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The Association is developing a statement on Library Services to Aborigines and Torres Strait Islanders, and we already have a statement on multicultural services. We still lack, however, recognition of ethnicity within the operation of the Association itself.

The implications of the moral commitments of librarianship to inquiry, knowledge, competence, caring, and social justice go farther than library stock and library experiences. They go to the very heart of the moral ecology of the library itself. This can be judged by the extent to which these commitments are reflected in the work environment of librarians outside of the delivery of library services per se, by the extent to which the organisational culture encourages and supports librarians as inquirers into what they do and how they might do it better; to which librarians consume, critique, and produce knowledge; to which librarians engage competently in discussion and action to improve the conditions, services and outcomes of libraries; to which librarians care about themselves and each other in the same way they care (or ought to care) about users of their libraries.

One of the issues that Carol Liu, President of the Library Administration and Management Association of the American Library Association is highlighting in her Presidential Year is 'Cultural Diversity: moving beyond rhetoric to the full and meaningful integration of multiculturalism into our organisations'.

The ALA has well-established ethnic caucuses and affiliates, including the American Indian Library Association, the Asian-Pacific American Librarians Association, the Black Caucus of ALA, the Chinese-American Librarians Associa-

tion, and REFORMA (the National Association to Promote Library Services to the Spanish-Speaking).

The Australian Library Profession has been peculiarly homogeneous, but slowly the face of the profession is starting to reflect the multicultural society in which we operate. If we are to advocate successfully for our libraries we also need to take notice of our own needs, and these needs include recognising the cultural needs of members of the profession.

Our method of operating is highly democratic so General Council does not set up new divisions, sections or special interest groups. However, there has been some concern expressed about the proliferation of sections and divisions, so members may have felt that the possibility of forming affiliated groups of members from particularly ethnic backgrounds is problematic.

Recognising the cultural needs of members will have great benefits for the Association. Usual, normal thought proceeds from a single frame of reference claims Arthur Koesler in his book, *The Act of Creation*. While most of us may be familiar with many points of view, most of us operate from only one frame of reference at a time. Creativity occurs when one can relate what are normally independent frames of mind. Organisations often behave like individuals, so encouraging different frames of reference within the Association is important. The Association which evolves from this simple act will be more creative, more resilient, and more appropriate than the Association in 1993. We cannot continue talking about living and working in a multicultural society from the base of a unicultural Association.

We should be respectfully shar-

ing and learning, realising that our commonality of humanity runs even deeper than our individual cultures so that when we respect and acknowledge someone else's culture and cultural needs it is because we respect and acknowledge that person as an individual whose cultural needs are an aspect of his/her humanity. Various cultural approaches to meeting human needs can be powerful tools as we strive to improve the quality of our management and services, and the productivity of our operations. I use a range of tools acquired from other cultures and times in my management — tribalism forms the basis of my team-management approach, story-telling the basis of my counselling, standards setting and staff development, and so on.

In pluralistic cultures containing weakly interacting parts (art, science, politics, religion, culture, private and public actions and so on), each part is guided by a well-defined and exclusive paradigm. Individuals are cut up accordingly. As a historian said of Calvin, commenting on the execution of Servetus: 'As a man he was not cruel, but as a theologian he was merciless; and it was as a theologian that he dealt with Servetus.'

This phenomenon is called 'doubling'. We need social theory points of view to be more prominent in the Association to ensure doubling does not facilitate control by technological determinism of the way the Association operates and deals with its constituency. Inclusivity is critical.

Creating a vision forces us to take a stand for a preferred future. If, as our policies claim, we truly espouse the cause of multiculturalism, it is no use having a vision for this handed down from the top in the form of a Statement about services, it has to be a vision that permeates the very operation of the Association.