Protocols for libraries and archives in Australia: incorporating Indigenous perspectives in the information field

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Abstract:

Many Australian cultural heritage institutions are utilising protocols as a way to manage collections with respect to Indigenous cultural values and aspirations. Indigenous protocols for libraries and archives are an important tool for two-way conversations to take place between communities and institutions to establish a dialogue about respectful management of collections. This paper will discuss examples of protocols from Australia including those developed by the Aboriginal and Torres Strait Islander Library Information Network (ATSILIRN), State Records New South Wales (NSW) and the Aboriginal and Torres Strait Islander Data Archive (ATSIDA). It will discuss the importance of education and training in preparing information professionals to be responsive to the needs of diverse communities.

Keywords: Indigenous Australia, Libraries, Archives, Protocols, Community engagement

Introduction

Indigenous communities[1] across Australia are expressing a real desire to be included in the decision-making process about how their cultural heritage materials are managed now and into the future. Indigenous people are accessing collections held in libraries, archives and museums with enthusiasm to return cultural heritage materials to community settings. This engagement has forced the information professions to be become aware of Indigenous rights to information and Indigenous ways of managing knowledge.

As a response to this, a number of Protocol documents have been created to guide the best practice management of Indigenous Australian cultural heritage information held in libraries and archives and those collections being imagined for the future. The protocols provide a framework for library and information professionals to be engaged with communities to build collaborative relationships to manage collections in culturally appropriate ways. This paper will discuss the importance of protocols

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[1] In this paper the term Indigenous Australia, or Indigenous Australian people, will be used to refer to Aboriginal and Torres Strait Islander peoples. The author also acknowledges the diversity of Aboriginal and Torres Strait Islander people and communities in writing this paper.

for libraries and archives for the education and training of library and information science professionals by exploring:

- Why have protocols for libraries and archives?
- Examples of protocols for libraries and archives in Australia:
- Aboriginal and Torres Strait Islander Library Resource Network (ATSILIRN) Protocols
- State Records New South Wales (SRNSW) Protocols for Staff Working with Indigenous People
- Aboriginal and Torres Strait Islander Data Archive (ATSIDA) Protocols
- What next: how do we build education programs that transform practice?

The paper will conclude by suggesting some areas for attention within the library, archive and information fields to take action to engage with Indigenous people and communities to bring their perspectives into education and training of future librarians, archivist and information professionals.

Why Protocols for libraries and archives?
Personal reflection on libraries, archives and Indigenous protocols

Acknowledgements
I want to acknowledge the diversity of Aboriginal and Torres Strait Islander people in Australia, and the diversity of experiences that communities have had with libraries and archives. I would also like to acknowledge elders past and present, and pay my respects to the people and communities that are captured in the archives that I am writing about. I come to this discussion with my own background of experiences of working as an Indigenous archivist in the NSW government archives, and then more recently in contributing to the team building a national data archive for Indigenous research data. Many of the issues I explore in this paper are based on my own personal and professional experiences. They are reflections on working and conducting research with Aboriginal and Torres Strait Islander communities on matters related to Indigenous protocols for libraries and archives.

Training under an Indigenous Cadetship program
During the 1990s the information professions in Australia were increasing their knowledge of the importance of library and archive collections for Indigenous Australian people. Government reports such as the Royal Commission into Aboriginal Deaths in Custody and *Bringing Them Home*, the report of the National Inquiry into the Removal of Aboriginal Children from their Families, emphasised the significance of library and archive collections for Aboriginal people affected by past government policies. The reports highlighted the importance of these collections for reconnecting people with families and communities, and for strengthening identity (Australian Government, 1998; Wilson & Australia, 1997). During this time there was also a call for more Aboriginal and Torres Strait Islander people to be trained as librarians and archivists to assist the community in locating collections that related to them.

In 1999, I began training as a Cadet Archivist at SRNSW, the NSW State archives. The Cadetship was an outcome of the Indigenous Cadetship Project (ICP) an Aboriginal and Torres Strait Islander Recruitment and Career Development Strategy, based on an agreement between the federal Department of Employment, Education, Training and Youth Affairs and the Australian Library and Information Service (ALIA). The ALIA worked with the Australian Society of Archivists (ASA) to apply the strategy in the archives sector. The Cadetship required me to undertake post-graduate studies in archives while working at SRNSW to gain professional experience.

The professional experience was a part of the Public Access team of the archives, and I contributed to the regular desk shifts to field enquiries from members of the public who were interested in accessing the historical material held in the collection. Similar to the many other vast collections of government archives relating to Indigenous people, the records held by SRNSW documented government policies that had a major affect on Aboriginal people in NSW. Many of the records were discriminatory and

offensive and they contained much personal and sensitive information relating to Aboriginal people across the State.

It was at SRNSW that I gained valuable experience in consulting with the community to identify services that best met their needs. My position was one of translator, negotiator and access facilitator. My liaison role was to support and welcome people to the institution (which was a somewhat foreign environment to many) and to help to make the journey into archives as stress free as possible. Despite this, consultation with the community about access to information was often complex, and the discussions resurfaced stories about experiences of past trauma and distrust of government. This had an undeniable flow on affect of people having distrust in the archives (McKemmish, Faulkhead & Russell, 2011).

These experiences, of being an Indigenous person working with archive and library services, made me very aware of the shortcomings of the library and archive courses being offered and the capacity of other information professionals to find solutions to the tensions and challenges that were being raised when Indigenous communities enter archives and libraries. I often questioned:

- How did my post-graduate education in this field equip me to work with Indigenous people and communities to fulfil their information needs?
- What Indigenous perspectives were incorporated into the theory being espoused by archival and library science?
- Where did community needs and aspirations fit into the overall question of management of collections – from description through to questions of access and use?

The protocol documents however, that emerged in the 1990s and early 2000s provided a valuable source of inspiration for staff like myself who were navigating access to information between the institution and the community (Byrne, 1995; Janke, 2002; Mellor & Janke, 2001). I found the protocol documents and policy statements in support of Indigenous access to information to be the most effective tools to raise awareness of the needs and aspirations of communities. The documents assisted in starting discussions and planning about the work that needed to be done to redress inequalities faced by Indigenous Australians in accessing information. They also provided guidelines and a framework that supported the institution in working towards reconciling the tensions that exist between community and institutional needs.

Protocols: a tool for implementing change
Protocols can assist in creating a space for implementing change. They are an effective way for Indigenous people to establish positive relationships with libraries and archives by suggesting ways in which communities can become active participants in the design of policy and delivery of services. Much has been written in the library and archival literature about the importance of protocols (Garwood-Houng , 2008; Nakata, Byrne, Nakata & Gardiner, 2005). Gibson has suggested that protocols can assist ethical decision-making by an institution in dealing with Indigenous Knowledge as they provide a framework for respecting Aboriginal customary protocols (Gibson, 2009, p. 14). Similarly, Anderson (2005) notes:

> Protocols are produced through a complex matrix of relations exercised through ongoing and changing cultural engagements that are always already invested with politics. Protocols are prescriptive – in that they prescribe particular types of behavior. But [they] also have the capacity to convey a mode of behavior that institutions and individuals are presumed to follow. Protocols prescribe modes of conduct through emphasizing or normalizing particular forms of cultural engagement (p. 33).

In the following section, three Protocol documents that have contributed to positive changes in the management of libraries and archives in Australia are introduced. These are the ATSILIRN, SRNSW and ATSIDA protocols/The important aspects of these protocols for the education and training of information professionals are briefly outlined.

The ATSILIRN Protocols

About ATSILIRN
The Aboriginal and Torres Strait Islander Library and Information Resource Network (ATSILIRN) was established in 1993 as a network for Aboriginal and Torres Strait Islander people working in libraries and for people who were servicing the information needs of Indigenous Australian communities (Garwood-Houng, 2008). Part of the establishment of ATSILIRN was to work on the development of protocols to guide libraries, archives and information services in appropriate ways to interact with Indigenous Australian communities and content.

The ATSILIRN Protocols were developed at a time when Indigenous concerns about access to information were being discussed by Indigenous people, government and the information professions (Australian Government, 1991; Berzins, 1991; Fourmile, 1989; Reid, 2000). In short, it was acknowledged that Indigenous people had been historically dislocated from material collected about their history and heritage. The article by Henrietta Fourmile in 1989 clearly articulated the tensions of awareness, access, ownership and control (Fourmile, 1989). There were marked changes in Indigenous participation with libraries and archives from this period. Indigenous Australian people were entering libraries and archives and requesting access to their materials for many reasons including the writing of new biographies, to reclaim documents of their past written by *others*, and to conduct research on their land and community for native title claims.

What the Protocols cover
The ATSILIRN Protocols covered eleven key areas for guiding libraries and archives to work respectfully with Indigenous Australian communities. They were:

1. Content and perspectives
2. Intellectual Property
3. Accessibility and Use
4. Description and Classification of Materials
5. Secret or Sacred Materials
6. Offensive Material
7. Governance and Management
8. Staffing
9. Education and Training for Professional Practice
10. Awareness of Aboriginal and Torres Islander Peoples and Issues
11. Copying and Repatriation of Records. (Byrne, 1995, n.p).

Each of the protocol categories originally provided inspirational quotes from Indigenous leaders and elders talking about the significance of access to information and continued with suggested paths of action for a library or archive to follow to address each of the protocols. Links were also provided to useful resources that were relevant to the protocol. In many ways the content provided was intended to inspire institutions to take action, to think about the relevance of each protocol to their local context.

A subsequent review and revision of the ATSILIRN Protocols took place in 2005 (Nakata et al., 2005). The review identified gaps in implementing the protocols, and it suggested that although they had been effective they needed greater support and guidance (Byrne, 2008). In discussing the review, Byrne wrote:

> The Protocols strategy offers a framework for identifying and responding to issues relating to services for Indigenous peoples, the handling of Indigenous resources and the involvement of Indigenous people in the governance and management of the memory institutions. To some degree it relieves the burden of being the expert on all things Indigenous which is placed on Indigenous staff members in institutions and it provides guidance for institutions without Indigenous staff. However, the review found that the Protocols had been inadequately communicated across the sectors, were too complex for some smaller organisations and needed an accompanying source of advice on specific issues (Byrne, 2008, p. 6).

The ATSILIRN Protocols continue to be a significant document that inspires action across the Australian library and archive sector to engage with Indigenous people and communities. Perhaps the challenges to date have been gaining the endorsement and high-level support of senior executives in creating a plan of action to sit alongside the protocol goals. To keep the protocols relevant to the digital space, ATSILIRN members convened a working party in 2011 to update the protocols and to add an additional protocol that covers the management of material in the digital domain. This is an exciting development as the Protocols encourage more proactive management of born digital materials and promote engagement with the community in relation to the management of digital materials [2].

It is significant that the ATSILIRN Protocols contained specific reference to staffing, education and training and awareness of Aboriginal and Torres Strait Islander people and issues. They suggested:

> As an industry, libraries, archives and information services, educational institutions and professional bodies should ensure that library and archive education and training courses at all levels adequately cover issues relating to Aboriginal and Torres Strait Islander materials, clients and staff. All graduates of Australian education and training programs for information work should have gained an appreciation of Aboriginal and Torres Strait Islander history and culture and of the issues relating to the documentation which they will handle in their future careers in information organisations (Byrne, 2005, n.p.).

By increasing awareness it was hoped that libraries and archives could find ways to incorporate Indigenous perspectives into their programs, or identify places were Indigenous people could be involved. The ATSILIRN protocols also had great influence in the information professions at the time. As a result both the ASA and ALIA created policy statements in support of Indigenous access to information. The ALIA adopted a Statement *Libraries and Information Services and Indigenous Peoples* in 1995 (amended 2006 and 2009), which stated that:

> The Australian Library and Information Association endorses the vision of a united Australia which respects this land of ours; values the Indigenous heritage; and provides justice and equity for all. The Association recognises that libraries and information services have a role to play in the process of reconciliation by encouraging their engagement with the process of reconciliation and by examining and, where necessary, amending their policies and practices in consultation with Indigenous peoples. The Association recognises the diversity of Indigenous cultures. It believes that the participation of Indigenous peoples in planning and

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[2] The updated ATSILIRN Protocols are available at: http://www.aiatsis.gov.au/atsilirn/protocols.php

decision making will lead to the achievement of appropriate representation of this diversity in library and information services. The Association affirms its commitment by taking a leadership role in promoting participation. (ALIA, 2013, n.p.).

At the same time the ASA, while adopting and promoting professional engagement with the ATSILIRN Protocols, adopted the *Policy Statement on Archival Services and Aboriginal and Torres Strait Islander people* (1996) (Australian Society of Archivists, 1996).

State Records NSW: Protocols for Staff Working with Indigenous People
The ATSILIRN Protocols were critical for me to carry out my role as a liaison Archivist at SRNSW. They provided the professional backing and mandate for the organisation to take action.

About SRNSW
The SRNSW, the NSW State archives, is responsible for ensuring that, "…the people and Government of NSW have ready access to records which illuminate history, enrich the life of the community and support good and accountable government" (SRNSW, 2013a, n.p.). As previously mentioned the SRNSW holds a significant collection of records relating to Aboriginal people. The most significant records being those created under the authority of the Aboriginal Protection and Welfare Boards, which operated from 1883 to 1969.

Establishing organisation specific Protocols for staff
Inspired by the ATSILIRN Protocols, SRNSW developed the *Protocols for Staff Working with Indigenous People* (2008) to: "…assist and guide State Records staff when working with Indigenous people and in handling State records that document Indigenous people or have Indigenous content. (SRNSW, 2008, p. 5)." The SRNSW Protocols were developed after consultation with relevant community members and stakeholders to the collection, including Link Up NSW and Aboriginal Affairs NSW.

The SRNSW Protocols are based on the five Principles: Respect, Cultural Diversity, Communication and Consultation, Accessibility and Preservation. Each of these Principles has associated protocol statements and a set of practical guidelines to provide guidance and advice on ways that staff can implement the protocols in their own position (SRNSW, 2008). The aim of the Protocols is to give staff concise background information and suggestions for how they can engage in respectful ways with Aboriginal and Torres Strait Islander communities. The SRNSW Protocols were designed to make staff think critically about their role in assisting to improve services for Indigenous Australian clients.

One of the overall sentiments of the SRNSW Protocols is the principle that Indigenous people should be included in decisions about how information in the State archives is used. The guidelines promote, for example, discussion about use of Indigenous records at the planning stages of a project, to consider the following questions:
- Would the material be considered as being secret or sacred by Indigenous communities?
- Would the material be considered as being offensive or sensitive by Indigenous communities?
- Is the material appropriate for use in the reading room but not on the State Records website?
- Do I need approval from any other government agencies or community groups before using the material?, and
- How will the project assist in improving services for Indigenous people? (SRNSW, 2008, p.11)

These were very useful questions to have set out clearly for staff to work towards balancing institutional versus community needs. One of the areas that was emerging at the time of writing the Protocols was the digitisation of collections. Considering these questions at the point of project planning was helpful so that the organisation could seek feedback from the community about their aspirations for having materials digitised and made available. The Protocols also called for an action plan for State Records to increase awareness to the collection. One of the ways that the archives

hoped to achieve this was through an exhibition program targeted specifically to Aboriginal communities in NSW.

In Living Memory Exhibition and NSW Tour
The In Living Memory Exhibition (ILM) - *an exhibition of surviving photographs from the records of the NSW Aborigines Welfare Board, from 1919 to 1966 -* and NSW ILM Tour (SRNSW, 2013b) provide an example of the SRNSW Protocols in action. The ILM exhibition was designed and toured as a response to listening and acting on community stated needs and desires.

The exhibition was based on approximately 1000 surviving images of the Aborigines Protection and Welfare Boards and is a significant collection of images for Aboriginal people in NSW. Very little information accompanied the images when they were transferred to the State archives in the late 1970s, yet members of the Aboriginal community were able to identify the people and places recorded and were able to provide important oral contextual information about the images.

Much of the success of the exhibition was due to the creation of meaningful and sustained relationships with Aboriginal people and communities. The Aboriginal community was actively involved in the exhibition design and delivery and permission was sought for images highlighted in the exhibition. Aboriginal people were consulted for permission for the public display of their personal, family or community photographs and an open dialogue about the images had to take place. An Aboriginal Advisory Group was established with members of the *Stolen Generation*[3] and other key representatives who were used as a guide for wider Aboriginal protocol issues. True consultation also meant responding to the wishes of the community, even if this meant changing plans or directions in exhibition planning and considerable time was required for these important decisions to be made. As Haskins wrote in a review of the exhibition:

> The challenge for State Records NSW in finding a way to make these photographs accessible to those to whom they mean the most is not to be underestimated, and it is a tribute to the abilities of the cross-cultural exhibition team, and the generosity of the Aboriginal communities they consulted, that this exhibition has come to be. But on top of that, they have managed to pull together a truly stunning and unique exhibition (Haskins, 2011, p. 18.2).

The SRNSW Protocols provide an example of an institution specific adaptation of the ATSILIRN Protocols. They provide a resource tool for staff to be responsible in their engagement with Indigenous people and content. They are utilised as a source of education and training for staff to continue learning in their professional roles within the organisation.

The ATSIDA Protocols
The ATSIDA Protocols have been created by the Aboriginal and Torres Strait Islander Data Archive (ATSIDA) team and Reference Group. The Protocols are specific to researchers who are working with Indigenous Australian communities to assist them in managing and preserving digital research data.

About ATSIDA
ATSIDA is a specialised trusted archive for Indigenous data and is managed by the University of Technology Sydney (UTS) Library. The ATSIDA archive contains digital data generated by researchers working with Australian Aboriginal and Torres Strait Islander people and issues. The

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[3] The *Stolen Generations* is a term used to refer to the forcible removal of Indigenous Australian children from their families and communities. For more information see: http://reconciliaction.org.au/nsw/education-kit/stolen-generations/. See also, *Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families, April 1997* available here: http://www.humanrights.gov.au/publications/bringing-them-home-report-1997.

ATSIDA is a thematic archive within the Australian Data Archive (ADA) with its datasets stored securely at the National Computational Facility (NCI) at the Australian National University (ANU).

The ATSIDA is guided by a board of internationally recognised experts in Australian Indigenous research. The ATSIDA Reference Group includes the membership of a range of professionals from the library, archive, museum and research fields who provide protocol advice to the ATSIDA team. Reference Group members Professor Martin Nakata (Chair) and Dr Alex Byrne have contributed to the establishment of the ATSILIRN Protocols and subsequent review, as well as being actively involved in research concerning the appropriate management of digital collections relating to Indigenous Australian people.

As a trusted archive, ATSIDA concerns itself with the management of digital content created in the research process. The secure digital archive ensures the long-term preservation of and access to Aboriginal and Torres Strait Islander research. The ATSIDA manages digital data in a wide variety of formats, from numerical data, field notes and reports, through to song recordings and bark paintings. The staff managing data at the ATSIDA are experienced professionals in process and information management, Indigenous research and digital preservation management. Digital repatriation, or return of data, to the people and communities to which it relates is a particular commitment of ATSIDA (Gardiner, McDonald, Byrne & Thorpe, 2011).

The ATSIDA protocols
The ATSIDA Protocols are guided by three overarching principles to assist best practice in managing the research data archive (ATSIDA, 2013a, n.p.):
Respect
- Aboriginal and Torres Strait Islander people and culture are respected.
- Aboriginal and Torres Strait Islander people are involved in decision making about research data managed in the data archive.
- The rights and interests of Aboriginal and Torres Strait Islander people and researchers are respected.

Trust
- Datasets are preserved in a secure and trusted data archive.
- Strong reciprocal relationships are made with Aboriginal and Torres Strait Islander people, communities and collecting institutions.
- Datasets deposited into ATSIDA are managed according to cultural protocols.

The moral rights of the original researcher will be maintained as per the intent of the Australian Copyright Act. Specifically:
- The right of attribution of authorship
- The right against false attribution of authorship
- The right of integrity of authorship.

Engagement
- ATSIDA seeks to ensure the return of Indigenous knowledge that is documented in research projects.
- ATSIDA will provide a facility to ensure ongoing and timely access to materials.

The ATSIDA encourages and promotes use of its data archive to stimulate new research ventures and insights that benefit Aboriginal and Torres Strait Islander communities (ATSIDA, 2013b).

The digital domain provides opportunities for library, archive and other information professionals to collaborate to improve outcomes for communities. The ATSIDA Protocols promote relationship building between the sectors to reduce the burden on communities. Access to collections through digital technologies is now an important part of how cultural heritage institutions do business and

there are significant opportunities for cultural heritage materials to be returned and managed in community contexts. For example, within community keeping places.

The ATSIDA Protocols promote active curation and return of research data to the communities from which the data relate, and supports the management of the data through the appropriate University ethics committees to ensure that issues such as moral and intellectual property rights are managed in a way that respects Indigenous rights to their knowledge. It is a proactive model of engagement with communities and data from the planning stages of a research project through to the deposit and preservation of data.

What next: how do we build education programs that transform practice?

This paper has highlighted meaningful ways that protocol documents can create opportunities for dialogue to be established between Indigenous Australian communities and the information professions. One of the challenges of bringing the protocols to life however, is the finding the spaces and the support for having them implemented with an aligned plan of action. I believe that education is the key to bridging this gap, so that the needs of diverse communities become a core value of the archive, library and information professions.

A key step in establishing this respect for diversity is to build an understanding of the differences that exist in relation to western and Indigenous knowledge systems. Curriculum designed for the information professions needs to build the knowledge, skills and attributes of professionals to understand and respect difference. As Nakata (2007) has suggested:

> Differences in epistemological and ontological levels mean that, in the academy, it is not possible to bring in Indigenous knowledge and plonk it in the curriculum unproblematically as if it is another data set for Western knowledge to discipline and test. Indigenous Knowledge systems and Western knowledge systems work off different theories of knowledge that frame, "Who can be the knower, what can be known, what constitutes knowledge, source of evidence for constructing knowledge, what constitutes trust, how truth is to be verified, how evidence becomes truth, how valid inferences are to be drawn, the role of the belief of evidence, and related issues. (Gegeo and Watson-Gegeo 2001, cited in Nakata 2007, p.188-189)

In accepting difference Nakata and Langton (2005) also call for an "unsettling of established practice" to create dialogue about the complexities and to ensure that Indigenous perspectives and concerns are addressed appropriately in the management of Indigenous knowledge (Langton & Nakata, 2005, p. 3). They note:

> For many Indigenous groups this documented material is the tenuous thread that connects present generations to a traditional heritage. Many groups and individuals do not know what material is held in collections and many libraries and archives are not familiar with the full content of their collections. Under Western principles of access to information, Indigenous people have every right to know and access this material and under international human rights covenants, they have a right to claim, restore and continue their own knowledge and cultural heritage. From the Indigenous standpoint, issues of ownership and authority are increasingly a matter of contestation, not just in Australia but across the globe. (Nakata & Langton, 2005, p. 4).

Ongoing dialogue is key to building these meaningful relationships. As Krebs has suggested, we need to work towards establishing deep and sustained conversations with the profession (Krebs, 2012, p.3) so that the respect for a diversity of ways of knowing are embedded in education, training and practice. Similarly as Davis suggests: "Striving to allow a plurality of knowledge inside formal classrooms, academies, institutions and organisations, and in less formal contexts presents powerful possibilities for developing greater notions of ethical cosmopolitan social formations" (Davis, 2011, p.124). The inclusion of Indigenous perspectives in library and archival curricula will create

opportunities for greater learning and understanding. This will no doubt have a positive impact on the profession making it more culturally aware and responsive.

Future possibilities

What are the future possibilities of having protocols deeply embedded in curriculum design and delivery for librarians and archivists? Some questions to consider include:

- How do we make protocols "normal business" and not "special programs"?
- How can research and training in the information professions bring benefits for Indigenous communities? For example, in providing opportunities for community partnerships and joint programs.

Perhaps some solutions lie in considering the following actions:

- Increase participatory research in the information professions (with the research questions being designed in collaboration with Indigenous people)
- Include notions of cultural awareness and competency in course accreditation for library and archive professionals
- Increase collaboration between education providers and the peak Indigenous representative bodies in the professions. For example in Australia ATSIILIRN and the ASA Indigenous Issues Special Interest Group.
- Build partnerships that create action around the protocols so that Indigenous library and archive programs represent community driven aspirations.

Conclusion

Indigenous protocols for libraries and archives are a significant tool in raising the awareness of the needs of Indigenous people to their cultural heritage resources. Education and training for library, archive and information science professionals is a key factor in establishing a foundation for dialogue to continue about Indigenous information needs.

The three protocols discussed in this paper illustrate the varying ways in which organisations can work with Indigenous people and communities to build partnerships. Much catch up work needs to be carried out to address the tensions and complexities relating to the history of Indigenous people being disconnected from their history held in libraries and archives. By bridging these gaps, and growing a deeper understanding of cross cultural issues, the library, archive and information professions will be more adequately equipped to address the information needs of diverse communities.

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