western Australia provided the following additional information:

I would say this is due to changing information provision, particularly from government departments who no longer produce information in high copy, instead force people to the internet, rather than a cataclysmic world event. For those who do not have home access, the public library is their only way to meet their information needs. (WA8)

Question 26: Since the events of September 11, 2001, have you noticed: Any changes in requests for information by/about cultural groups? *Responses: Yes—ongoing, Initially yes, now back to normal, No, Examples of changed information requests, no response*.
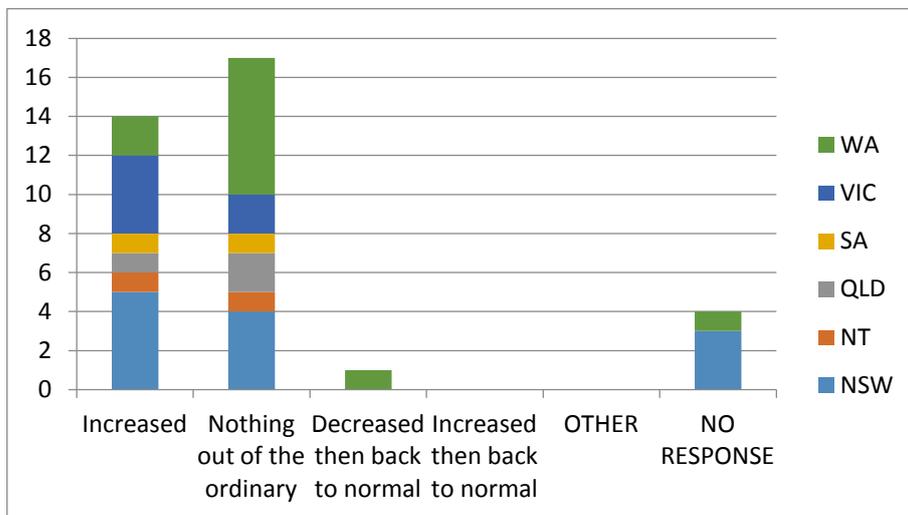
Figure 6-17   Q26: changes in Information requests by/about cultural groups

Six libraries indicated they had had an initial increase and then returned to normal. This movement was given several explanations including:

People have been very interested in understanding Islam and the politics of the area. (WA7)

Following Sept 11, 2001, many new books on Islam, and the Middle East were published. As a library and information service, we actively acquire a range of titles to meet the needs of our library members. (WA16)

Islamic school next door, therefore long term Muslim community presence. (WA19)

Most libraries indicated either no change or ongoing increases to information requests, however, supplementary information provided by the respondents point towards most libraries having a steady increase in information requests by/about cultural groups. A regional city in New South Wales stated,

We don't keep data on the cultural background of people asking for information—that could be seen as discriminatory or at least a privacy issue. Most people these days do their own research—Google answers all their questions—even in a large reference library such as ours (NSW4).

A library in inner suburban region of Melbourne stated,

There has been an increased interest in topics related to Muslim communities and their faith. There has also been an increased interest in issues related to terrorist groups and the perceived link between members of these organisations and specific faith communities (VIC8).

Question 27: Since the events of September 11, 2001, have you noticed if any items have been withdrawn from the shelves under duress? *Response options: Yes, No, If Yes please give examples, no response.*

This question was seeking information about items on library shelves which may have been considered seditious, or inciting terrorist behaviour. How would a library know they had such items on their shelves apart from notices from the Office of Film and Literature Classification (Australian Classification Board), if their staff did not read the language of the book, or if clients did not tell the library the books were potentially terrorist related? Only one library revealed they had withdrawn an item under duress, with a Victorian regional city library responding that:

This was a few years ago, and I can't remember the exact circumstances around it. It was a Victoria wide situation (VIC5).

A South Australian respondent answered 'no' to the question, but then provided the following anecdote:

Of interest is that at a library where I previously worked we purchased a book with a title along the lines of *Promoting Cultural Understanding*. The book was listed for purchase by one of our regular suppliers. In fact each page has a photo of a suicide bomber with a 'profile' praising their sacrifice. The book was withdrawn (SA3).
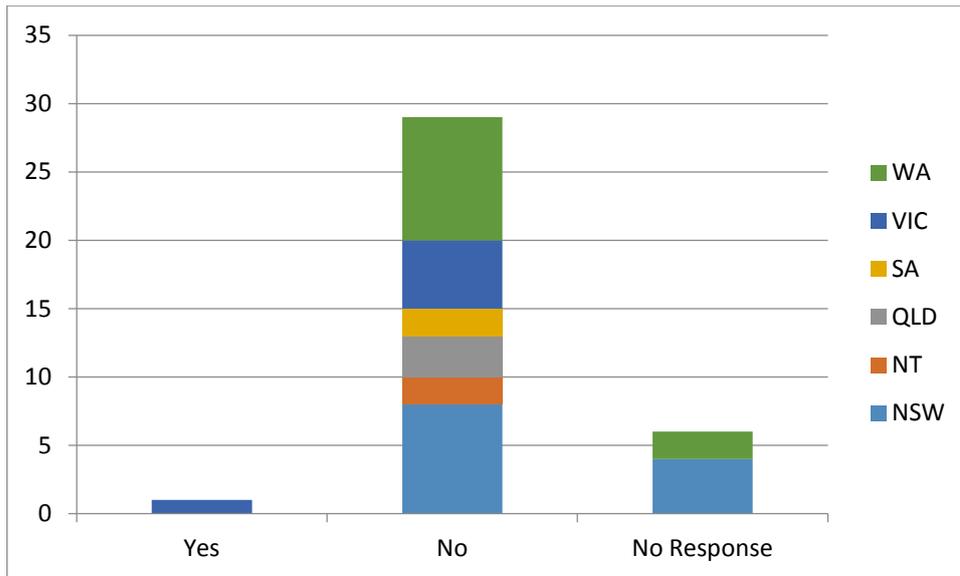
Figure 6-18   Q27: Have any items been withdrawn from the shelves under duress

Question 28: Is there a surveillance system in your library? *Responses Yes/No. If the response was yes, then the respondents were taken to questions 29 and 30. If they answered no, they were taken to Question 31.*

There was no response from nine per cent of the respondents, and of the remainder, 47% did have a surveillance system, and 43% or 15 libraries did not have a surveillance system.
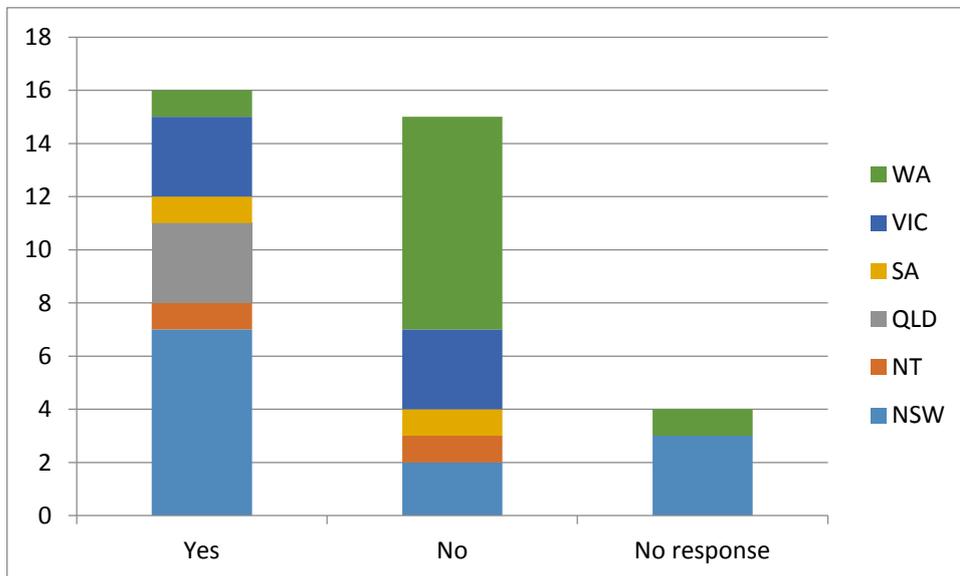
Figure 6-19   Q28: Does your library have a surveillance system

Question 29: Having answered Yes to the previous question, have your library users expressed worry/concern about surveillance in the library? *Response options: Yes, No, Please give examples of concerns (non specific is fine), No response*

Of the 17 libraries with a surveillance system, the reason for installing it was related to theft including bag theft and pickpockets. Prevention of drug use and miscellaneous types of violence were also cited as reasons for surveillance.

Although stating there were no concerns from clients, the following comment was duplicated in Question 24 above:

> Any requests for information would have to be passed up the line to director of Governance and would have to have a warrant. Have had police request borrowing records sometimes, but only in cases such as a murder case where the murderer had borrowed books on forensic medicine to cover his tracks. No recalled incidences of terrorist related warrants presented to the City. (WA19)
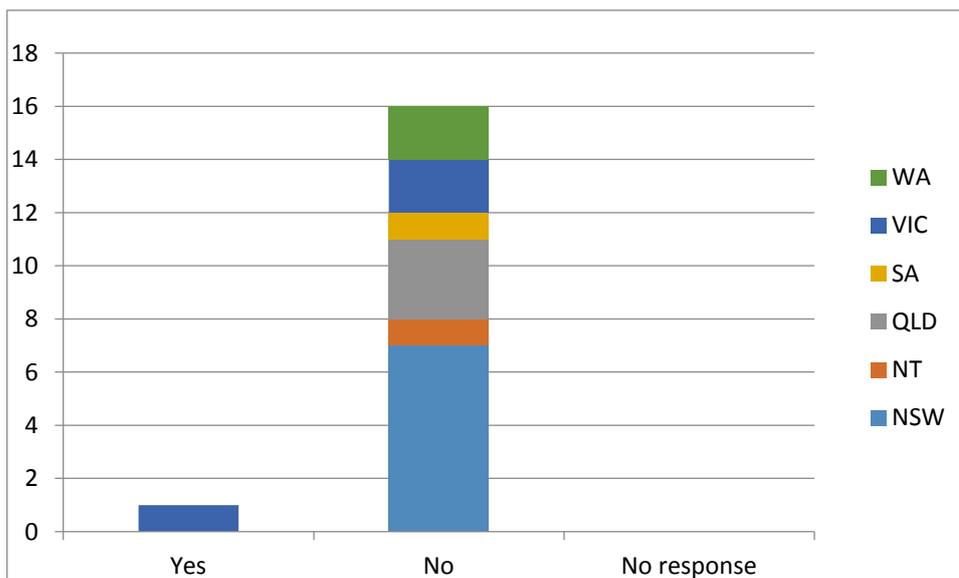
Figure 6-20   Q29: Have your users expressed concern about surveillance in the library

Question 30: Please briefly describe your library's security system(s).

The only type of security system relevant to this part of the survey was whether libraries had internet filtering and tracking software to prevent access to sites the Australian government may have designated as supporting terrorism, and the ability to log that information for later reference. Only one library stated

> Do not monitor internet sites but the Council can do so. (WA19)
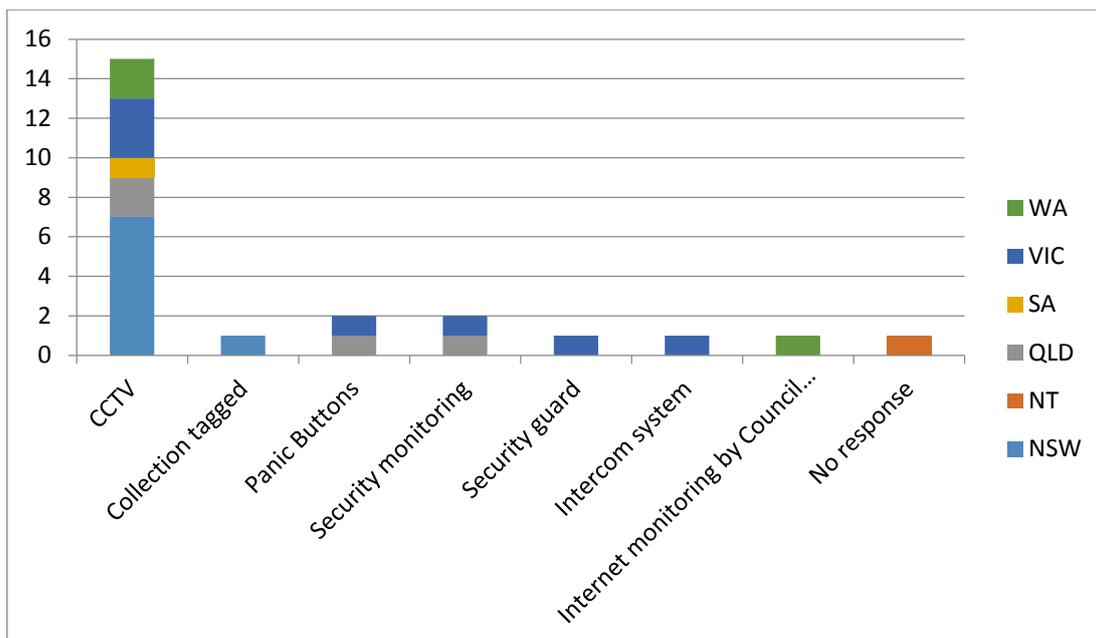
Figure 6-21   Q 30 Types of surveillance systems

Final Questions:

Question 31: Are there any comments regarding your library's policies that you wish to add?

Five libraries provided additional information regarding policies. Country Queensland libraries have been exposed to considerable upheaval in the years just prior to the survey, as LGAs were restructured and libraries found themselves under different management paradigms:

> I take my obligations to provide a safe work environment and welcoming public space seriously. We have worked to ensure staff are equipped with the knowledge that helps them differentiate between difference and threat. We do considerable work with people with intellectual disabilities and I am proud that our staff do not confuse sometimes inappropriate behaviours with threatening behaviours (QLD5) and,
>
> Much of our action is guided by whole of council policies available on website (QLD3).

In Western Australia the library located in a large port town and one located in an agricultural and tourist hub provided these insights:

> Organisational policies exist for some areas so are not duplicated in the library. Focus in this library has been on freedom of access to information for all people, equal rights in joining and using the library (WA8) and,

We are open to all users without reference to any cultural, national, educational, financial or social criteria (WA17).

Question 32: Are there any other comments you would like to add relating to your library's Muslim library community?

In contrast to Question 31, there were 22 responses to this question, covering a wide range of information and emotion. Included in the comments below are libraries who indicated they did not have Muslims, as well as those who did have Muslims. These are included as the respondent may not be referring to the library where they are currently located, but upon prior experience at other libraries as SA3 had mentioned in question 27.

In New South Wales, where the largest number of Muslims live, a library located in the largest Muslim community (25% of the LGA population) stated:

> The Muslim community is not viewed as a separate community by library staff (NSW16).

A library located in country NSW and home to a large military community, and a military base which has occasionally housed refugees since the late 1990s states:

> We do not consider it our business to know what religion our users practice whether it be Muslim or another religion. The only way we would know is if they offered this information voluntarily. We certainly shouldn't be making assumptions (NSW19).

A large NSW regional city displayed great concern about the purpose of the survey:

> I am not comfortable about this survey. There seems to be an element of racism or discrimination based on religion underlying it. Libraries have a role in community building and should be seen as a safe place, especially for minority groups, and this includes all religions, races, genders, etc. Why Pick on Muslims? (NSW4).

In Queensland one library located on the edge of the Brisbane City Council area, and which had received some publicity regarding the building of a mosque, stated:

> Muslim patrons probably live in nearby Brisbane City Council so not registered in (our) LGA catchment area. (QLD8).

In South Australia, the library which serviced a range of new immigrants to Australia stated:

> I don't believe staff are particularly conscious of any difference in serving the Muslim community although we see the occasional person in a burka (SA3),

whilst the Tasmanian respondent stated:

> We have some Muslim women (identified by clothing) using our services (TAS1).

Victorian libraries provided a range of responses with an understanding of issues, despite not having Muslim clients:

> They can be difficult to engage with because of conflicting prayer times, issues of gender and cultural differences. Many Muslims may not have used libraries (VIC1).

> We have a Muslim lady who volunteers in the library. Her family are all very heavy users of the library service and very avid readers. All the Muslims who use the library appear to see it as a facility which helps them integrate into the local community (VIC2).

> We do not track religious affiliation in our membership details. Our CALD services focus on language spoken at home at (sic) measured by Australian Bureau of Statistics census (VIC6).

In Western Australia, although the Muslim population is small in relation to those in New South Wales and Victoria, there are some suburbs where the Muslim population has concentrated. The following responses were received: An inner suburban library stated:

> Have been asked for a prayer room by a couple (WA14).

and a library located close to an Islamic School and a Mosque:

> There were raids on nearby homes by ASIO. There is more usage from subcontinent users. There has been a new library opened in the past 12 months [was not part of survey] and this has taken about 20-25% of our users, but it is the same LGA (WA19).

6.2   The case of Queensland Local Government

An example of legislation affecting LGAs is that of Queensland, which just before the survey was distributed had conducted a substantial Local Government overhaul. Queensland's State Government framework had, in 2011, over 80 Acts which related to responsibilities of the state's LGAs. Logan City Council's website was chosen as an excellent example of clearly interrelated legislation and responsibilities of a Queensland LGA. The *Brisbane City Act*, whilst covering the LGA of Brisbane City, by its own admission is,

> Compared to other local governments in Queensland, the [Brisbane City] Council is unique in its nature and the extent of its responsibilities and powers (Brisbane 2010, p14).

The Logan City Council's *2011 Publication scheme* provided online information on the responsibilities of the Council and the State. Responsibilities were described as either:

- administered: discretionary powers and responsibilities to administer some of *The Act's* provisions within Council's local government area,
- empowered: gives Council limited powers of enforcement under *The Act* or has limited discretionary powers of determination, or
- recourse to Council only: *The Act* has some recourse provisions under which Council is the responsible agency (Logan, 2011, np).

6.2.1   How the LGA Acts affect Queensland public libraries

Of the 80 plus Acts mentioned on the Logan City Council website, those which the LGAs of Queensland administer and which relate to the responses to this survey are listed below. From this list, it is possible to understand the legislative instruments that must be taken into account when creating a QLD local government policy. It is also understandable that, however unconsciously, there appears to be a tendency in Australian local government to create policy and local laws which have a 'one-size-fits-all' approach to the residents and government enterprises within their ambit. Hence, it is easier for libraries to be told to use the LGA's multicultural policy, security policy and ethics policy than to create policies which reflect the Council's approach yet specifically relate to the library community. Logan City Council had been subjected to extensive pressure to ensure a mosque was not built within the city's boundaries.

Supply of a library service and the collection (Question 20a)

- Local Government Act 2009(QLD) this Act legitimises the existence of an LGA
- Libraries Act QLD 1988 (Empowered): An Act to create and support public libraries within LGAs to ensure they are free and equitable and the libraries themselves conform to a range of legislation and guidelines created by library associations in Australia and overseas.

Multicultural Policy (Question 20b)

- Anti-Discrimination Act 1991 and Tribunal Rule 2005 (Empowered and Recourse): this disallows discrimination based on a wide range of criteria including race, religion, culture, sex, etc.
- Equal Opportunity in Public Employment Act 1992 (Empowered and Recourse): To ensure that all council employees are employed under a fair and equitable system and this fairness continues after the interviews through their life-time working with the council.
- Equal Opportunity for Women in the Workplace Act 1999 (Cth) (Empowered, Recourse): A Commonwealth Act created to ensure that a woman is not negatively/positively discriminated against due to her gender alone.

Ethics Policy (Question 20c)

- Public Sector Ethics Act 2002 and Regulation (Empowered, Recourse): Ensures that council employees will perform their work ethically. Whilst the Equal Opportunity Acts ensure that staff with be given the same opportunities within their workplace, the Ethics Act ensures all individuals who come into contact with a council employee, councillor, or volunteer will be treated ethically, fairly and with dignity.

Patron Privacy (Question 20e)

- Evidence Act 1977 and Regulations (recourse): Provides legal support to council and council employees to hand over items—including data—when it is evidence in a crime.
- Evidence and Discovery Act 1867-1967 (Empowered): As with the Evidence Act, but with slightly different responsibilities.
- Information Privacy Act and Regulation 2009 (Empowered): An Act which ensures the collection of an individual's or group's data is done only when necessary, is de-identified as much as possible, is kept only as long as is required and handed over to authorities only when necessary and under warrant.

- Right to Information Act and Regulation 2009 (Empowered):—In some Australian states and territories, this is very similar to the Freedom of Information Act (FOI). This is the right of an individual resident in the LGA to obtain information on council activities, or to discover what information the council may have collected and held about them.
- Telecommunications Act 1997 (Cth)*: This includes using telecommunication (telephones, Internet) to create a crime or perform a criminal act.

Additionally, Local Government Acts allow for Model Local Acts known as Local Laws which are gazetted. Local laws are exactly the same as By-Laws in other states and are supported by robust legislative guidelines. In Queensland, libraries are covered by one of these local laws and sometimes there are subordinate laws and/or policy affixed to the original local law. A Local Law for libraries will usually include the following parts:

- Preliminary (or Introduction)
- Administration of library
- Library membership
- Use of library, library resources and library premises
- Administrative provisions
- Subordinate Local Laws
- Dictionary and Endnotes.

6.3   Public libraries throughout Australia

6.3.1   Objective 1:

Investigate via a questionnaire, the extent to which public libraries serving substantial Muslim populations in Australia have adopted policies aimed at providing targeted services and collections to the Muslim community post 9/11.

Of the 36 responding libraries having Muslim clients, one stated they 'had adopted policies aimed at providing targeted services and collections to the Muslim community. That this policy change was happening after 9/11 was coincidental and due to the influx of refugees, many of whom were Muslims, into the area'. Ironically, the influx of most of the refugees was due to the aftermath of 9/11 and the refugees were initially housed in this South Australian location prior to moving out into the wider community. This library was clearly an important resource for refugees and new Australians. The employment of a librarian with an interest in multicultural communities enabled the South Australian library to develop new policies with confidence.

Of the 14 libraries throughout Australia whose policies were reviewed, 12 acknowledge the state/territory Local Government Act under which the library/ies were established. As the libraries are controlled by the LGAs, they are bound by the policies of their LGA.

McCook (2004) describes how a collection development policy will typically cover the selection of all forms of media, and provide the ratio of types of content collected and describe why, in order to allow for changes in demographics, and funds. Collection development policies for the responding public libraries varied greatly in complexity. It may be that the most simple policies posted online may be honed to the basics to cover only that which the library clients need to know without being swamped by complex jargon or technical discussions. Alternatively, some collection development policies posted online are thorough and complex. Of those libraries that indicated they did have a collection development policy, not all had those available online, nor were they willing to provide copies of their policies—hence the reliance upon online information.

Every collection development policy examined acknowledges the relationship with the Library Act of the state, and usually, the Local Government Act of the state.

The depth of the collection development policies varied considerably. One was half a page long, others ran to 50 pages. As seen in Table 6-9 the *Acts, Regulations, Manifestos and Statements* which the collection development policies may have referenced were wide ranging. The ALIA *Core Values Statement* was included by four libraries. All but one policy referred to the Library Act of the state, eleven of 14 referred to ALIA's *Statement on Free Access to Information*. Public libraries in New South Wales and Victoria used many of the same authorities—see Table 6-1. However the Victorian libraries used a wider range of authorities, including *The Glasgow Statement (2002)* (see Appendix D) which was drawn up in direct response to the changes in legislation in many countries following the events of 9/11. Signed in August 2002, the fear of further terrorist attacks and restrictive legislation was predictive, in just two months, occurred the Bali Bombings, and later those in Madrid and London.

	NSW	NT	SA	VIC	WA	TOTAL
A&NZ Information Literacy Framework				3		3
Alexandria Proclamation on Information Literacy and Life Long Learning	1	1		2		4
ALIA Copyright and Intellectual Protection	1					1
ALIA Core Values Statement	3	1				4
ALIA for Young People	3					3
ALIA Freedom to Read	3	2			2	7
ALIA Statement on Free Access to Information	6	1		3	1	11
ALIA Statement on Information Literacy for all Australians	2	1				3
ALIA Statement on Libraries and Literacy	3			2		5
ALIA Statement on Online Content Regulation	4			3		7
ALIA Statement on Public Library Services	7	1		1		9
Article 19 on Internet Covenant on Civil and Political Rights	2	1		1		4
ASLA Information Literacy 1994		1		1		2
Copyright Act of 1968 plus amendments	3					3
IFLA Glasgow Agreement				3		3
IFLA Internet Manifesto	2			3		5
IFLA Multicultural Service Manifesto				1		1
IFLA Public Library Manifesto	1			1		2
IFLA Statement on Libraries and Intellectual Freedom	4	1		3	1	9
Library Act of each state	9		1		3	13
Library Council of NSW (NSW only)	5					5
Library Regulation of 2000 (NSW Only)	1					1
Local Government Act for each state	1			1	1	3
UN Declaration of Human Rights	2	1		3	1	7
UNESCO Public Library Manifesto 1994	5					5
VicLink Statement on Internet Filtering and Content Regulation (Vic only)				1		1

Table 6-9   Authorities cited in Collection Development and some other library policies

Cataloguing the collection:

Selecting a varied library collection aimed at an Islamic population would be difficult at the best of times. Islam is a religion spread over nearly a dozen languages around the world, but the language of Islam is Arabic because the Koran was dictated to Mohammed in Arabic. To be able to recite the Koran by memory in Arabic is a goal of most Muslims. Whether they can actually read or understand Arabic is a different matter. Certain greetings between Muslims are always in Arabic, and it is a sign of a dedicated Muslim to read the Arabic text of the expositions of the Koran. A public library with Muslim clients would be acquiring a second language collection in one or more of the following languages: Arabic, Turkish, Indonesian, Urdu, Malaysian or Farsi.

It is possible that whilst a library may have a talented and capable cataloguer who is able to enter a fully searchable record onto the library catalogue, the library staff who deal with the clients may have no idea what has come into the library. If a library uses an outsourced cataloguer, for example via a book agent, or at the State Library level, the same lack of information regarding the types and genres of foreign language items may persist.

Apart from the skills of the cataloguer, and the capability of the library management system to cater for non-English script, survey questions 7 and 8 (shelving) and 17, 18 and 19 (cataloguing) can give an insight into solving the problems which may occur when a person of a non-English speaking background is searching for reading material in their own language, especially if their language does not use the same alphabet/script as English.

Translations into Arabic

In 2002, the United Nations Development Programme on Human Development reported that in the previous decade there had been less books translated into Arabic than were translated into Spanish in a year, and that the number translated annually into Arabic is "no more than 330, or one-fifth of those translated in a small country such as Greece" (World Press Review, 2002). This article has been criticised for its simplistic approach to works translated into Arabic and an article by Lindsay (2010) points out that there are now a larger number of works being translated into Arabic, often with the aid of the US, Russian and French governments. Ironically, this is a process started after and due to the events of 9/11. A number of between 1,500 and 2,500 translations into Arabic per year is now considered correct. Goodin (2010) reported the French author Richard Jacquamonde declared in 2010 that the problem with books translated into Arabic was

> ... many of those which were translated were not available to people, because they cannot afford them and there are no public libraries to borrow them from. However, he said that the availability of translated books for those who can afford them has increased greatly, and that now a number of major bookstores in Egypt offer a whole section of translated books (Goodin, 2010).

Recreational reading and light fiction

Another conundrum for collection selection is the worth of recreational reading. This issue has a long history in public library collection discussions. Even before Fiske (1958) identified light or popular fiction as being a point of contention, public libraries were concerned with ensuring their clients borrowed worthy or classical literature. Unfortunately for those librarians aiming to provide 'literature', there will always be part of the clientele which wants and expects to read not only the latest thrillers and best sellers, but also 'bodice rippers' and westerns. In the Arabic language section of one of the public libraries visited as a preliminary exercise for this survey, when asked about the collections borrowed by the library's Muslim clients, the librarian indicated there were more than half a dozen standard library shelves (each 1metre/1yard in length) filled with well read romance titles, and borrowed by many Arabic reading women. A little further were the equivalent of Zane Grey western gunslinger books, borrowed by the older Arabic male. There was roughly a metre of modern fiction both non-Arab blockbuster writers translated into Arabic and famous Arabic author held by this library. However the clients preferred and requested the collection indicated. The librarian explained both these types of books were bought by the library itself, given a barcode and a basic catalogue entry but were considered disposable items as they were sold off for tiny amounts when they became too dishevelled. The librarian also indicated a wide range of mostly Egyptian women's magazines, bought directly from local newsagents, containing gossip, beauty secrets, and a range of clothing choices from veiled option to daring dresses for special family occasions. These, the librarian explained were very popular with Arabic women from many countries, and indeed, at that time there were two veiled women reading these magazines in the library, and sharing the stories with each other as their children explored the children's book section.

A new genre has emerged in the past decade—Islamic fiction. This aims to be popular fiction for adults, children and young adults, written with Islamic content and themes to reflect Muslim people living their lives balancing modern problems and Islamic practices. This is not unlike the rise of Christian fiction which aims to show one can live one's life in a Christian manner in the modern world.

6.3.2   The libraries of the Australian Capital Territory (ACT).

As noted, this chapter deals with only those libraries that indicated they had Muslim clients. There is no collection development policy that provides an example of how a state or territory may approach the collection of resources statewide. However, the libraries of the ACT, whilst not part of this chapter as the only respondent stated they had no Muslim clients, have a single collection development policy which is applied to public libraries territory wide—albeit this is a relatively small population.

The ACT Library and Information Service has a *Public Library Resource Development and Access Strategy*, a public access document for the period 2000-2001. This had not been changed at the time the survey was closed in late 2009.

Part 3 -Achieving Collection Aims comprehensively details the ACT libraries' collection aims, and whilst the word 'policy' is not mentioned, the detail in Part 3 indicates that the words 'policy' and 'strategy' may, in this case, be interchangeable.

> 3: Achieving Collection Aims
>
> Providing a balanced collection of materials that caters for the ACT community's cultural, education, information/reference, lifelong learning and recreation needs.
>
> The provision of a balanced collection of materials is necessary to achieve the standards expressed in the UNESCO Public Library Manifesto (1994) which states that:
>
> The public library is the local centre of information, making all kinds of knowledge and information readily available to its users.
>
> The services of the public library are provided on the basis of equality of access for all, regardless of age, race, sex, religion, nationality, language or social status. Specific services and materials must be provided for those users who cannot, for whatever reason, use the regular services and materials, for example linguistic minorities, people with disabilities or people in hospital or prison.
>
> All age groups must find material relevant to their needs. Collections and services have to include all types of appropriate media and modern technologies as well as traditional materials. High quality and relevance to local needs and conditions are fundamental. Material must reflect current trends and the evolution of society, as well as the memory of human endeavour and imagination (UNESCO 1994).

> And that ...freedom can be protected in a democratic society only if
> it citizens have access to information and ideas through books and
> other basic sources of information (ALIA—Statement on Freedom
> to Read 1985).

Although the ALIA *Statement on Freedom to Read* (1985) (Appendix E.5) had been superseded at the time of this survey, the ACT still incorporated it into the *Public Library Resource Development and Access Strategy*. From this strategy document the Service follows the following guidelines and criteria when selecting resources:

- The Library has a role as an unbiased source of recorded knowledge and ideas. The Library should provide free access to materials and information presenting, as far as possible, all points of view on current and historical issues, including controversial issues;
- the Library should endeavour to provide comprehensive and balanced information resources as far as budget, space and availability allow;
- materials should not be excluded on moral, political, racial, religious, sexist, language, or other sensitive grounds alone, whatever pressure may be brought to bear by individuals or groups, except where subject to lawful Federal or Territory prohibition (eg by the Office of Film and Literature Classification) (ACT, 2000-01:P6).

6.4   Purchasing of multicultural material for public libraries

6.4.1   New South Wales

Public libraries in NSW are bound by the *NSW Library Act 1938* and subsequent amendments.

They have interpreted a multicultural policy as one which details the actions and services for clients who speak languages other than English, as well as resources which assist the acquisition and improvement of English as a second language (NSW6, NSW21). The State Library of NSW has created a *Community Language Collection Development Guide* (Acevedo, 2003). It has a Multicultural Purchasing Co-operative which provides assistance with selection of materials in community languages, and also provides languages other than those which the individual public libraries collect themselves. Supply of these multicultural resources is based upon regular compulsory surveys the NSW Public Library Service conducts.

There were several libraries that had webpages in other community languages, and one which provided new book lists in Languages Other Than English (LOTE).

Koleth (2010) detailed the Federal Government and the state Government multicultural policies which dictate the legal responsibilities of LGAs, organisations and individuals. Some LGAs have developed cultural strategies aimed at promoting integration in their communities. Obeying the legal strictures of the relevant multicultural policies, but not necessarily mentioning or quoting them, the cultural strategies are focused on the multicultural dynamics of the LGA. Mansouri, Kenny and Strong (2007), researching the Darebin LGA (Victoria) asked "Is multiculturalism as a policy, losing credibility in Australia." Their research found there was a substantial number of respondents who believed that multicultural services were only for recently arrived migrants, although councils did encourage residents to participate in multicultural events, which were mostly seen as food and drink events. Terms such as 'intercultural understanding' have overtaken multiculturalism to some extent, and appear in the cultural strategies of the LGAs. Generally running for three years, a few were for five years, and others appeared to be one-off or pilot programmes. In all of these cultural strategies libraries were mentioned as part of the strategy, yet how the libraries were to participate was usually not specified.

The multicultural policies which some responding libraries stated they had, may instead have been included in the cultural strategy plans presented by their LGA.

A multicultural policy is much more than a recognition of the new cultures entering our ambit. Most multicultural policies try to pin down the often elusive element of a nation, state or community which makes it unique. Where attempts at multicultural policies end up failing the majority of new and old citizens is in this designation of what is the long term culture of the country and what is a 'transitional culture'. In the United Kingdom, Roach and Morrison (1998) considered the ethnic diversity and citizenship of selected public libraries in the UK. The UK had a multicultural policy at this time, but there seemed to be genuine confusion among library staff, clients, and potential clients, between multicultural and equal opportunity. A library, it appeared, considered itself multicultural because it was used by students of an obvious ethnic background—in this case Pakistanis and West Indians. A library did not consider the need or possibility to employ members of those ethnic backgrounds as librarians and counter staff in particular. When jobs were advertised, no member of the multicultural minorities applied, or made the interview stage, yet respondents stated employment was seen as equal opportunity. Roach and Morrison suggested libraries promote librarianship as a career, as it appeared that a loop had appeared:

The cycle of no minority staff has resulted in a cyclical truth revealed by this research as well as that of Roach and Morrison, yet no different to similar cyclical truths:

> No one of that cultural background studies librarianship therefore no one applies for the jobs, therefore we cannot employ someone, therefore our clients do not have role models to follow, therefore no one of that cultural background studies librarianship.......*ad nauseum*.

Reflecting upon the responses for the section on Muslim staff, Questions 18, there was a level of antagonism towards the question. One or two respondents hid behind the equal employment opportunities legislation, indicating that it was illegal to employ a person solely because they were Muslim (true), illegal to ask their religion (true), and illegal to ask languages they were comfortable speaking (true but it should have been on their CV). However, when all qualifications and experience are equal, then selection can be made in favour of an applicant who appears to have the ability to communicate with minority communities. In Australia, some communities of potential Muslim clients are 15 to 25% of the total community—a very large minority.

6.5   Why an Ethics Policy?

ETHICS: **Defn**: 1. a system of moral principles, by which human actions and proposals may be judged good or bad or right or wrong. 2. The rules of conduct recognised in respect of a particular class of human actions: *Medical ethics* 3. Moral principles, as of an individual. (Macquarie Dictionary, 1981, p 614)

An ethics policy outlines the values of an organisation and prioritises them so that its employees/voluntary workers understand the expectations of their employer. Ideally, this ethical behaviour should work both ways. A complete ethics policy should contain the expectations of honesty and fair dealing between all employees and their clients. As with the multicultural policy which deals with cultural differences in society/people, an ethics policy covers all forms of diversity, and the manner in which employees treat each other and clients. Having an ethics policy enables employees to ask 'Am I doing the right thing in this situation, and can I justify my actions if required'. Accessing ethics policies online was easier when searching through the Council's list of policies rather than restricting the search to the library policies. Ethics policies and code of conduct policies, whilst not identical, appear to be considered interchangeable, as no council had both in their policy lists. As the term ethics policy was used in the survey, this will be the term used, except in extraordinary examples.

6.5.1   Professional ethics

One of the most well-known ethics statement is related to the medical profession. For nearly three thousand years, the *Hippocratic Oath* was assumed to be the most honourable and binding of ethical statements. Copeland's 1825 translation of the original *Oath* into English contains the line:

> With regard to healing the sick, I will devise and order for them the best diet, according to my judgment and means; and I will take care that they suffer no hurt or damage (*Hypocratic Oath* Copland, James (1 March 1825). "The Hippocratic Oath". The *London Medical Repository* 23 (135): 258).

Over the centuries, *The Oath* has changed, but is still an important ethical statement. After WWII, the *Declaration of Geneva (Physicians)* was adopted in 1948, and it too has undergone several revisions. McNeill and Downton (2002) studied the declarations made by Australian and New Zealand graduating medical students and found there was now a trend towards using the *Declaration of Geneva*, or, to create their own oath. By formulating their own declaration and by holding it at a declaration ceremony, McNeill and Downton support the self-reflection which occurs when writing or modifying a declaration and encourages administration and teaching staff to lightly guide students' wording.

6.5.2   Ethics and librarians

The segue to medical ethics becomes more obvious when the ethics policies of librarians is considered. Nationally and internationally, librarians have their own ethics policy combined within the *Freedom to Read* statements. The *ALIA Statement to Free Access to Information* (Appendix E.1) which eleven of the responding libraries had listed as part of their collection policy or in their list of policies is precisely this subject area. ALIA has received guidance, or taken its cue, from IFLA which created the *Glasgow Statement on Freedom To Read* (Appendix D.1) partly in response to the American ALA's protest on the intrusive USA PATRIOT Act, and partly in recognition of the likelihood of world-wide rising of government usage of internet access and reading records to identify criminal and in particular, potential or possible terrorist attacks.

The importance of maintaining client privacy becomes vital in times when some or all of a library's clients may be subject to examination by authorities. This is where a Librarians' Oath may stimulate decision making on the part of individuals and the entire library staff. Such an oath should also realise the safety of others should be considered. Therefore, if a client is seen accessing information sites which have known links to radicalism, and

government authorities have requested for all of the nation to be alert, then should library staff advise authorities, should they provide the information anonymously, should they pass the information 'up the line' to a higher level of staff, or should they ignore the entire event? A library specific Ethics Policy would provide clarity. By creating an Oath as part of their library studies course, or swearing an Oath previously created, this too may remind librarians and library staff of their role of providing information with privacy.

Although sixty per cent of libraries stated they had no ethics policy, South Australian libraries provided an insight into why so many responding libraries stated this:

> Ethics Policy is a council wide policy and does not specifically address cultural issues (SA3), and,

> Issues such as ethics are addressed by [our Council] policies (SA4).

However, 32 per cent stated they did have an ethics policy, with one library in Victoria responding they changed their Policy due to 9/11 and similar events (note, this is included in the Ethics responses rather than the Patron Privacy responses because this is where the respondents recorded it:

> (VIC9) does not collect sensitive information (racial, ethnic, political, religious, philosophical, sexual, financial, marital or criminal information or opinion that is also personal information) about members (Policy on website dated 2002).

It is likely the ethics policies of most LGAs were the generic Codes of Conduct aimed at overseeing the conduct of LGA officials—Councillors in particular, and staff at all levels.

In Australia, the internet browsing records, university library borrowing and reading records of an Australian convert to Islam were used as the basis to arrest him. Whilst the university student argued he had a legitimate reason for accessing the information (the course he was studying) the Australian security organisations' actions did attract media attention. (Nolan, 2005) As this event happened before the survey was created, including this as an example may have clarified these questions for respondents. In Australia, a public librarian, would be within their rights to contact the Australian security services if this had been their client as it may appear that an illegal act was to happen.

6.6   Patron privacy:

As already seen, patron privacy policies would include ensuring the library client borrowing and internet records are confidential or have set retention/disposal periods. Fifty six per cent of libraries stated they had a privacy policy, whilst 41 per cent stated they did not.

Yet again, there is more than one title for this type of policy. It may be Patron Privacy, or it may be Intellectual Freedom or Freedom to Read. None of these are identical, but are often treated as interchangeable.

Patron Privacy relates to ensuring the client's reading habits and latterly their internet searching habits are private and unable to be revealed to anyone without warrants.

Intellectual Freedom relates to enabling readers and writers to freely read and create information even it if it for a small group of readers and even if the topic breaches many of the cultural mores of a society. If a person wishes to read a topic, that information should be available for them although age of readers is a consideration. Intellectual freedom is related to preventing or discouraging censorship of reading or knowledge material.

Freedom to Read is connected to the provision of reading materials to all at a level commensurate with their reading ability, preferably free or almost free as financial constraints can prevent individuals and families from extending their reading experiences. Freedom to Read also crosses into the censorship argument, it is up to the individual to make up their mind regarding the suitability of reading or viewing material, and if a child is concerned, then the parent or guardian is the one who should assess that child's suitability.

6.7   ALIA's concerns

The monthly ALIA newsletter *inCite* published When the Police visit your library: Readers, privacy and intellectual freedom, Ormonde (2004). This explains how the ALIA headquarters had received two phone calls from librarians in the past month in response to cases of

> ...police entering their libraries, demanding and getting from library staff, access to user records and, in one case, to the hard drive of a library computer linked to the internet. *In neither case was a warrant produced or asked for.* (original emphasis) The staff involved had no training or management direction in how to handle such situations. Both libraries were public libraries (Ormonde, 2004, p 6)

In the case of the hard drive, the police had been advised by library clients that it may have been used to access internet information on guns.

Ormonde's article contains the word terrorism once, and the author is worried about the lack of warrants and the actions of state police. Published around eighteen months before the Anti-Terrorism No 2 (Federal) Act was passed by the Australian government in December 2005, the police failure to show a warrant as described in the article was not legal for the time, whether the police action was related to terrorist activity or criminal activity. Legislative changes allowed no warrant in extraordinary circumstances.

Between September 11, 2001, and the closing of the survey in January 2010, this article is the only item in an ALIA publication which discusses police in Australian public libraries. There were, of course, short articles related to the events of 9/11, and the actions of some American librarians in response to the *USA PATRIOT Act*, but these discuss what is happening in the USA without speculation about what is or may happen in Australia. None of ALIA's pieces in *inCite*; research articles in the Association's *Australian Library Journal* (ALJ); the Public Library Association website at www.pla.org.au; or presentations or discussions at the many ALIA conferences since September 2001; refer to this potential problem. One article by Brabazon (2005) does, but not in a way this researcher was hoping for as Brabazon uses the events of 9/11 as a leaping point to enter cultural studies and library studies two fields of study she sees as being unlinked.

6.8   Cultural Studies meets Library Studies

In the February 2005, *Australian Library Journal*, Brabazon writes of Burning Towers and Ashen Learning, claiming that

> My hope has been—through both teaching and research—to build
> the interdisciplinary links between Cultural Studies and Library
> Studies. This alliance is important intellectually, and politically
> (Brabazon, 2005, p 5).

Brabazon seeks to increase critical literacy in students and researchers and she argues in the pages of the *Australian Library Journal*, that librarians are essential to guide the reader to the critical literacy path. Critical literacy is not to be reserved for literature, but for all forms of media to allow the student to interpret the information they are finding on the internet. It is not only university students or high school students that concern Brabazon, but the critical literacy of those teaching or via university libraries serving those students. Critical literacy for librarians enables them to understand the arguments contained within research conducted

with or for another or for oneself, what is required by the researcher to complete a research argument, and when enough information has been acquired for the research to be deemed presentable.

The librarian requires critical literacy skills when legislation at a state and/or federal level may or does affect the libraries' responsibilities to their government and to their clients. The ability to interpret changes in legislation, or understand enough about the changes to request professional legal assistance to provide advice, strategies on how to handle government agents, and modifying policies to ensure sufficient information is in the hands of all library staff. The safety of the librarians themselves may be affected if they are faced with government authorities' demand yet have no guidance on steps to be taken. In this, ALA was exemplary Estabrook (2002, 2003) indicated at the time of the very first survey conducted by the Illinois LRC towards the end of 2001, librarians may not have experienced any *USA PATRIOT Act* related incidences, yet there was awareness of the potential problems.

The concern about ALIA's lack of interest in this issue remains, in particular because at the time of the survey (2009), there appears to be no evidence that staff and management training had been implemented at any of the surveyed libraries. This leads to the possibility that a high number of non-responding libraries also had no strategies installed for when government authorities demanded client records, computer hard drives, or CCTV.

A NSW regional library was in the process of developing a privacy policy:

> Privacy Policy is targeted for development. September 11 will not
> be a consideration (NSW19).

In Victoria, the Patron Privacy Policy of one library is part of Council policies:

> As part of [our] Council, the library complies with Council's Code
> of Conduct etc (VIC6).

Some libraries without a separate Patron Privacy Policy, may incorporate the issues into other library policies as is the case with this South Australian library:

> Patron Privacy is addressed within our Circulation Policy (SA4).

The one Victorian public library that indicated they had changed their Ethics Policy due to the events of 9/11, has the following as part of its privacy statement:

PRIVACY STATEMENT

[VIC9] Library Corporation respects the privacy of its members and is committed to ensuring the continued protection and confidentiality of personal information. The collection and maintenance of personal information complies with the Information Privacy Act of 2000. [This is similar to the Freedom Of Information Act]

[VIC9] collects personal information for the purpose of maintaining a membership database to enable the provision of an efficient and effective public library service.

Any member of [VIC9] Library Corporation has the right to request access to and/or alteration of their personal information or the personal information of a child or young adult for whom they are guarantor. Requests for access may be required to be put in writing. Proof of identity and alteration will be required to verify alterations. [This is part of the Freedom Of Information Act]

[VIC9] Library Corporation will not disclose personal information to external agencies or individuals unless required for the purposes of carrying out business on behalf of the Regional Library, legislation or a court order.

[VIC9] Library Corporation's Privacy Policy outlining the 10 Privacy Principles is available from the circulation desk at any branch or mobile library or from the website... (VIC9, 2005).

The above privacy policy differs from most other privacy policies sourced online as it is specifically concerned with the information collected by and for the library. Other Privacy Policies tend to refer to 'council related material' of which library membership is but one data set. NSW14 specifies the need to retain accurate records with no more than the essential information. There are limits on the use and disclosure of personal information:

Limits on disclosure of personal information:

...Council will not disclose personal information to a person (other than the individual to whom the information relates) or other body, whether or not such other person or body is a public sector agency, unless:

...Disclosure is necessary to prevent or lessen a serious or imminent threat to the life of the individual concerned or another person. [Freedom Of Information Act]

b) Council may disclose personal information to public sector agencies or public utilities on condition that:

1) The agency has approached Council in writing;

2) Council is satisfied that the information is to be used by that agency for the proper and lawful functions of that agency, and;

3) Council is satisfied that the personal information is reasonably necessary for the exercise of that agency's function.... (NSW14, 2006).

Section b of the Disclosure of Personal Information relates to legal transgressions committed on or with Council property, where the information cannot be legally obtained without the assistance of the Council. Authorities would need to take the hard drives of library computers to determine what a computer has been used for, e.g. printing from a private memory device, or online activity which can be seen on the computer hard drive. This may lead to the Council servers being searched for similar activity over a period of time in case suspects were using the computers of several libraries.

6.8.1   Privacy management legislation, policies and plans

Australia was one of the first countries to ally itself with the USA in the declared War Against Terror. In 2002 it passed five anti-terrorism related Acts. These, and up to twenty-one other pieces of legislation passed between September 2001 and December 2009, ensured Australian authorities had strong anti terror powers without being as specific as the *USA PATRIOT Act*. Despite the raft of Australian legislation being as thorough as the American Act(s), it is deliberately more nebulous. In fact, the only time librarians, writers, academics, film, television and media all combined was for a brief challenge in 2004-2005 to a Government plan to include sedition in the anti-terrorism legislation. Sedition was removed from the anti-terrorism legislation in 2011 and replaced with 'inciting to violence' (NAVA, 2014).

6.8.1.1   Freedom of Information (FOI) Acts

Australia has had *Freedom of Information (FOI) Acts* since 1982, and NSW has its own privacy codes. The lack of a *Bill of Rights* such as that of the USA means that the Australian government can legally obtain information about a person, or deny a person information regarding what has been collected if the information relates to a criminal activity—past, present, future, or believed to eventuate. Therefore, for twenty years, it has been possible for law agencies to obtain information on library users, their reading/borrowing habits, and their internet browser history, as long as it was related to the prevention or solving of a crime.

Rather than use the specific words of 'receipt', or 'borrower records' as found in the *PATRIOT Act*, the Australian use of the word 'thing' —a nebulous entity—has been used in the *Freedom of Information* legislation.

However, the terrorism related Acts post 9/11 have defined 'thing' so that it has almost infinite flexibility for government agencies.

The Federal Anti Terrorism Act (No 2) 2005 (Cth) has the following definition:

> "***terrorism related item*** means a <u>thing</u> that a police officer conducting a search under section 3UD reasonably suspects:
>
> may be used in a terrorist act; or
>
> is connected with the preparation for, or the engagement of a person in, a terrorist act; or
>
> is evidence of, or relating to, a terrorist act."(103)

The use of 'thing', gives great flexibility for the agent of the government.

> 3UD (4) Concludes the Stop and Search section of the Act
>
> *"Other conditions relating to conduct of search of person or thing*
>
> (4) In searching a <u>thing</u> (including a vehicle) under subsection (1), a police officer may use such force as is reasonable and necessary in the circumstances, but must not damage the <u>thing</u> by forcing it, or a part of it, open unless:
>
> the person has been given a reasonable opportunity to open the thing or part of it; or
>
> it is not possible to give that opportunity" (105).

6.8.1.2 NSW and the Privacy and Personal Information Protection Act (NSW) 1998 (PPIPA)

Seven libraries in NSW responded they did have patron privacy policies, and five indicated they did not. None of these 13 libraries had specific privacy policies available online, but their LGAs did. The Council privacy policies were all related to the *PPIPA*.

The *PPIPA* is modified by the *Privacy Code of Practice for Local Government 2002* (NSW) which is to be read in conjunction with the *Local Government Act 1993* (NSW). The *PPIPA*

is to be used before the *Freedom of Information Act 1982* (Cth), which is to be the resource of last resort. Any new law or Act which may exist in the future must comply with it.

Personal information is information or opinions about an individual who can be easily identified by that information. It is kept on either a database or in hard copy, but does not include any information which is in a publicly available publication. Data collected by a library relating to religion, ethnicity, disability and other information apart from the most basic address/age range must only be collected and released as per the PPIPA.

6.8.1.3 Exemptions under Act

There is a statutory exemption which comes into effect for limited circumstances. These are

> ... where the use of the information for another purpose is reasonably necessary for law enforcement purposes or the protection of the public revenue. Law enforcement purposes means a breach of the criminal law and criminal law enforcement (NSW21, p 28).

> However Council need not disclose material that it is entitled to refuse in the absence of a subpoena, warrant or other lawful requirement (NSW21, p. 30).

Council is permitted to reveal information when

> ... disclosure is reasonably necessary to investigate an offence where there are reasonable grounds to believe an offence has been committed (NSW21, p 31).

A public sector agency which holds personal information, must not disclose that information unless:

> (c) the agency believes on reasonable grounds that the disclosure is necessary to prevent or lessen a serious and imminent threat to the life or health of the individual concerned or another person (NSW21, p 29.)

The *Library Act (NSW) 1939* allows the collection of personal information for lawful purposes, such as the collection of names and addresses which are necessary for library membership. The *PPIPA* states that information such as membership information must be collected from the individual themselves, or their authorised representative if the data relates to a minor, ie: the library should not amend a membership form unless the information comes directly from the member and they allow that information to be added to the membership form. The government agency should not collect more information than that

which is needed for the purpose the information is collected. Therefore, if library, after due consultation with the LGA legal advisors, decides to request cultural and linguistic data from their clients in order to improve services to a wide range of cultural groups and minorities, then a notice would need to be placed at each library service desk, and if the library member chooses not to provide this information, their record should be marked to indicate they have been asked and refused. This simple action prevents several different library staff asking the same question and appearing to be harassing individuals.

Whilst these legislation and documents relate to the wide range of personal information obtained or required in the routine business of a LGA, there are some sections which may be applied to the personal information used by public libraries.

Of the responding Victorian libraries three indicated they referenced IFLA's *The Glasgow Declaration on Libraries, Information Services and Intellectual Freedom* (2002). This has five dot points relating to 'freedom to read' the fifth being:

> Libraries and information services shall protect each user's right to privacy and confidentiality with respect to information sought or received and resources consulted, borrowed, acquired or transmitted (IFLA, 2002).

Finally, the *Glasgow Declaration* states:

> IFLA therefore calls upon libraries and information services and their staff to uphold and promote the principles of intellectual freedom and to provide uninhibited access to information (IFLA, 2002).

6.9   Internet access in public libraries

The ACT Libraries' *Conditions of Use for Public Library Internet Access Services*, were, from the survey response, created before the events of 9/11. The document contains the warning that booking a

> Public Access Internet Terminal is evidence of the fact that you have read, understood and accept these Conditions and will abide by the Library's terms. In other words once you book access to these Internet services you are bound by these Conditions and the following indemnity.... ...Internet terminals are not to be used for any activities of an illegal or fraudulent nature, including such activities as defined under the *Australian Commonwealth Government Telecommunications Act 1989*, or other applicable Territory and Commonwealth laws.

Some activities are unlawful and therefore PROHIBITED. Unlawful activities include—but are not limited to: ...2.1.2 engaging in any conduct that offends Federal or Territory laws and regulation ...2.1.6 engaging in activities of an illegal or fraudulent nature. ... (pp 1-3).

5. NO PRIVACY

5.1 As access to this service is provided in a public place and through publicly available facilities you should be aware that no guarantee of privacy can be made, either while you are using the facility or after you have completed your session through access by others to historic files etc... (p 4).

This document provides a clear description of responsible internet use expected in the ACT Libraries.

Q29: Having answered Yes to the former question, have your library users expressed worry/concern about surveillance in the library?

A large NSW Council had a *Safety and Crime Prevention Plan*. This related to the multicultural policies of LGAs as this plan studied the causes of violence and crime in the Council, discussing the victims before offering solutions to increase safety for the council residents.

The Council study asked respondents how safe they felt in certain places during the day and in the evening. One of the places was the local library.

On average, during the day council residents rated the local library at 1.6 for the day, and 2.5 during the evening. The higher the average, the more unsafe individuals felt at a location. For example in their own home, the averages were 1.5 for daytime and 1.6 for night, whilst the highest level of insecurity was in laneways at night with an average of 4.0 (NSW6 p 31).

These responses have led the Council to

... improve facilities for young people waiting in a safe place of which, the local library was highlighted as a safe place (NSW6 p 63).

This LGA went on to employ a Youth Librarian to provide services for residents aged 12 to 24.

Personal safety was of concern in this Council, and

Muslim women, and community workers, report regular occasions of disrespectful, rude, intimidating and threatening treatment (for example verbal insults) which gives rise to fear for personal safety and alienation of the Muslim community from non-Muslim communities (NSW6 p 38).

Muslim women reported feelings of insecurity in their community as there were high levels of fear of being targeted publicly because of their dress code. Although this may not correspond with actual targeting, the women believe they are vulnerable.

The *Safety and Crime Prevention Plan 2005*, revealed an understanding of the pressures the Muslim community in this Council has experienced since 2001.

Since 2001 incidents of racism, discrimination and lack of cultural harmony have increased, and several [LGA's] projects have reported on the reality of these issues in the local community. These issues affect all CALD communities but the affects (sic) upon Muslim and Arabic speaking communities have been emphasised in recent projects.

Muslim and Arabic residents have experienced increased racism over the last few years so much so that one resident commented that 'fear is a core feeling in the community' ... . Muslims reported harassment on public transport, on the streets and on the roads... . However, Arab-speaking and Muslim communities are generally reluctant to report incidents because of fear of reprisals and a sense that the police are not sympathetic (NSW6, p 43).

The *Plan* continues by pointing out that

... the increased racism against Muslims is often seen as an example of an intolerant or hostile environment for all non-Anglo-Saxon groups (NSW6 p 86)

and that there is a

... climate of hardening attitudes to Muslim Communities, and public examples of intolerance on our radios and televisions, it is important to address these issues at the local level (NSW6, p86)

The revised version of the above *Plan* revealed that

Negative stereotyping and employment discrimination, particularly in relation to young Arabic people is an issue (NSW6, 2007 p 30).

6.10 Conclusion:

Responses to the survey for this thesis provided several items and issues of interest. By looking at several of the responding libraries it is possible to speculate why some other libraries with high Muslim populations did not respond to the survey. It is also obvious at least a third of respondents with Muslim clients understood the purpose of the research and also understood their library clients.

- The library WA19 has been an exciting place to work with murder investigations, ASIO visits, anti-Muslim sentiment, being part of the pre-survey era. The library interacts with the local Muslim school (K-12), boosting its membership to 15 to 20% Muslim membership in a LGA where the Muslim population is considerably lower at 3.4%. The responses given in the open sections related to security indicated awareness of the possibility of being approached by Federal agents. Although the Collection Policy had not been changed since the events of 9/11, the library had been serving the Muslim College before that event and therefore the Collection Policy reflected the awareness of the multilingual resources—English as well as at least one other language spoken at home—required by the Islamic College students. This library did not have any Muslim employees, despite the high client proportion.
- For NSW16, there is a variety of language communities which use the library, many of whom can have Muslim members. With 25% of their membership self reported to be Muslim. They had a librarian from the Turkish community, and a library assistant who spoke Arabic and used telephone translators or Council members from other areas when required. Sympathetic and caring staff was part of their approach when dealing with Muslim language differences. Perhaps due to the large Muslim community in the LGA and usage of the library, the statement "The Muslim community is not viewed as a separate community by library staff" is completely true in the ideal manner rather than in the 'blinkered manner' discovered by Roach and Morrison.
- At least three of the responding libraries indicated they were located close to mosques or the Islamic Colleges (these are private schools teaching the state curriculum, not madrassa or schools teaching only Islamic related subjects). The libraries provided services to the colleges and some took donations from the mosques. This is an excellent indicator of interacting with the Muslim community.
- The South Australian library (SA3) providing services for migrant and refugee families just arrived in Australia, had at the time of the survey recently employed a librarian who was working with communities to bring library services to them. This was obviously a point of pride of the respondent and the library's community was using the library to the

extent it was often crowded, with not enough study desks. The in-depth responses may have been helped by the revelation one of the respondents provided—the anecdote about the book lauding suicide bombers.

- Kindness, and flexibility are words often used by respondents.

- Where staff have some language skills, they are encouraged to use them. To obtain certification as a translator can be expensive and the skill needs to be maintained. Furthermore, in Federal Government agencies, certified translator skills can gain an individual a much higher wage—meaning there may be a balancing act between a library budget and the desire for staff with high communication skills.

- There is a definite reluctance by library staff to respond to surveys, yet when meeting individual library staff, librarians, technicians, and library officers who work in libraries with Muslim clients, they were more than willing to provide information without prompting. Therefore it appears the more costly—at the time—approach of face to face interviews and/or small case studies of staff members at all levels would have been a much more productive and truthful result.

- Did the responding libraries not know or not care that they could be approached by representatives of the federal authorities (with or without a search warrant depending upon the sensitivity of the situation)? Was this because the modifications to the Crimes Act (Cth) were not well publicised?

- Did a few of those libraries which did not respond do so because they were aware they could be approached and perhaps had indeed been approached? Certainly the lack of response from several libraries in 'high profile' areas where there has been arrests of Muslims, or very public Islamophobic activities had taken place, piques the interest as to what those library staff may have chosen not to say. This is speculation, however, Estabrook (2002a,b) found there were libraries unwilling to give responses to some questions possibly because of visits by federal agents.

- How interactive or proactive are ALIA and the PLA? They are not as vocal as ALA. In 1950s Australia there may not have been federal agents approaching libraries to determine the reading habits of suspected Communist sympathisers—not to the extent that resulted in state laws were enacted, as happened in the USA with the *Library Privacy Acts.*

The responding public libraries with Muslim clients overall displayed an understanding of the questionnaire and answered in a manner which provided quality information despite the small numbers. The impression received was that no responding library had received any visits from federal authorities. Nor had their Muslim staff or clients expressed any concern regarding possible government surveillance of their library activities. It also is likely that via

the *Crimes Act* and the *ASIO Act*, Australian government agency surveillance may already have been in place in such places as libraries, internet cafes, mosques, and considered sufficient for the purpose after 9/11.

Chapter 7   Conclusions and Recommendations

EQUALITY: **Defn:** 1. the state of being equal; correspondence in quality, degree, value, rank, ability, etc. (Macquarie Dictionary, 1981, p 606)

EQUITY: **Defn***:* 1. the quality of being fair or impartial; fairness; impartiality, 2. that which is fair and just. (Macquarie Dictionary, 1981, p 607)
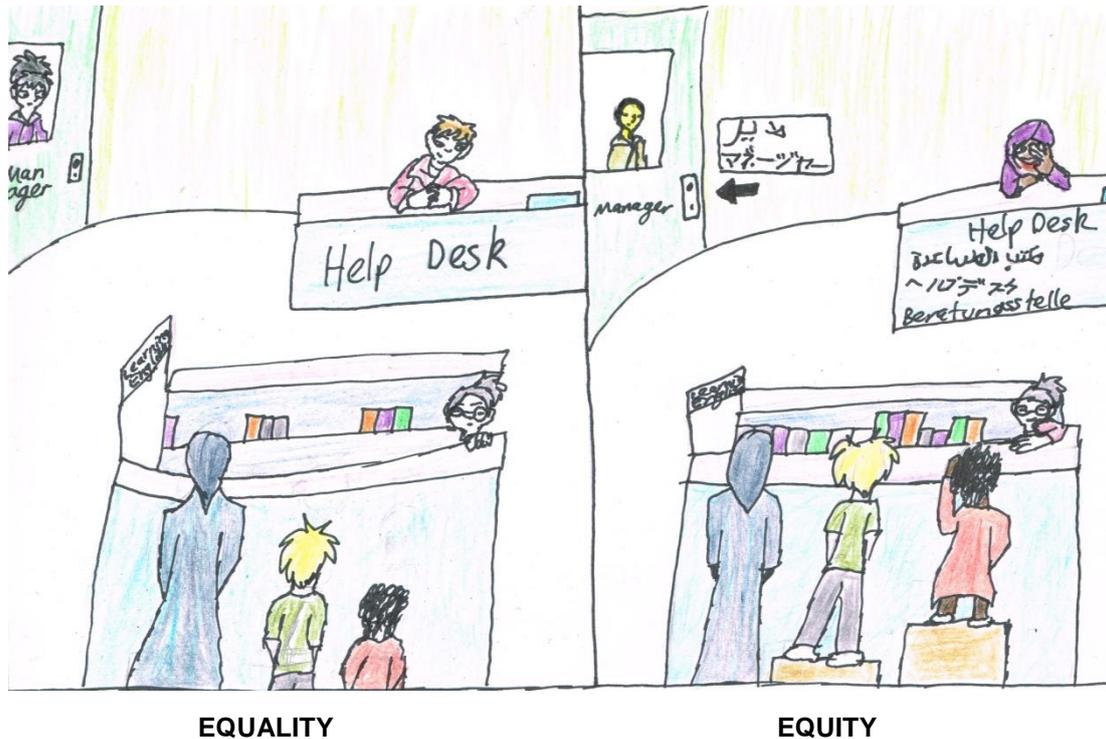
EQUALITY   **EQUITY**

Figure 7-1   Equality or equity? How does your public library compare?

The Jihadist threat of 2001 has morphed into a wider, wilder threat in 2015. The promise bin Laden gave the Muslim men and boys who joined his army to wrestle Saudi Arabia from American influence and Afghanistan from the Soviets, has been partially completed. Disenchanted Muslim men and boys, even women and girls have found a method of revenge against a nebulous "they", "them" who denied Muslims their freedom to practise their religion as proscribed; who rejected the building of mosques; who in France banned wearing the *hijab* in schools, universities and government departments (Astier, 2005), and in 2011 the full face covering in public (Langley, 2011). (These stringent actions have been considered in other countries, particularly countries who sent troops to support the search for bin Laden, and to destroy the Taliban in Afghanistan, and to participate in the War on Terror.)

Whilst Osama bin Laden and many of his executive committee are dead, the groundwork laid by al Qaeda is now being used by ISIS (Islamic State in Iraq and Syria). Slick videos, social media strategies, and one-on-one recruiters are using improved and cheaper technology to get their message across and to keep in contact with members around the world.

Whilst public library computers may not be used to access Jihadist resources, it is not unrealistic to consider potential recruits accessing public library WiFi, through their own phones or computing equipment. Where simple chat rooms were once suspect sources, now FaceBook, Twitter, and any other platform for sending information backwards and forwards are being considered by Jihadists. Once the Jihadists or Jihadi-curious move to the Dark Web there are several chat rooms which specialise in connecting the Jihadi. In between, there is Telegram a messaging system with high levels of security used by planners of the Paris terrorism attacks in 2015 at the Bataclan night club and other locations.

7.1 The Research and the Objectives—The Findings

Research Question

Have Australian public libraries with Muslim clients, modified collection and/or service delivery policies since, or in direct response to, the terrorist events of September 11, 2001?

Objectives:

1. Investigate via a questionnaire, the extent to which public libraries serving substantial Muslim populations in Australia have adopted policies aimed at providing targeted services and collections to the Muslim community post 9/11.

2. Compare the findings from Objective 1 with the Core Value Statement (Appendix E3) promulgated by the Australian Library and Information Association (ALIA) to investigate their degree of compatibility.

7.1.1 Objective One:

Using the responses to the questionnaire sent to all public libraries in late 2009 to early 2010, it was evident from the information received, the 36 public libraries with Muslim clients had not taken any changes in the environment into consideration when creating or updating most policies and collections. Only one public library, in Victoria, claiming no Muslim clients, stated its Ethics Policy was 'created or modified due to the events of 9/11'. This policy was placed on every circulation desk within the library branch system and stated the purpose for

collection of personal information and data and at what times it would be handed to another authority.

> PRIVACY STATEMENT (in part states)
>
> [VIC9] collects personal information for the purpose of maintaining a membership database to enable the provision of an efficient and effective public library service.
>
> [VIC9] Library Corporation will not disclose personal information to external agencies or individuals unless required for the purposes of carrying out business on behalf of the Regional Library, legislation or a court order. (VIC9, 2005).

Less than one third of libraries with Muslim clients had staff from those Muslim communities to facilitate library transactions and to reduce barriers between clients and staff. Barriers would not always exist, there are staff whose nature is such they relate well to members of other cultures and many responding libraries indicated they had cross-cultural training for their staff.

When adding to their non-English collections, most responding libraries utilised the services of their State Library's foreign language collection, rotating items when borrowings started to slow. Some respondents utilised their local mosque as a resource for relevant additions to the collections. Using the mosques and some of the Islamic bookshops holds some dangers as unless the library understands what is being sold or donated to it, the library may be vulnerable to receiving items promoting anti-Western ideology, or Jihadism, as indicated by one of the respondents.

By studying the changes in Commonwealth legislation in the decade before and since the events of 9/11, the legislation already had provided government agencies with considerable capacity to acquire information and data from libraries if it was relevant to an investigation. Since 9/11 the main changes are the penalties for not handing over the information, the secrecy factor, the ability to seize information without a warrant, and the widespread access to private data transmitted via telephones and internet. All of these can be factored into a library focused Patron Privacy Policy.

Using their Local Government Authority policies for all areas excepting Collection Development may leave a library vulnerable to loopholes. The more generic a policy is, in order to cover all aspects of the LGA work areas, the less it becomes applicable to the library situation. Modifying LGA specific policies for library situations provides the staff with the ability to consider their workplace as belonging to the communities, the LGA and the staff.

7.1.2   Objective Two:

Compare the findings from Objective 1 with the *Core Value Statement* (Appendix E3) promulgated by the Australian Library and Information Association (ALIA) to investigate their degree of compatibility

There are seven core values in ALIA's *Core Values Statement*. The responses from the survey have been linked to each value.

1. **Promotion of the free flow of information and ideas through open access to recorded knowledge, information and creative works**. Responding libraries provided linguistically appropriate information for their Muslim clients if there had been a request for it, or if it had been determined by an assessment of the community. Collection development policies were generally vague on how the need was assessed. However, some had metrics—if a particular percentage of the LGA population was of a particular linguistic group this ensured the retention of a collection for this group. Muslims, coming as they do from several linguistic groups, may find that their linguistic needs were only met via circulating collections from the relevant State Libraries.

2. **Connection of people to ideas.** Many of the libraries indicated they had requests for information on Islam in the period immediately after 9/11. This enabled non-Muslims to attempt to understand their Muslim community. It also would have provided information on the rise and fall of Islamic Empires, and generalities upon the Middle East and other Islamic countries and their lifestyle. Connecting Muslims with information relating to Australia and the rationale or irrationality behind anti-Muslim behaviour would have been difficult unless the library supported discussion groups. No indication of this was given, whereas Estabrook (2002a) found discussion groups were formed in some American libraries post 9/11.

3. **Commitment to literacy, information literacy and learning**. Many of the libraries indicated they had Muslim attendees at literacy classes held in their library. A library in South Australia had ensured it held items related to the English Literary Tests as well as multilingual children's books. This library liaised with the social workers connected to the refugee communities, some of which were Muslim.

4. **Respect for the diversity and the individuality of all people.** Responses from some of the libraries with Muslim clients indicated they saw no difference between any of their clients. Other respondents queried why the study was focussing upon Muslims as they believed this was a form of discrimination by the research. When questioned upon their employment of Muslim staff most were able to provide quality information. Others were antagonistic to the question, deeming it against the principle of Equal Employment

Opportunities, which is untrue if library management have assessed a particular branch or branches and decided a member of the Muslim community vbgtnis needed at those locations. There were communities of Muslims that had been in the same location for so long, some as long as fifty years, that they were scarcely seen as a subset of the total community. It appeared by answers such as "We treat them no differently than any others" and "Everyone is treated the same", the library service itself no longer saw the Muslim community as different from the dominant Anglo-Saxon Australian community. This appears to be a successful melding of cultures but, despite Australia's relatively successful multicultural approach, it may also be the 'colour-blindness' described by Roach and Morrison.

5. **Preservation of the human record.** This relates to the retention of cultural memories. Only one responding library, located in South Australia, had purchased multicultural storybooks. No library indicated they had or planned to add to their collection any form of cultural memories from their Muslim communities. Oral histories, bilingual storybooks for children, videoed interviews and memoirs are all excellent additions to a library's community resources. They allow the community members to talk about their lives, their travels to Australia, and why they chose to come to be where they are today. By making this information available in the mother tongue of the individual and also in English, these collection items firstly allow an English speaker to understand a different lifestyle, and secondly, is a way of preserving language itself.

6. **Excellence in professional service to our communities.** A library's community is multiple, it is the staff, the LGA council, it is the users of the library and it is, paradoxically, the non-users of the library. Each is in its own way a master of the library staff, as they must comply with LGA council policies and bylaws, and yet serve the individual library client within those parameters. Apart from the collection development policy, most of the policies used by the libraries are generic Council policies. Some libraries had created policies for specific purposes such as Children in the Library, and Use of Internet. Staff had attended cultural awareness and cultural sensitivity training, in order to provide a better service to a multicultural clientele. Again, this is where employment of a culturally and linguistically diverse workforce clearly shows the library user and non-user the library is committed to providing a multicultural service.

7. **Partnerships to advance these goals.** A South Australian library was working with social workers to provide library services to refugees in their community. This library understood the need to assist the social workers and refugees even if the refugees may move out of the region in the future, they would have an understanding of the services a library could provide and seek out a library in their new community. Working with other libraries with similar cultural communities can assist libraries to form better

relationships with their Muslim communities based upon lessons others have learned. Sharing linguistically diverse staff is also an option, allowing them to work part time in more than one branch library if there is no need for a fulltime staff member in those libraries. Lastly, the lessons learned and the skills acquired should be passed on in publications and conferences. Research should be encouraged—there is very little Australian research on specific cultural and linguistic community use and non-use of public libraries.

7.2   General Recommendations

1. There is training about privacy, what it is and is not, and what is the legal responsibility of the individual library staff members. Library educational institutions to create the modules for their students and for ALIA and the PLA to offer the training modules and offer them online for total accessibility. Privacy is not simply keeping an individual's information secure, it is also keeping the individual's activities secure. Perhaps the most classic example would be the creator of *The Anarchist's Cookbook*, who created the publication in part, he claimed, to prove what information was freely available on the shelves of the New York Public Library system (Powell, 2013). Today Powell might be handed over to federal authorities depending upon whether the library has a clear ethical policy. The policy may be unambiguous—if the item is on the shelf, then anyone has a right to use it, or it may allow freedom of choice—library staff pass the information to the highest level of the library management and that person takes control of the situation, or the individual library staff member may make a decision to call authorities. The latter is unlikely, as respondents to the survey indicated that requests to examine library records or similar requests had to go to a much higher level than a branch librarian.

2. There is training in the writing of policies or adaptation to fit changing circumstances be held for librarians and library management—in order for there to be a two way dialogue of the role of the policy in the library. This should be part of Library Management and LGA training and refresher courses. It is also recommended there be training in advocacy and an ability to argue for or against actions affecting sectors of the library community in the context of the greater LGA activity. Library Educational Institutions should create an advocacy module for students and use by ALIA and PLA perhaps via online training. Advocacy and the ability to argue for library focused privacy, client security, multicultural and employment policies are important. So too is the ability to write policy or adapt existing policy to fit the situation of an individual library even if that library is one of several branch libraries.

3. Employ more staff of ethnic backgrounds within the library catchment community, and if necessary sponsor the education of an individual to study librarianship with a position guaranteed at the end of the course—caveats such as marks should apply. This requires library management at an individual library and/or branch library level to identify needs and advocate for change. Library Education Institutions support via evidence based advocacy. Encouraging members of ethnic communities to apply to become librarians, library technicians, or library officers. Focus on the individuals who utilise the library frequently and well, and may be seen helping others. Offer voluntary work, or paid weekend work so they may see the library from 'the other side of the desk'. Liaise with the university offering the course most suitable for the individual and you, and employ them once they have graduated. If there appears to be insufficient work in one branch library, then the new library staff member can be part time between different libraries.

4. Decide upon a system which makes it easy to identify the languages spoken by individual staff members. This may be instigated by individual libraries, but for consistency of identifiers, ALIA and the PLA should choose a system and install it Australia wide. Make community language speakers easy to identify. Whilst a notice upon the service desk may do the job at a basic level, an easy identifier was seen by the researcher in a large store in Finland. Each staff member had a series of tiny enamel flags on their name badge under their name. These indicated what languages they spoke—being Finland, this was up to seven and never less than five. This simple technique enabled the shopper to approach a staff member with the 'right' flag, or the staff member to approach a shopper and point to the flags to see which language they had in common. If ALIA and PLA provide the badges, it would also be possible to add a post-nominal to an individual's name.

5. Actively employ library staff from minority communities and do so within the boundaries of the Equal Opportunity Act and where a need has been identified. This would be the responsibility of individual libraries and LGA Human Resources departments. Acknowledge peer reviewed research (Birdi, Wilson, & Mansoor, 2012, Agerstrom, et al, 2012, Kruger, et al, 2012) which has indicated selection panels favour those who most closely match either themselves, or the ideal of the position they are filling. Factor in these subconscious biases when selecting staff and do so not at the interview stage but at the application stage. If your management team has agreed there is a hole in a section of your staffing which would be suitable for a member of one or more ethnic community members, this is permitted within the Equal Employment Opportunity Act. Act proactively and never let it be said a person was employed simply because they fitted a minority profile.

6. Promote the writer/poet/painter and other creative people from ethnic communities and showcase them in the library space. The responsibility for this would be the individual libraries and the ethnic communities working together.

There have been *Five grand challenges for library research* according to Buckland (2003) who challenges researchers to achieve a deeper understanding of important but inadequately understood library phenomena.

> Five Grand Challenges are proposed:
>
> - Library service: Could library services be made more meaningful?
> - Library theory: Who knew what when?
> - Library design: Have digital libraries been designed backwards?
> - Library values: How neutral can libraries be? and
> - Library communities. How do communities differ? (Buckland, 2003, p 675)

> Buckland reminds the researcher of the communities libraries serve—extending beyond the client/reader, to the author and fellow researcher, as without the purchase of the created text, there would be nothing for the client/reader to read.

7.3   Evidence of the ongoing challenges.

In 2016, there is continuing Islamophobia in Australia, with mosques being attacked with graffiti, and occasional fires. Prayer rooms in universities and a hospital have been desecrated with pigs heads and bacon, and there are ongoing bullying tactics used against veiled Muslim women and their families. The Facebook page Islamophobia in Australia has documented these and other events.

There is an immediate and continuing need to find ways to influence attitudinal changes in society, with information sessions one important tool. Other potential solutions are community hub groups, which could enable the development of more intimate relationships in and between the different communities that would become strong enough to survive times of misunderstanding and discrimination.

All this is well and good, until one reads the following on Facebook on the 22 November 2016. The comment and photograph are reproduced with the permission of the librarian Lorena Neal from the Evanston Public Library in Chicago Illinois.

Last night, the Evanston Public Library hosted another of our regular lectures on topics involving the Middle East, cosponsored with Northwestern University's Middle East and North African Studies program (MENA). As usual, I selected some books related to the evening's topic (the Qur'an and Islam in America) for the audience to check out. When I opened one of them, I found this. When the other librarians and I checked the section, we found several others that had also been defaced with swastikas and racial slurs. They were not like this a week ago, when one of the other librarians was showing a Muslim gentleman our collection on this subject. A police report has been filed, and we are reporting the incident to the Southern Poverty Law Center for their database on hate crimes. Evanstonians like to think we are safe in a bubble of tolerance, but none of us can afford to pretend that we are not affected by the hatred that surrounds us now. None of us can afford to sit this out, to hope it goes away, and leaves us untouched. Whatever your politics, if this kind of hatred and intolerance disgusts you, speak out today.
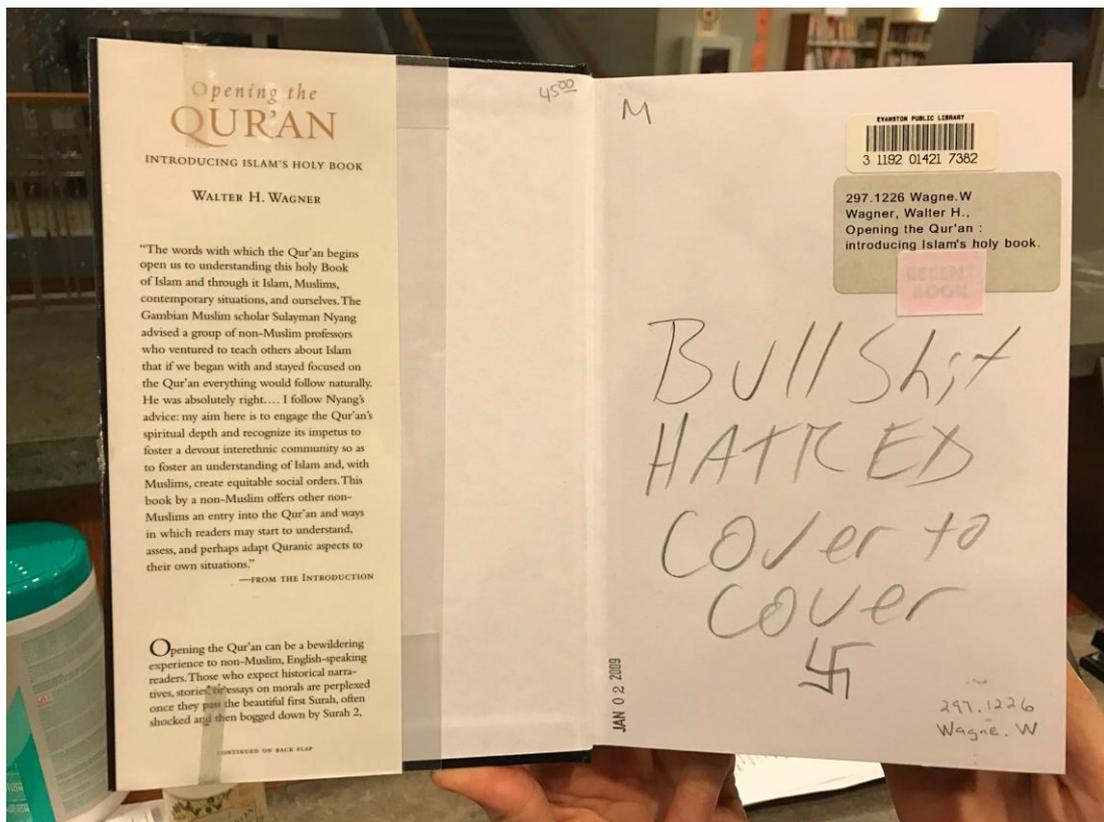
22 Nov 2016 Evanston Il. Permission granted by Lorena Neal. 24 November 2016.

Professor Edwards, Director of MENA Middle Eastern and North African Studies wrote a response to this action. The speaker for that night was Professor Zareena Grewal.

> Grewal's lecture was on the Quran as an "iconic object in American debates about racial and religious tolerance". Indeed, Grewal's new research, which she presented earlier in the day on the Northwestern campus at a "MENA Monday" event, addresses acts of violence done in the US on copies of the Quran, from filmed shootings to public burnings of the holy book. ... Library staff alerted police, who were visible at the start of our event. [Evanston Public Library] adult services librarian Lorena Neal announced the acts of vandalism to the audience. I made a statement to the audience deploring the act, as well as other recent acts of hate speech and intimidation. And then Professor Grewal gave her previously prepared presentation without incident. As always, there was a rich question and answer period after the lecture, There were no disruptions at the event. (Edwards, 2016)

Whilst Muslim communities are subject to hatred and attack, it is important to promote inclusiveness wherever possible and one of those places is the public library. The lessons learned from this period in time will stand us in good stead for when the next time a sector of the community faces vilification and attack.

7.4   Further research

The results indicated all levels of library staff would benefit from continuous education within the library through workshops, where scenarios and role play may improve understanding of the stages of a Federal investigation, for terrorism or non-terrorism (ie other criminal activities) cases. Research has found members of minority communities are more likely to patronise a library where they see a friendly, similar face providing service. Employment of ethnic minorities with linguistic skills relevant to the library community's composition is highly desirable.

Research into ongoing professional development including knowledge of policy writing, statistical analysis, and the employment of members of ethnic minorities, and if it empowers librarians and library staff of all levels to present their cases for change to senior management of the Local Government Authority.

It is recommended ALIA and the PLA encourage employment of minority community members. Research into how employing minority staff increases minority usage of public libraries is important. It is expected there will be some research conducted in France, Spain, Germany and Holland although this may be only available in the native language. These European countries are also possible

sources for information on library services for refugees. Australian public libraries should be able to create a model multicultural library service, capable of changing as the community composition changes, yet still retaining all the important services libraries are admired for providing. Presenting results of research on Australian minority community library services can be done on the international stage at IFLA conferences.

It is also recommended ALIA and the PLA provide information for their members on the library experiences of new Australians. Denmark has had success in setting up libraries for refugees who have not had access to public libraries in their home countries or in refugee camps. For those who work in libraries it may seem inconceivable that an individual may have no experience of libraries, or that libraries operate in a very different manner in other countries. This information may be via video interviews, or articles in newsletters, but it is the passing on of the information which is important. Following the publishing of this information, a short survey should be distributed to ALIA and PLA members to ascertain the impact of this information on the individual and the library service.

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Appendix A   The survey

Aust. Public Library Survey 2009

2. Demographic information

All questions/parts of questions marked with an * must be answered.

* 2. Please provide the following details about your individual library. Please DO NOT combine information from libraries in your local council or that are managed by a parent library, as all libraries will receive this questionaire. This information will prevent me sending reminders to those who have completed the survey.

* Library Name	
*Local Government Area	
* Location Postcode	
Age of your library building	
Did your library replace an existing library	
* Total number of library borrowers	
% of possible members from your catchment population	

Services and Communities

✱ 3. What services does your library provide to your local community? Please select all those that are relevant and add any others in the space provided.

- ☐ Early literature
- ☐ Story time - English only
- ☐ Story time - multicultural
- ☐ Holiday programs
- ☐ Displays
- ☐ Meet the author
- ☐ Free Internet access
- ☐ Pay-for access Internet
- ☐ Book club
- ☐ Community meeting room/s
- ☐ Homework club
- ☐ Adult literacy support
- ☐ English as a second language support
- ☐ Welcome Baby bags
- ☐ Other (please specify) (Max. 5 lines with 100 characters per line)

✱ 4. Please list as best you can the different cultural groups/religious and/or ethnic communities represented by the users of your library services. (This box can hold a large amount of text)

✱ 5. Did you indicate Muslims as part of your library community?

- ◯ Yes
- ◯ No - go directly to question 20

If you did not list Muslim community/ies in your above replies you will now be directed to question 20. You may find some of the following questions irrelevant. Please mark Not Applicable (N/A) on the survey.

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4. Multicultural resources

Multicultural/non-English resources

* 6. Do you keep cultural identifiers on your library's borrower records?

   ◯ Yes

   ◯ No

* 7. Are your library's information resources kept separately in language groups?

   ◯ Yes   ◯ N/A

   ◯ No

8. Please describe your library's practice eg: fiction & non fiction shelved together under language; fiction and non fiction seperate shelves; large foreign language section incl DVDs, Music; Small foreign Langauge section not used much, etc (This box can hold a large amount of text)

Demographics of Muslim users

* 9. What is the (approximate) percentage of your library members who are Muslim?

[   ]

* 10. Please estimate the percentage of Muslims in your Local Government area

[   ]

* 11. Are any of your staff members of a Muslim community?

◯ Yes

◯ No

12. If you answered yes to the above question please do your best to describe:(Each box max. capacity of 45 characters)

At what level these staff are employed:	[ ]
Which Muslim community language(s) they know:	[ ]
Their oral fluency in the Muslim community language(s):	[ ]
Their literacy in the Muslim community language(s):	[ ]

Aust. Public Library Survey 2009

6. Muslim clientele

These following questions relate specifically to your library's Muslim clientele. Please note that for some libraries this may be a single family, for others, Muslim users may constitute a large segment of the total library users.

* 13. Please describe how your library caters to its Muslim users <u>through the provision of information resources</u> (This box can hold a large amount of text.)

* 14. Please describe how your library caters to its Muslim users <u>when dealing with language differences</u>. (This box can hold a large amount of text)

* 15. Please describe how your library caters to its Muslim users <u>when dealing with any cultural differences</u>. (This box can contain a large amount of text)

* 16. Please describe how your library caters to its Muslim users <u>if dealing with issues of religious differences</u>. (This box can contain a large amount of text)

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✻ 17. How are your library items displayed in the library catalogue? (specifically relating to your Muslim clients but may relate to other language/cultural communities) Please indicate as many as relevant.

☐ English translation of the title

☐ Phonetic rendition of the title

☐ Original script as shown on the title (English alphabet)

☐ Original script as shown on the title (non-English alphabet)

☐ English translation of content

☐ Not catalogued

☐ Promoted using a new items list

☐ Other: details below (Max of 5 lines, 100 characters per line)

other ways not covered above

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18. Do you have a specialist cataloguer either at your single library, or part of your local government system?

◯ Yes

◯ No

◯ N/A as items not catalogued

addditional comment (Max. 5 lines, 100 characters per line)

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✻ 19. There are several ways public libraries can acquire their foreign language/multicultural material. Please outline how the items for your library's Muslim clients are chosen. (This box can hold a large amount of text)

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7. Library Policies

This survey is interested in comparing policies and services of public libraries before and after September 11, 2001, also known as 9/11 and the event that introduced the concept of the 'War on Terror'.

* 20. Does your library have policies on the following:

	Created before 9/11	Created after 9/11 & similar events	Changed due to 9/11 & similar events	No policy
Collection Development	☐	☐	☐	☐
Multicultural services	☐	☐	☐	☐
Ethics	☐	☐	☐	☐
Staff Security	☐	☐	☐	☐
Patron Privacy	☐	☐	☐	☐

Any additional policies please describe briefly below. (Max. 5 lines, 100 characters per line)

21. If your library had policy changes in Q 20 above, who or what instigated the policy changes post 9/11 eg: your local govt authority, library staff, legislation, ALIA policy changes. (This box can contain a large amount of text)

* 22. Would you be willing to send me a copy of these policies if asked?

◯ Yes

◯ No

◯ N/A

◯ Probably

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8. Post 9/11 events

Since the events of September 11, 2001, have you noticed:

✱ 23. Any change in your library's user demographics?

◯ Yes   ◯ No

Please describe changes (Max. 5 lines of 100 characters per line)

✱ 24. That your library staff are/were worried about surveillance by authorities?

◯ Yes   ◯ No

Please elaborate on your response (max. 5 lines of 100 characters per line)

✱ 25. That Internet usage/has:

◯ Increased

◯ Decreased

◯ Increased initially, then back to usual

◯ Decreased initially, then back to usual

◯ Nothing out of the ordinary

Additional info (Max. 5 lines, 100 characters per line)

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9. Surveillance System

Perception of Surveillance System by clients

* 29. Having answered Yes to the former question, have your library users expressed worry/concern about surveillance in the library?

◯ Yes   ◯ No

Please give examples of concerns (non-specific is fine)(Max 10 lines, 100 characters per line)

30. Please briefly describe your library's security system(s). (This box can contain a large amount of text)

10. Final questions page

Final questions page

31. Are there any comments regarding your library's policies that you wish to add? (This box can contain a large amount of text)

32. Are there any other comments you would like to add relating to your library's Muslim library community. (This box can contain a large amount of text)

* 33. Some of the libraries that have responded to this survey will be contacted for a follow-up interview involving the Library Manager and a sample of library staff. If you listed Muslim community/ies in your response and completed the remainder of the survey, would you then be willing to be interviewed if thus chosen?

◯ Yes   ◯ Possibly

◯ No

11. Follow-up survey information

This provides contact details for a follow-up survey which should occur within six(6) months of answering this first survey. Please note that the follow-up survey will not occur during your state's school holidays.

* **34. If you have agreed, or may agree to participate further, please supply contact details**

*Name: [   ]

*Phone [   ]

*and/or e-mail [   ]

*Convenient local times to contact you [   ]

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You may wish to review your answers before finally submitting them. Please use the "Exit the survey" option in the top right hand corner of this survey. This enables you to return to the survey and modify your answers. You must enter the survey on the same computer. By clicking the 'done' button, you will end your access to the survey.

Thank you very much for completing this survey. Your assistance is greatly appreciated.

Nadine Gibbons
nadine.gibbons@postgrad.curtin.edu.au

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Appendix B   Accompanying letters

B.1   Participant Information Sheet

*The effects of the events of September 11 2001 upon Australian public libraries'
collections and service delivery to their Muslim clients*

Participant Information Sheet

Principal Researcher

This research is being conducted by Nadine Gibbons, for the award of Doctor of Philosophy at Curtin
University of Technology, under the supervision of Dr Kerry Smith and Dr Paul Genoni.

Project Aims

This study seeks to investigate the collection and service policies of Australian public libraries which
serve Muslim Communities. and to consider these policies in the wake of the events of September 11,
2001 (9/11). The focus of my research is to investigate what changes, if any, libraries have made to
their policies and/or services since 9/11 and other international terrorist activities. I am interested in
finding out how your public library has responded over time to the events of 9/11. I am also
interested in how staff reactions have affected responses to your library's clientele especially in the
high stress periods when there was increased publicity drawing attention to the Australian Muslim
community.

Your Participation

You are invited to participate in this research project. Participation is completely voluntary.
Participants are at liberty to withdraw at any time without prejudice or negative consequences. There
are no intended or implied risks or benefits to any participant.

The study asks you to complete a SurveyMonkey questionnaire with SSL security. Completion of the
Questionnaire should be a relatively straight-forward task. It is estimated that completion of the
survey for most participants takes approximately thirty (30) minutes. Times will vary according to the
individual.

Confidentiality and security of information

Responses to the questionnaire will be held in complete confidence. Your responses will be recorded
electronically, however the information you provide will be kept separate from your personal details,
and only the Researcher will have access to this. No identifying details of respondents will be made
available for public access, only the aggregated de-identified data. All information pertaining to this
study will be securely stored for at least 5 years before being destroyed.

Human Research Ethics Committee Approval

This study has been approved by the Curtin University Human Research Ethics Committee (Approval
number HR 165/2007). The risk of participation in this study is low, as completed surveys will be
confidential and as such will not be divulged to any other person or organization. Verification of the
approval can be obtained either by writing to The Secretary, Curtin University Human Research
Ethics Committee, C/- Office of Research and Development, Curtin University of Technology, GPO
Box U1987, Perth 6845 or by telephoning 08 9xxx xxxx or emailing hrec@curtin.edu.au.

Contact details

Should you require any further information, or have any questions about any aspect of this questionnaire, please feel free to contact:

Nadine Elizabeth Gibbons
Tel: 08 93xx xxxx (WST) or email: Nadine.gibbons@postgrad.curtin.edu.au.

Research Supervisor

Dr Kerry Smith
Senior Lecturer
Department of Information Studies
Curtin University of Technology
GPO Box U1987, Perth W.A. 6845,
Phone +61 8 9xxx xxxx
Email: K.smith@curtin.edu.au
Please note that as Dr Smith will be on long service leave from the end of July until the end of October 2009, my Acting Supervisor during this time will be:

Dr Paul Genoni
Senior Lecturer
Department of Information Studies
Curtin University of Technology
GPO Box U 1987, Perth W.A. 6845
Phone +61 08 9xxx xxxx
Email: p.genoni@curtin.edu.au

Thank you for your interest in this research project

B.2   Initial letters e-mailed to libraries with individual e-mails

Dear Colleagues,

You are invited to participate in a significant public library survey.

My name is Nadine Gibbons. I am a candidate for a Doctor of Philosophy degree in Information Studies at Curtin University of Technology. I am investigating the collection and service policies of Australian public libraries which serve Muslim Communities and the title of my thesis is: *"The effect of the events of September 11, 2001 upon Australian public libraries' collections and service delivery to their Muslim clients".*

PURPOSE OF RESEARCH:
The study considers these policies in the wake of the events of September 11, 2001 (9/11). The focus of my research is to investigate what changes, if any, libraries have made to their policies and/or services since 9/11 and other international terrorist activities. I am interested in finding out how your public library has responded over time to the events of 9/11. I am also interested in how staff reactions have affected responses to your library's clientele especially in the high stress periods when there was increased publicity drawing attention to the Australian Muslim community.

YOUR ROLE:
The project is in two parts:
Part 1 is a questionnaire e-mailed to all public libraries in Australia.
Part 2 will be in-depth interviews with key public libraries identified from the data obtained in Part 1.

PART 1: QUESTIONNAIRE
All public libraries in Australian will be sent this questionnaire.

Exploratory research has shown that a public library may provide services to one Muslim family or very many families. The term "Muslim community" in this context means those persons who identify as Muslim and are users at your public library.

The questionnaire is designed to gain a broad insight into your library's services, policies and reactions to 9/11 and subsequent terrorist events. The questionnaire is in the form of an electronic survey created on Survey Monkey. If you do not wish to answer questions that are compulsory, please mark the 'no' or 'not applicable' option, if there is a comment field indicate that your choice is actually to not answer. The questionnaire should take no more than 30 minutes. It does not need to be completed all at once, and you can re-enter the survey as often as required during the 2 month survey period. The only restriction is that you must use the same computer to enter data into the questionnaire. I encourage you to invite other staff members (including former staff members) to contribute to the answers if you feel it is appropriate.
You can paste the following URL to access the survey at:
https://www.surveymonkey.com/s.aspx?sm=fdebD474nDW5CQrZhxgeew_3d_3d

If, for any reason you cannot access the survey through the Internet, or you have other access problems, please respond to this e-mail and I will send you a hard copy of the questionnaire and a reply-paid envelope.

PART 2: INTERVIEWS

I intend to interview, in greater depth, the staff of a few key public libraries for case studies. It is expected that these interviews will take place in early to mid 2010 and will not occur during your state's school holiday periods. The interviews should not take more than 60 minutes per interviewee. If you and your staff would like to participate in the interviews, please complete the section at the end of the questionnaire.

CONSENT TO PARTICIPATE

Before you enter begin the survey, please read the attached "Participant Information" document which has been approved by the Curtin University Ethics Committee.

Your involvement in the research is entirely voluntary. You may withdraw at any stage. By clicking on the consent button on the survey you agree to participate and allow me to use your data in this research. The consent form for the interviews will be signed before the face-to-face interview commences, or, if the interviews are to be conducted using the telephone, the interview will not commence until the consent form has been faxed back to the interviewer.

CONFIDENTIALITY:
Any personal details will be kept separate from the survey answers.

The information you provide will be collected upon Survey Monkey using secure collection encoding (SSL). At the end of the collection period, the information will be removed from the Survey Monkeys server and downloaded to a secure server. The information will then be retained for five (5) years before it is destroyed.

FURTHER INFORMATION:
This research has been reviewed and given approval by Curtin University of Technology Human Research Ethics Committee (Approval number HR 165/2007). If you would like any further information about the study, please feel free to contact me on (08) 93xx xxxx, or by e-mail at Nadine.gibbons@postgrad.curtin.edu.au . Alternatively, you can contact my supervisors Dr Kerry Smith on k.smith@curtin.edu.au or Dr Paul Genoni on p.genoni@curtin.edu.au .

Your participation will be greatly appreciated.

Nadine Gibbons. AALIA (Librarian)
Doctoral Candidate
Curtin University of Technology
Western Australia

B.3　Initial e-mail for libraries which share the same e-mail address

Dear Chief Librarian,

Please forward this e-mail and its attachment to the relevant staff member/s in all the libraries which you manage. In order to obtain the richest data possible I would like to receive a response from as many public libraries in Australia as possible.

Yours sincerely
Nadine Gibbons AALIA

Dear Colleague

You are invited to participate in a significant public library survey.

My name is Nadine Gibbons. I am a candidate for a Doctor of Philosophy degree in Information Studies at Curtin University of Technology. I am investigating the collection and service policies of Australian public libraries which serve Muslim Communities and the title of my thesis is: *"The effect of the events of September 11, 2001 upon Australian public libraries' collections and service delivery to their Muslim clients".*

PURPOSE OF RESEARCH:
The study considers these policies in the wake of the events of September 11, 2001 (9/11). The focus of my research is to investigate what changes, if any, libraries have made to their policies and/or services since 9/11 and other international terrorist activities. I am interested in finding out how your public library has responded over time to the events of 9/11. I am also interested in how staff reactions have affected responses to your library's clientele especially in the high stress periods when there was increased publicity drawing attention to the Australian Muslim community.

YOUR ROLE:
The project is in two parts:
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PART 1: QUESTIONNAIRE
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The questionnaire should take no more than 30 minutes. It does not need to be completed all at once, and you can re-enter the survey as often as required during the 2 month survey period. The only restriction is that you must use the same computer to enter data into the questionnaire. I encourage you to invite other staff members (including former staff members) to contribute to the answers if you feel it is appropriate.
You can paste the following URL to access the survey at:
https://www.surveymonkey.com/s.aspx?sm=fdebD474nDW5CQrZhxgeew_3d_3d

If, for any reason you cannot access the survey through the Internet, or you have other access problems, please respond to this e-mail and I will send you a hard copy of the questionnaire and a reply-paid envelope.

PART 2: INTERVIEWS
I intend to interview, in greater depth, the staff of a few key public libraries for case studies. It is expected that these interviews will take place in early to mid 2010 and will not occur during your state's school holiday periods. The interviews should not take more than 60 minutes per interviewee. If you and your staff would like to participate in the interviews, please complete the section at the end of the questionnaire.

CONSENT TO PARTICIPATE
Before you enter begin the survey, please read the attached "Participant Information" document which has been approved by the Curtin University Ethics Committee.

Your involvement in the research is entirely voluntary. You may withdraw at any stage. By clicking on the consent button on the survey you agree to participate and allow me to use your data in this research. The consent form for the interviews will be signed before the face-to-face interview commences, or, if the interviews are to be conducted using the telephone, the interview will not commence until the consent form has been faxed back to the interviewer.

CONFIDENTIALITY:
Any personal details will be kept separate from the survey answers.

The information you provide will be collected upon Survey Monkey using secure collection encoding (SSL). At the end of the collection period, the information will be removed from the Survey Monkeys server and downloaded to a secure server. The information will then be retained for five (5) years before it is destroyed.

FURTHER INFORMATION:
This research has been reviewed and approved by Curtin University of Technology Human Research Ethics Committee (Approval number HR 165/2007). If you would like any further information about the study, please feel free to contact me on (08) 93xx xxxx, or by e-mail at Nadine.gibbons@postgrad.curtin.edu.au . Alternatively, you can contact my supervisors Dr Kerry Smith on k.smith@curtin.edu.au or Dr Paul Genoni on p.genoni@curtin.edu.au .

Your participation will be greatly appreciated.

Nadine Gibbons. AALIA (Librarian)
Doctoral Candidate
Curtin University of Technology
Western Australia

B.4   First follow up letter

Dear Colleague,

Late in 2009 I sent an e-mail inviting you to participate in a survey related to my PhD study.   My PhD is looking at "*The effect of the events of September 11, 2001 upon Australian public libraries' collections and service delivery to their Muslim clients".* I have not received a response from your library, and whilst that may be because you did not receive the e-mail, it may be because you believe that your library clientele does not fit my survey criteria.

I am interested in any and all Australian public libraries which have some Muslim clients. According to the Australian Bureau of Statistics, the your Local Government Area has a small number of residents who identify themselves as Muslims. I would, therefore, appreciate you looking at the survey I have placed on the SurveyMonkey web site. You should find it easy to move through, and it is also possible to open it, answer some questions and return to it later as long as you exit via the "exit questionnaire" link.

If your internet access does not enable you to access the survey, I am very happy to either take the information over the phone, entering it onto the survey from my end, or, send you a hard copy of the survey, with a post-paid return-address envelope for you to complete.

Please take a look at the survey at the new SurveyMonkey link https://www.surveymonkey.com/s/5NL39F3.

If you have any questions at all, you may contact me via this e-mail address, or on 08 93xx xxxx or a/h on 08 93xx xxxx.

If you wish to contact my supervisor Dr Kerry Smith at Curtin University, she can be reached on k.smith@curtin.edu.au

Yours sincerely

Nadine Gibbons

Doctoral Candidate at Curtin University of Technology

B.5   60 Day reminder letter

Dear Colleagues,

I trust you have received the invitation to participate in a significant public library survey sent out at the beginning of August 2009.

Please see the attached word document for a copy of the initial e-mail invitation.

The survey can still be accessed at:

FURTHER INFORMATION:
This research has been reviewed and approved by Curtin University of Technology Human Research Ethics Committee (Approval number HR 165/2007). If you would like any further information about the study, please feel free to contact me on (08) 93xx xxxx, or by e-mail at Nadine.gibbons@postgrad.curtin.edu.au . Alternatively, you can contact my supervisors Dr Kerry Smith on k.smith@curtin.edu.au or Dr Paul Genoni on p.genoni@curtin.edu.au .

Your participation will be greatly appreciated.

Nadine Gibbons. AALIA (Librarian)
Doctoral Candidate
Curtin University of Technology
Western Australia

B.6   Final reminder e-mail

Dear Colleagues,

Before the Christmas 2009/2010 school holidays, I sent your library a reminder letter regarding the public library survey related to my doctoral study. Please see attached word document for copy of the initial e-mail invitation.

Although the date has passed, I would really value your participation, especially as Australian Bureau of Statistics data indicates that your library is likely to have library members who identify as Muslims.

I am happy to take your information over the telephone if this helps.

Please reply to this e-mail and I will telephone you back at a time convenient to you.

B.7   Public libraries with significant Muslim populations in their client catchment area

Dear Colleague,

Late in 2009 I sent an e-mail inviting you to participate in a survey related to my PhD study. My PhD is looking at "*The effect of the events of September 11, 2001 upon Australian public libraries' collections and service delivery to their Muslim clients*". I have not received a response from your library, and whilst that may be because you did not receive the e-mail, it may be because you believe that your library clientele does not fit my survey criteria.

I am interested in any and all Australian public libraries which have some Muslim clients. According to the Australian Bureau of Statistics, the your Local Government Area has a statistically significant number of residents who identify themselves as Muslims. I would, therefore, appreciate you looking at the survey I have placed on the SurveyMonkey web site. You should find it easy to move through, and it is also possible to open it, answer some questions and return to it later as long as you exit via the "exit questionnaire" link. Ideally, I would prefer the survey answered separately for each library in the within your Local Government Area.

If your internet access does not enable you to access the survey, I am very happy to either take the information over the phone, entering it onto the survey from my end, or, send you a hard copy of the survey, with a post-paid return-address envelope for you to complete.

Please take a look at the survey at the new SurveyMonkey link https://www.surveymonkey.com/s/5NL39F3.

If you have any questions at all, you may contact me via this e-mail address, or on 08 93xxxxxx or a/h on 08 93xx xxxx.

If you wish to contact my supervisor Dr Kerry Smith at Curtin University, she can be reached on k.smith@curtin.edu.au

Yours sincerely
Nadine Gibbons
Doctoral Candidate at Curtin University of Technology

Appendix C   UNESCO

C.1   The IFLA/UNESCO Public Library Manifesto:

A Gateway to Knowledge Freedom, prosperity and the development of society and of individuals are fundamental human values. They will only be attained through the ability of well-informed citizens to exercise their democratic rights and to play an active role in society. Constructive participation and the development of democracy depend on satisfactory education as well as on free and unlimited access to knowledge, thought, culture and information. The public library, the local gateway to knowledge, provides a basic condition for lifelong learning, independent decision-making and cultural development of the individual and social groups. This Manifesto proclaims UNESCO's belief in the public library as a living force for education, culture and information, and as an essential agent for the fostering of peace and spiritual welfare through the minds of men and women. UNESCO therefore encourages national and local governments to support and actively engage in the development of public libraries.

The Public Library: The public library is the local centre of information, making all kinds of knowledge and information readily available to its users. The services of the public library are provided on the basis of equality of access for all, regardless of age, race, sex, religion, nationality, language or social status. Specific services and materials must be provided for those users who cannot, for whatever reason, use the regular services and materials, for example linguistic minorities, people with disabilities or people in hospital or prison. All age groups must find material relevant to their needs. Collections and services have to include all types of appropriate media and modern technologies as well as traditional materials. High quality and relevance to local needs and conditions are fundamental. Material must reflect current trends and the evolution of society, as well as the memory of human endeavour and imagination. Collections and services should not be subject to any form of ideological, political or religious censorship, nor commercial pressures.

Missions of the Public Library: The following key missions which relate to information, literacy, education and culture should be at the core of public library services:

1. creating and strengthening reading habits in children from an early age;

2. supporting both individual and self conducted education as well as formal education at all levels;

3. providing opportunities for personal creative development;

4. stimulating the imagination and creativity of children and young people;

5. promoting awareness of cultural heritage, appreciation of the arts, scientific achievements and innovations;

6. providing access to cultural expressions of all performing arts;

7. fostering inter-cultural dialogue and favouring cultural diversity;

8. supporting the oral tradition;

9. ensuring access for citizens to all sorts of community information;

10. providing adequate information services to local enterprises, associations and interest groups;

11. facilitating the development of information and computer literacy skills;

12. supporting and participating in literary activities and programmes for all age groups, and initiating such activities if necessary.

Funding, legislation and networks: The public library shall in principle be free of charge.

The public library is the responsibility of local and national authorities: It must be supported by specific legislation and financed by national and local government. It has to be an essential component of any long-term strategy for culture, information provision, literacy and education.

To ensure nationwide library coordination and cooperation, legislation and strategic plans must also define and promote a national library network based on agreed standards of service The public library network must be designed in relation to national, regional, research and special libraries as well as libraries in schools, colleges and universities.

Operation and management: A clear policy must be formulated, defining objectives, priorities and services in relation to the local community needs. The public library has to be organized effectively and professional standards of operation must be maintained. Cooperation with relevant partners-for example, user groups and other professionals at local, regional, national as well as international levels has to be ensured.

Services have to be physically accessible to all members of the community: This requires well situated library buildings, good reading and study facilities, as well as relevant

technologies and sufficient opening hours convenient to the users. It equally implies outreach services for those unable to visit the library. The library services must be adapted to the different needs of communities in rural and urban areas. The librarian is an active intermediary between users and resources. Professional and continuing education of the librarian is indispensable to ensure adequate services. Outreach and user education programmes have to be provided to help users benefit from all the resources.

Implementing the Manifesto: Decision makers at national and local levels and the library community at large, around the world, are hereby urged to implement the principles expressed in this Manifesto. This Manifesto is prepared in cooperation with the International Federation of Library Associations and Institutions (IFLA). The Manifesto can be seen in over twenty languages on the IFLA web-site: http://www.ifla.org/VII/s8/unesco/manif.htm

Update of IFLA Manifesto

"10 ways to make a public library work / Update your libraries".

Public library principles are the foundation of the UNESCO Public Library Manifesto 1994. This manifesto is a universal framework which expresses the general aims that public libraries should follow and the services that must be developed to provide universal access to global information. IFLA and UNESCO understand that libraries and municipal governments need guidelines to help standardise the implementation of the Manifesto. IFLA Sections have worked to provide several guidelines including recommendations, best practices and standards to improve library services. Over the last few years, several guidelines have been published as follows:

- The IFLA/UNESCO Public Library Manifesto. IFLA. 1994. http://www.ifla.org/VII/s8/unesco/eng.htm
- The Public Library Service: IFLA/UNESCO guidelines for development. IFLA Publications 97. Munchen, Germany. Saur 2001. ISBN 3-598-21827-3. http://www.ifla.org/VII/s8/proj/publ97.pdf

The IFLA Public Library Section in 2009 have now produced some additional recommendations to supplement the manifesto so that public libraries can place their services in the 21st century with use of the new technologies which have become available since 1994. We hope that you will share with us the conviction that our public libraries have a relevant role in the developing world of Internet and digital provision. Our skills will have to be continually developed and enhanced but we believe that the degree of success of the public library and its role with these technologies in the next few years will be determined as

the key to opening the gateway of a new global community. We have to be "brave" and propose new ideas to improve our libraries services.

- 1. Develop public library buildings with the emphasis as community/cultural spaces not just physical stores of knowledge.
- 2. Liberate our services using the World Wide Web and Web 2.0, and look towards Web 3.0 and 4.0.
- 3. Connect with our communities and educate and train people where required. Librarians and Information Scientists can act as educators and personal knowledge advisors and not just keepers of keys or Internet gate-keepers.
- 4. Develop a "world wide wisdom"—a global knowledge and understanding by creating international cultural pathways on the web.
- 5. Work internationally to erode barriers and censorship whilst respecting all cultures.
- 6. Support our staff with continued training and encouragement to be proactive.
- 7. Develop our digitised collections services and knowledge—the hybrid library—knowledge, education and information in diverse forms.
- 8. Improve accessibility to our catalogues and databases especially for users with visual impairments.
- 9. Establish national and international standards on the Internet environment.
- 10. Public libraries as cultural storehouses—the "live" environment alongside the "recorded" one—archives, museums, libraries and culture combined: a "comby library".

IFLA Public Libraries Section. 2009. http://www.ifla.org/en/publications

C.2   The IFLA Internet Manifesto

Unhindered access to information is essential to freedom, equality, global understanding and peace. Therefore, the International Federation of Library Associations (IFLA) asserts that:

- Intellectual freedom is the right of every individual both to hold and express opinions and to seek and receive information; it is the basis of democracy; and it is the core of library service.

- Freedom of access to information, regardless of medium and frontiers, is a central responsibility of the library and information profession.

- The provision of unhindered access to the Internet by libraries and information services supports communities and individuals to attain freedom, prosperity and development.

- Barriers to the flow of information should be removed, especially those that promote inequality, poverty, and despair.

Freedom of Access to Information, the Internet and Libraries and Information Services

Libraries and information services are vibrant institutions that connect people with global information resources and the ideas and creative works they seek. Libraries and information services make available the richness of human expression and cultural diversity in all media.

The global Internet enables individuals and communities throughout the world, whether in the smallest and most remote villages or the largest cities, to have equality of access to information for personal development, education, stimulation, cultural enrichment, economic activity and informed participation in democracy. All can present their interests, knowledge and culture for the world to visit.

Libraries and information services provide essential gateways to the Internet. For some they offer convenience, guidance, and assistance, while for others they are the only available access points. They provide a mechanism to overcome the barriers created by differences in resources, technology, and training.

Principles of Freedom of Access to Information via the Internet

Access to the Internet and all of its resources should be consistent with the United Nations Universal Declaration of Human Rights and especially Article 19:

> Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

The global interconnectedness of the Internet provides a medium through which this right may be enjoyed by all. Consequently, access should neither be subject to any form of ideological, political or religious censorship, nor to economic barriers.

Libraries and information services also have a responsibility to serve all of the members of their communities, regardless of age, race, nationality, religion, culture, political affiliation, physical or other disabilities, gender or sexual orientation, or any other status.

Libraries and information services should support the right of users to seek information of their choice.

Libraries and information services should respect the privacy of their users and recognize that the resources they use should remain confidential.

Libraries and information services have a responsibility to facilitate and promote public access to quality information and communication. Users should be assisted with the necessary skills and a suitable environment in which to use their chosen information sources and services freely and confidently.

In addition to the many valuable resources available on the Internet, some are incorrect, misleading and may be offensive. Librarians should provide the information and resources for library users to learn to use the Internet and electronic information efficiently and effectively. They should proactively promote and facilitate responsible access to quality networked information for all their users, including children and young people.

In common with other core services, access to the Internet in libraries and information services should be without charge.

Implementing the Manifesto

IFLA encourages the international community to support the development of Internet accessibility worldwide, and especially in developing countries, to thus obtain the global benefits of information for all offered by the Internet.

IFLA encourages national governments to develop a national information infrastructure which will deliver Internet access to all the nation's population.

IFLA encourages all governments to support the unhindered flow of Internet accessible information via libraries and information services and to oppose any attempts to censor or inhibit access.

IFLA urges the library community and decision makers at national and local levels to develop strategies, policies, and plans that implement the principles expressed in this Manifesto.

This Manifesto was prepared by IFLA/FAIFE.

Approved by the Governing Board of IFLA

27 March 2002

The Hague, Netherlands,

Proclaimed by IFLA 1 May 2002

Adopted unanimously without dissent or abstentions on Council meeting of the 68th IFLA General Conference and Council, August 23, 2002, Glasgow, Scotland.

C.3   IFLA/UNESCO Multicultural Library Manifesto

The Multicultural Library - a gateway to a cultural (*sic*) diverse society in dialogue

All people live in an increasingly heterogeneous society. There are more than 6,000 different languages in the world. The international migration rate is growing every year resulting in an increasing number of people with complex identities. Globalization, increased migration, faster communication, ease of transportation and other 21st century forces have increased cultural diversity in many nations where it might not have previously existed or has augmented the existing multicultural makeup.

"Cultural Diversity" or "Multiculturalism" refers to the harmonious co-existence and interaction of different cultures, where "culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature; lifestyles, ways of living together, value systems, traditions and beliefs." (UNESCO Universal Declaration on Cultural Diversity, 2001) Cultural diversity or multiculturalism is the foundation of our collective strength in our local communities and in our global society.

Cultural and linguistic diversity is the common heritage of humankind and should be cherished and preserved for the benefit of all. It is a source for the exchange, innovation, creativity, and peaceful coexistence among peoples. "Respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding are among the best guarantees of international peace and security". (*ibid*) Therefore, libraries of all types should reflect, support and promote cultural and linguistic diversity at the international, national, and local levels, and thus work for cross-cultural dialogue and active citizenship.

As libraries serve diverse interests and communities, they function as learning, cultural, and information centres. In addressing cultural and linguistic diversity, library services are driven by their commitment to the principles of fundamental freedoms and equity of access to information and knowledge for all, in the respect of cultural identity and values.

Principles

Each individual in our global society has the right to a full range of library and information services. In addressing cultural and linguistic diversity, libraries should:

- serve all members of the community without discrimination based on cultural and linguistic heritage;
- provide information in appropriate languages and scripts;
- give access to a broad range of materials and services reflecting all communities and needs;
- employ staff to reflect the diversity of the community, who are trained to work with and serve diverse communities.

Library and information services in a culturally and linguistically diverse context include both the provision of services to all types of library users and the provision of library services specifically targeted to underserved cultural and linguistic groups. Special attention should be paid to groups which are often marginalized in culturally diverse societies: minorities, asylum seekers and refugees, residents with a temporary residence permit, migrant workers, and indigenous communities.

Missions of multicultural library services

In a culturally diverse society focus should be on the following key missions, which relate to information, literacy, education and culture:

- promoting awareness of the positive value of cultural diversity and fostering cultural dialogue;
- encouraging linguistic diversity and respect for the mother tongue;
- facilitating the harmonious coexistence of several languages, including learning of several languages from an early age;
- safeguarding linguistic and cultural heritage and giving support to expression, creation and dissemination in all relevant languages;
- supporting the preservation of oral tradition and intangible cultural heritage;
- supporting inclusion and participation of persons and groups from all diverse cultural backgrounds;
- encouraging information literacy in the digital age, and the mastering of information and communication technologies;
- promoting linguistic diversity in cyberspace;
- encouraging universal access to cyberspace, supporting the exchange of knowledge and best practices with regard to cultural pluralism.

Management and operation

The multicultural library expects all types of libraries to adopt an integrated service approach. The core activities of library and information services for culturally and linguistically diverse communities are central, not "separate" or "additional", and should always be designed to meet local or specific needs.

The library should have a policy and a strategic plan, defining its mission, objectives, priorities and services related to cultural diversity. The plan should be based on a comprehensive user needs analysis and adequate resources.

Library activities should not be developed in isolation. Cooperation with relevant user groups and professionals at local, national or international level should be encouraged.

Core actions

The multicultural library should:

- develop culturally diverse and multilingual collections and services, including digital and multimedia resources;
- allocate resources for the preservation of cultural expression and heritage, paying particular attention to oral, indigenous and intangible cultural heritage;
- include programmes supporting user education, information literacy skills, newcomer resources, cultural heritage and cross-cultural dialogue as integral parts of the services;
- provide access to library resources in appropriate languages through information organization and access systems;
- develop marketing and outreach materials in appropriate media and languages to attract different groups to the library.

Staff

The library staff is the active intermediary between users and resources. Professional education and continuing training focused on services to multicultural communities, cross-cultural communication and sensitivity, anti-discrimination, cultures and languages should be provided.

The staff of the multicultural library should reflect the cultural and linguistic characteristic of the community to ensure cultural awareness, reflect the community the library serves, and encourage communication.

Funding, legislation and networks

Governments and other relevant decision-making bodies are urged to establish and adequately fund libraries and library systems to offer free library and information services to culturally diverse communities.

Multicultural library services are in essence global. All libraries involved in activities in this field must participate in relevant local, national or international networks in policy development. Research is needed to obtain the data necessary to make informed service decisions and secure appropriate funding. Research findings and best practices should be widely disseminated in order to guide effective multicultural library services.

Implementing the Manifesto

The international community must recognize and support libraries and information services in their role of promoting and preserving cultural and linguistic diversity.

Decision makers at all levels and the library community around the world are hereby requested to disseminate this Manifesto and to carry out the principles and actions expressed herein.

Appendix D Glasgow

D.1 Joint Statement on Freedom of Expression

http://www.ifla.org/publications/joint-statement-on-freedom-of-expression

The International Federation of Library Associations and Institutions (IFLA) and the **International Publishers Association** (IPA) have for a long period of time promoted the right to freedom of expression in print and electronic environments.

Through the joint IFLA/IPA Steering Group, both organisations are now cooperating more intensively to ensure that the freedom of expression, and more particularly the freedom to publish, whether in the print or digital environments, be more effective.

IFLA and IPA would like to re-assert that:

Freedom of expression is a fundamental right of the human being, in accordance with Article 19 of the *Universal Declaration of Human Rights* (UDHR) and Article 19 of the *International Covenant on Civil and Political Rights* (ICCPR). Freedom of expression is the right of every individual both to hold and express opinions and to seek, impart and receive information, through any media, regardless of frontiers.

The right to freedom of opinion and expression is at the basis of democracy and is of fundamental importance to the safeguarding of human dignity. The diversity of sources of knowledge and information is an essential prerequisite for cultural diversity, creativity, prosperity and the development of societies worldwide.

Publishers, by distributing works of the mind, and librarians, by providing the access to the information and knowledge, play a central role in the development and maintenance of intellectual freedom and help to safeguard democratic values.

In order for publishers and librarians to fully contribute to the advancing of science, knowledge and creativity, national legal frameworks in accordance with international instruments protecting the right to freedom of expression must be put into place.

The basic principles of freedom of expression in accordance with Article 19 of the UDHR and ICCPR must continue to apply in the electronic environment. Global information networks facilitate the exchange of information throughout the world to the benefit of all. IPA and IFLA encourage governments to oppose any attempts to censor or inhibit the publication of, and access to, online information.

The UNESCO Florence Agreement on the Importation of Educational, Scientific and Cultural Materials and its additional *Nairobi Protocol*, by fostering the free circulation of educational, scientific and cultural materials, facilitate the free flow of ideas and thus play a central role in the widest possible dissemination of the diverse forms of self-expression in societies. IFLA and IPA encourage the ratification and implementation of both instruments.

IFLA and IPA will do their utmost to oppose steadfastly any attempt or threat to restrict the freedom of expression and more particularly the freedom to publish, whether in the print or digital environments.

Adopted by the IFLA/IPA Steering Group at its 8th meeting held in Glasgow on 22 August 2002

Appendix E   ALIA policies

E.1   Statement on free access to information (2001)

https://www.alia.org.au/sites/default/files/documents/FreeAccessToInformation_2015.pdf

Object

To promote the free flow of information and ideas in the interests of all Australians and a thriving culture and democracy.

Principle

Freedom can be protected in a democratic society only if its citizens have unrestricted access to information and ideas.

Statement

There are several different levels at which the free flow of ideas can be impeded. At the societal level, legislative bodies of all kinds are expected to consider the legal and regulatory frameworks they put in place to support the free flow of information and ideas about the interests and concerns of citizens. At the institutional level, library and information services are expected to encourage the free flow of information and ideas within the scope of their roles and responsibilities. At the individual level, citizens are expected to make informed decisions in exercising their rights and responsibilities.

The Australian Library and Information Association believes that library and information services have particular responsibilities in supporting and sustaining the free flow of information and ideas including:

- asserting the equal and equitable rights of citizens to information regardless of age, race, gender, religion, disability, cultural identity, language, socioeconomic status, lifestyle choice, political allegiance or social viewpoint;

- adopting an inclusive approach in developing and implementing policies regarding access to information and ideas that are relevant to the library and information service concerned, irrespective of the controversial nature of the information or ideas;

- ensuring that their clients have access to information from a variety of sources and agencies to meet their needs and that a citizen's information needs are met independently of location and an ability to pay;

- catering for interest in contemporary issues without promoting or suppressing particular beliefs and ideas;

- protecting the confidential relationships that exist between the library and information service and its clients;

- resisting attempts by individuals or groups within their communities to restrict access to information and ideas while at the same time recognising that powers of censorship are legally vested in state and federal governments;

- observing laws and regulations governing access to information and ideas but working towards the amendment of those laws and regulations which inhibit library and information services in meeting the obligations and responsibilities outlined in this Statement.

Related documents

Article 19 of the United Nations Universal Declaration of Human Rights
http://www.un.org/Overview/rights.html.

Article 19 of the International Covenant on Civil and Political Rights
[http://www.unhcr.ch/refworld/refworld/legal/instrume/detent/civpot_e.htm].

International Federation of Library Associations and Institutions Statement on Libraries and Intellectual Freedom http://www.faife.dk.

Date of adoption: October 2001, *Date of amendment:* Replaces Statement on free library services to all and the Statement on freedom to read.

E.2 Statement on free access to information (2015)

ALIA objects addressed

To promote the free flow of information and ideas in the interests of all Australians and a thriving culture and democracy.

Principle

Freedom can be protected in a democratic society only if individuals have unrestricted access to information and ideas.

Statement

There are several different levels at which the free flow of ideas can be impeded. At the societal level, legislative bodies of all kinds are expected to consider the legal and regulatory frameworks they put in place to support the free flow of information and ideas about the interests and concerns of individuals. At the institutional level, library and information services are expected to encourage the free flow of information and ideas within the scope of their roles and responsibilities. At the personal level, individuals are expected to make informed decisions in exercising their rights and responsibilities.

The Australian Library and Information Association believes that library and information services have particular responsibilities in supporting and sustaining the free flow of information and ideas including:

- asserting the equal and equitable rights of individuals to information regardless of age, citizenship, political belief, physical or mental ability, gender identity heritage, education, income, immigration and asylum seeking status, marital status, origin, race, language religion or sexual orientation;

- adopting an inclusive approach in developing and implementing policies regarding access to information and ideas that are relevant to the library and information service concerned, irrespective of the controversial nature of the information or ideas;

- ensuring that individuals have access to information from a variety of sources and agencies to meet their needs and that an individual's information needs are met independently of location and an ability to pay;

- catering for interest in contemporary issues without promoting or suppressing particular beliefs and ideas;

- protecting the confidential relationships that exist between the library and information service and its clients;

- resisting attempts by individuals or groups within their communities to restrict access to information and ideas while at the same time recognising that powers of censorship are legally vested in state and federal governments;

- observing laws and regulations governing access to information and ideas but working towards the amendment of those laws and regulations which inhibit library and information services in meeting the obligations and responsibilities outlined in this Statement.

References

Lehmann, V., & Locke, J. (2005). Guidelines for Library Services to Prisoners (3rd ed.) (IFLA Professional Report No. 92). The Hague: International Federation of Library Associations and Institutions (IFLA). Retrieved from http://www.ifla.org/publications/ifla-professional-reports-92

Release notes

Adopted 2001. Amended 2007, 2015.

(Replaced "Free library services to all, freedom to read". Adopted 1971; amended 1979, 1985)

https://alia.org.au/about-alia/policies-standards-and-guidelines/statement-free-access-information

E.3 ALIA core values statement

https://www.alia.org.au/about-alia/policies-standards-and-guidelines/alia-core-values-statement 2002, 2007.

A thriving culture, economy, and democracy requires the free flow of information and ideas.

Fundamental to that free flow of information and ideas are Australia's library and information services. They are a legacy to each generation, conveying the knowledge of the past and the promise of the future.

Library and information professionals therefore commit themselves to the following core values of their profession:

1. Promotion of the free flow of information and ideas through open access to recorded knowledge, information and creative works.
2. Connection of people to ideas.
3. Commitment to literacy, information literacy and learning.
4. Respect for the diversity and individuality of all people.
5. Preservation of the human record .
6. Excellence in professional service to our communities.
7. Partnerships to advance these values.

E.4   Statement on libraries and multiculturalism (1996)

For the purpose of this policy, multiculturalism relates to the cultures and languages of all ethnic and linguistic groups resident in Australia.

The Australian Library and Information Association believes that:

1. All libraries should reflect the multicultural nature of Australian society in the collections and services;
2. Libraries should provide collections and services which reflect the multicultural nature of their client groups;
3. All members of the Australian community should have access to library materials and services which will meet their needs, regardless of their language, cultural background or country of origin.
4. Libraries have an important role in informing and educating the community about the many cultures which make up Australian society.
5. Libraries have an important role in assisting all Australians to achieve competency in English whether as a first or second language.
6. All members of the Australian community should have access to library materials and services in languages other than English whether this be for the purposes of language and culture maintenance or for language learning.
7. The research collections of Australian libraries must recognise the importance of providing materials for current and future research relating to the ethnic minorities of Australia and should therefore acquire and preserve material from appropriate countries and in appropriate languages.

The Association recognises that library services for ethnic and linguistic minorities are inadequate and that few libraries currently provide a suitable range of cultural studies materials. It calls on librarians in all types of libraries to ensure that due priority is given to this aspect of their services.

Funding authorities at all levels are urged to provide adequate resources to develop and maintain balanced collections and services in all types of libraries.

Adopted 1984. Amended 1988, 1994, 1996

https://web-beta.archive.org/web/20011122060056/http://www.alia.org.au:80/policies/multiculturalism.html

E.5   Statement on freedom to read (1985)

The Australian Library and Information Association, believing that freedom can be protected in a democratic society only if its citizens have access to information and ideas through books and other sources of information, affirms the following principles as basic and distinctive of the obligations and responsibilities of the librarian:

1. A primary purpose of a library service is to provide information through books and other media on all matters which are appropriate to the library concerned.

2. A librarian must protect the essential confidential relationship which exists between a library user and the library.

3. The functions of the librarian include: to promote the use of materials in the librarian's care; to ensure that the resources of the library are adequate to its purpose; to obtain additional information from outside sources to meet the needs of readers; to cater for interest in all relevant facets of knowledge, literature and contemporary issues, including those of a controversial nature; but neither to promote or suppress particular ideas and beliefs.

4. A librarian, while recognizing that powers of censorship exist and are legally vested in state and federal governments, should resist attempts by individuals or organised groups within the community to determine what library materials are to be, or are not to be, available to the users of the library.

5. A librarian should not exercise censorship in the selection of materials by rejecting on moral, political, racial or religious grounds alone material which is otherwise relevant to the purpose of the library and meets the standards, such as historical importance, intellectual integrity, effectiveness of expression or accuracy of information which are required by the library concerned. Material should not be rejected on the grounds that its content is controversial or likely to offend some sections of the library's community.

6. A librarian should uphold the right of all Australians to have access to library services and materials and should not discriminate against users on the grounds of age, sex, race, religion, national origin, disability, economic condition, individual lifestyle or political or social views.

7. A librarian must obey the laws relating to books and libraries, but if the laws or their administration conflict with the principles put forward in this

statement, the librarian should be free to move for the amendment of these laws.

Adopted 1971 Amended 1979, 1985

http://www.alia.org.au/policies/freedom.to.read.html

E.6   Statement on free library services to all (1994)

1. The Australian Library and Information Association asserts that each member of the Australian community has an equal right of access to public library and information services regardless of age, race, gender, religion, nationality, language, social or economic status.

2. Such freedom of access is essential to the democratic process and to the social well-being of the Australian community. That satisfaction of a person's information needs must be independent of an ability to pay.

3. Libraries and information services established to serve the general public should, therefore, provide core services to all members of the library's clientele without direct charge to the individual.

Adopted 1979 Amended 1982, 1989, 1994

http://www.alia.org.au/policies/free.library.services.html

E.7 Statement on public library services (2004)

Object

To promote the free flow of information and ideas in the interests of all Australians and a thriving culture and democracy.

To promote and improve the services provided by all kinds of library and information agencies.

Principle

Freedom of access to public library and information services is essential to the democratic process and to the social well-being of the Australian community.

Statement

1. Each member of the Australian community has an equal right to public library and information services regardless of age, race, gender, religion, nationality, language, disability, geographic location, social status, economic status and educational attainment.

2. A public library services its community through the provision of access to knowledge, information and works of imagination through a range or resources and services. It does this through access to materials in any format in order to meet the needs of individuals and groups for education, information and personal development including recreation and leisure.

3. Public libraries have an important role in the development and maintenance of a democratic society by giving individuals access to a wide and varied range of information, ideas and options.

4. Public libraries serve as a first point of access for information for the general public and for the public's access to the national system of library and information services.

5. The satisfaction of a person's information needs must be independent of an ability to pay.

6. Local, state/territory and Commonwealth governments have an obligation to provide public library services to all members of the library's clientele without direct charge to the user.

7. Australians resident in rural, regional and remote areas should have access to the library and information services they require at a level comparable to that available to Australians who reside in metropolitan areas.

8. The Australian Library and Information Association believes that public library services have particular responsibilities to monitor and respond to the changing demographic characteristics and trends of their communities, to consult with their communities and to meet information, learning and recreational needs of an increasingly diverse society. Public library services should ensure that they have policies in place to respond to and meet relevant legislative requirements.

Related documents

ALIA statement on free access to information

ALIA core values statement

ALIA statement on information literac for all Australians

ALIA statement on online content regulation

Other resources

ALIA Public Libraries Reference Group

Replaces: Public library services [interim statement 1999]

Adopted: 2004

E.8   ALIA Statement on online content regulation (2002)

Short title

Statement on online content regulation.

Object

To promote the free flow of information and ideas in the interest of all Australians and a thriving culture, economy and democracy.

Principle

Freedom can be protected in a democratic society only if its citizens have unrestricted access to information and ideas.

Statement

1. Libraries and information services facilitate and promote public access to the widest variety of information, reflecting the plurality and diversity of society. The selection and availability of library materials and services, including online content and services, is governed by professional considerations and not by political, moral and religious views.

2. Libraries and information services support the right of all users to unhindered access to information of their choice regardless of format. Access to electronic information resources should not be restricted except as required by law and this basic right should not be eroded in the development of regulatory measures for online information.

3. Users are assisted with the necessary skills and a suitable environment in which to use their chose information sources and services freely and confidently. Each user's right to privacy and confidentiality is protected with respect to information sought or received and resources consulted.

4. In addition to the many valuable resources available on the internet, some are incorrect, misleading and may be offensive. Libraries and information services proactively promote and facilitate responsible access to quality networked information for all their users, including children and young people. They enable library users to learn to use the internet and electronic information efficiently and effectively.

Related documents

ALIA Statement on Free Access to Information: http://alia.org.au/policies/free.access.html

International Federation of Library Associations and Institutions (IFLA) Statement on Libraries and Intellectual Freedom: http://www.ifla.org/V/press/pr990326.htm

International Federation of Library Associations and Institutions (IFLA) Internet Manifesto: http://www.ifla.org/III/misc/im-e.htm

Article 19 of the United Nations Universal Declaration of Human Rights: http://www.un.org/Overview/rights.html

Guidelines relating to ALIA's Statement on online content regulation (members only)

http://www.alia.org.au/members-only/advocacy/internet.access/guidelines.html

Adopted 1997 Amended 2001, 2002