THE NEW ZEALAND LIBRARY & INFORMATION MANAGEMENT JOURNAL

NGĀ PŪRONGO

Contents

Editorial

As I write this, I'm in an office at the School of Library and Information Studies, University of Alberta, Edmonton, Canada. The outside temperature is currently -12 C (with the wind-chill making it feel like -18 C). Despite this, I'm feeling warm, not only because the office is in a well-heated building with double glazing and good insulation, but also because members of Alberta's library educators and the wider library community have made me feel very welcome during my stay in Edmonton.

While here I've had an opportunity to talk to staff about their Master of Library and Information Studies programme, and in particular their implementation of a fully online version of their programme. I've also had opportunities to talk to local librarians about the ways they're dealing with the impact of changing technologies on the services they deliver. Many of the issues they've mentioned also affect New Zealand librarians and library educators. The international nature of library and information services and information-seeking behaviour is one of the reasons we document issues, ideas, and research findings in a professional journal like the New Zealand Library and Information Management Journal. Sharing opinions and research findings in a formal way means that it is easier for people in other parts of the world to keep up with new ideas and service innovations. It also gives them an opportunity to reflect on how these can be applied in other regions, in ways that are appropriate for the local culture.

The four articles in this issue cover a range of topics, all providing readers with an excellent opportunity to gain a local perspective on the issues discussed. In the first article, Kaye Foran discusses the results of interviews with interloan librarians that identify their perceptions of patron expectations of interloan, and the challenges that they face in meeting those expectations. The second article, by Michelle Anderson, presents the findings of a research project, funded by the Edith Jessie Carnell Scholarship, in which she looked at the ways three European countries with two distinct cultural groups in their populations provide library services to both groups. In the third article, Christine Busby discusses the establishment of LIANZA's Kōtuku leadership programme. This programme was developed to suit the needs of the New Zealand library community, and has a "distinctively New Zealand" flavour. Finally, in the fourth article, Peta Wellstead, Zlatko Kovacic, and Hugh Noriss present the findings of a large scale survey of New Zealand men's information-seeking behaviour related to personal wellbeing. This is a good reminder that information sources can often be people, rather than published information in libraries or information centres, something that is easy for us to overlook.

This is the last issue of NZLMJ for 2015, and I'm feeling optimistic that 2016 will see even more New Zealand librarians and other information professionals taking advantage of opportunities to publish articles in this journal. If you have an idea for an article, please feel free to contact me to discuss whether it would be suitable for NZLIMJ.

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Purpose

Disclaimer

New Zealand Library Patron Expectations Of An Interloan Service

Shaped by their experiences in the online world, New Zealand library patrons expect an interloan service to be easy to use and offer speedy, cost effective and high quality results. One on one interviews with New Zealand interloan librarians in early 2015 showed that librarians have a strong relationship with a small but dedicated group of interloan patrons. Interloan librarians actively seek to meet patron expectations by using technological advancements, improved workflows and professional knowledge. However, issues such as licensing and copyright restrictions, knowledge at supplying library, changing nature of patrons and staffing plus budgetary constraints mean that meeting expectations is an ongoing challenge.

Introduction

This article is based on the New Zealand Interloan Services Trends 2005-2015 and Beyond Report (Foran, 2015) commissioned by the National Library. The report provided continuity for the ongoing longitudinal study of New Zealand interloan activity and trends, and also explored recent and future environmental changes and their impact on New Zealand interloan services.

This article focuses on New Zealand interloan librarians' understanding of patron expectations of interloan and the challenges libraries face in meeting these expectations. Qualitative information was gained from:

- Anecdotal evidence from Te Puna member library visits by Te Puna Customer Support Consultants and interloan training workshops run by the author held mid-2013 to mid- 2015.
- Semi-structured face to face interviews with 33 interloan practitioners who use Te Puna Interloan or have ISO interoperability with Te Puna Interloan conducted by the author during March 2015. Those interviewed came from a range of library sectors, geographical locations, sizes and mix of metropolitan and regional libraries. Because of the time and travel commitment for face to face interviews, only a small proportion (10%) of Te Puna Interloan libraries could be interviewed. However, the wide coverage of libraries of various sectors, geographical locations and size that were captured in library visits and interloan workshops give support to the findings of the interviews.

Background

New Zealand interloan environment

92% of New Zealand libraries from all sectors (excluding school libraries) are members of Te Puna services as offered by the National Library. Once a Te Puna member library becomes a member of New Zealand Interloan, 90% choose to use Te Puna Interloan, a web-based interloan management system using VDX software supplied as part of a Te Puna membership. Te Puna Interloan allows libraries to request either a Loan (an item that must be returned e.g. a book) or a Copy (an item that does not have to be returned e.g. a photocopy or electronic copy.)For many, Te Puna Interloan is the library's only method of processing interloan requests. Some libraries use Te Puna Interloan in conjunction with other methods to varying degrees. Patrons' expectations are met through a combination of technology such as Te Puna Interloan, library workflows, and staff knowledge.

Who Are New Zealand Interloan Patrons?

New Zealand interloan patrons are requesting items through interloan to broadly fulfill:

- *Business needs.* The patron wants the item as quickly as possible. They don't care where it comes from or the cost involved. The patron's job is to interpret information not to find it.
- *Study/research needs.* The patron wants the item as quickly as possible, usually in electronic format. Patrons expect a cheap if not free service in the academic environment. Interloan staff often provide links and information as to where the information is found (especially if freely available) so that the patron can "help themselves" in the future. Interloan is often only routinely offered to senior students and staff as academic libraries believe they hold all the necessary material for their undergraduate students.
- *Personal needs.* The patron usually requires a Loan item. Cost can be a more important factor than speed.

The patron does not have any particular expectations and is delighted when the item is provided.

Many interloan librarians comment that their interloan patrons are a small but dedicated group of the general library membership. Once they discover the service, they become repeat and enthusiastic users.

Patrons in all sectors are asking for:

- More esoteric, more difficult to source material.
- More foreign language materials, particularly from Asian countries.
- Quite specific items e.g. conference proceedings.
- Very recent material, often pre-publication.

Interloan Patrons' Expectations

For most people it is hard to remember a time before Google and current student populations have never known a world without it. Google offers a simple, uncluttered user interface and delivers quick and free results (Kenefick & DeVito, 2013, p. 157). These online experiences have influenced patrons' expectations for interloan services so that they expect an easy to use, speedy and free/low cost service, although different expectations can have varying importance for the patrons of different sectors. Patrons expect:

Speedy delivery

Many patrons expect fast turnaround times particularly for Copy requests. For law libraries this is often measured within a few hours. Several public libraries comment that for many of their patrons there is no great expectation of speed and the patrons are just grateful to get the material. However, turnaround is generally quick with a large public library noting that an interloan request can often arrive sooner than an internal request from another branch.

Little or no cost

For tertiary, medical and special libraries cost is often not a consideration for patrons as items are provided free of charge. Interloan librarians, however, will manage requests, particularly international requests, to ascertain how important a request is to their patron before proceeding. Public library patrons expect a low cost and don't usually fully appreciate the costs involved in obtaining an item from another library.

Ease of use

Patrons increasingly expect to be able to seamlessly make a request, track progress and get assistance with any technical issues. Most also assume that items will be delivered electronically, although for some libraries there are patrons who still prefer a printed copy.

Quality service

Patrons expect:

- Effective communication during the interloan process i.e. being advised of delays etc.
- The correct item with associated materials (graphs, diagrams, illustrations etc) scanned at a high quality.
- The interloan request will be fulfilled despite the difficult nature of the request i.e. older, unique material or foreign language material etc.

Many librarians comment that patron expectations have been raised to such a level by the ease of access to free material online that patrons are surprised:

- At the true cost behind fulfilling an interloan request.
- When a physical copy is supplied due to copyright restrictions.
- When items cannot be supplied due to embargo periods.
- That lending periods/conditions do not follow their local library policies.
- When an item cannot be obtained either due to lack of holdings or copyright restrictions.
- When items cannot be provided in a more timely manner.

How Interloan Patrons' Expectations Are Met

Libraries report a variety of means by which they have attempted to meet patron expectations including:

Speedy delivery

The LIANZA Handbook for the New Zealand Interlibrary Loan System requires a library to meet a specified turnaround time for the majority of incoming requests i.e. dispatch within 72 hours (three working days) or, if this is not possible, response to the requesting library within 48 hours (two working days) of receipt of a request. Responses can include a Ship, Non Supply, Will Supply, Reply Conditional type response. Turnaround times for Te Puna Interloan libraries have continued to decrease with response times averaging 2.6 days over the last three years for Loans and an average of 2.0 days for Copies. Two or three outliers exist who receive only one Copy request per year and their response time is 20 days plus. This indicates that the true response time for Copies is less than two days. Many librarians are proud of their quick turnaround time. One librarian with interloan responsibilities notes "There is no dust on my shelves."

Methods used to decrease delivery times include:

- Auto-population of interloan request forms (where the bibliographic data from online databases is automatically transferred to the interloan request form) to ensure correct citations, freeing up staff needed for mediation and time at the lending library. This is used by some university libraries.
- Introducing workflow improvements e.g. developing a revolving roster so a staff member is always dealing with incoming and outgoing requests.
- Having internal service standards e.g. 24 hour turnaround time or constantly monitoring requests rather than relying on batch reports.
- Becoming more conversant with interloan related issues e.g. New Zealand Copyright Act 1994, LIANZA standards for interloan, licensing restrictions etc.
- Leveraging off mass digitisation projects, particularly the digitisation of dissertations and thesis by university libraries, which reduces supply time in the interloan workflow.

- Making use of Te Puna Interloan features which improve workflow and speed of delivery to patrons e.g. DocFetch, User Alerts etc.
- Being selective about supply location i.e. from experience, interloan staff are choosing supplying locations that they know respond quickly and accurately.
- Having licensing information contained within the local library management system for ease of reference.

Little or no cost

Most libraries report that there has been no review of interloan costs to patrons over the last five years. Only one library reports removing their interloan charge to patrons in recent years. This did result in a rise in interloan activity.

Ease of use

Technological advances have allowed patrons to more easily access and use interloan services when it best suits the patron. Once an interloan request would have involved a visit or phone call during library working hours. Ways in which the interloan process has become easier for patrons include:

- *Introducing User Initiated Interloan.* This allows patrons to submit interloan requests directly into VDX. Auto population also makes this an easy process for patrons. User Initiated Interloan is used by some university libraries who variously customise the level of mediation that is required. The service is viewed positively by interloan staff and patrons as it speeds up the process and allows patron tracking of progress. A Victoria University of Wellington report of 2004 into interloan services in New Zealand (Cullen, Callaghan, & Osborne, 2004, p.63) anticipated that User Initiated Interloan would be implemented by public libraries in the near future, however, as there was not a demand from public libraries for this, it has not been developed as a customisation for Te Puna Interloan.
- *Discovery layers.* The patrons do not have to search through a variety of databases individually to ascertain whether the library holds the material they want.
- *"Get it" type link.* Available in the local catalogue, these links then give the patron interloaning options without them having to find another page on the website to initiate an interloan.
- *Link resolving multiple OPENURLs.* This is used by some university libraries when the library has access to the same article in multiple databases from multiple providers.
- *Seamless requesting.* For many business libraries "you want it, we'll get it" is the mantra. Patrons ask for an item and it is supplied – either from the local collection or from interloan. The patron is usually not aware of, or cares about the difference.

Quality service

One clear message from libraries is the strong relationship that develops between the patron and interloan librarian. Interloan librarians frequently describe ways that they go over and above to ensure a quality and personal service for their patrons. They find that some of Te Puna Interloan features designed for efficiencies do not allow them the personal contact that they feel is important for their patrons. Interloan librarians' efforts are appreciated and recognised from delighted patron reactions when receiving their item to librarians being thanked in theses and publications for the contribution they have made to the researcher's work.

In order to ensure fulfilment for patrons, interloan staff are knowledgeable about and have access to a range of sources, so that items can be sourced and obtained as quickly and as cheaply as possible. These sources include:

- *Use of commerical suppliers.* Subito is the supplier most commonly used by academic and research libraries. Librarians particularly value Subito's cost efficiencies (articles cost NZ$8.60 compared to the recommended New Zealand charge of NZ$14.00) and speed efficiencies (because of the time difference between New Zealand and Germany, requests placed from New Zealand are actioned overnight and available first thing the next morning). British Library Document Supply Service (BLDSS), National Library of Medicine (NLM) and Infotrieve are other commercial suppliers used.
- *Use of other interloan systems.* WorldShare ILL, OCLC's resource sharing network is used by seven New Zealand libraries primarily for international requests.
- *Purchasing items.* This is an avenue used by most libraries although cost and speed remain important drivers and many libraries report that interloan is still often the better option. Purchase versus interloan decisions are usually made on a case by case basis depending on who wants the item and what the item is. Often, particularly with a Loan, both options are undertaken i.e. interloan for speed, purchase for developing the collection or patron's ongoing needs. Larger libraries are using Patron Driven Acquisition (PDA) for the purchasing of ebooks which provides speedy access to the material required.
- *Consortial arrangements.* These offer some cost efficiencies and allow patrons access to a wider range of materials e.g. Electronic Purchasing in Collaboration (EPIC), BONUS+ , regional consortia such as Canterbury Tertiary Alliance (CTA) , SMART etc.
- Other methods. These can include:
    - Contacting the institution, organisation or author directly through their website or via email.
    - In bigger cities where there is a concentration of government libraries or law libraries, because of speed or personal contacts, interloan staff sometimes will walk to the other library and "borrow" an item for a patron without going through Te Puna Interloan. Most libraries note that this is not an option considered as supplying libraries want requests to come through Te Puna Interloan for ease of managing requests and because it is important to "play the game".
    - A message to a library listserv.
    - Using the National Library Document Locating and International Interloan service (WNRI) through Te Puna Interloan. WNRI only initiates interloans with the British Library or Australian libraries not

available through Te Puna Interloan, although does attempt to always provide a source so that libraries can make direct contact on their own behalf. It is only occasionally used by smaller libraries who rarely have international requests.

Other measures carried out by libraries to ensure quality of service include:

- Review of incoming Copies to ensure accuracy and quality of scans and tidying up if necessary (e.g. removal of black borders, correcting scan orientation etc) before sending onto patron.
- The training of more staff to ensure continuity of service so that turnaround times are not affected by key staff absence.

Several libraries comment that they are constantly looking at workflow improvements and implementing as required to improve service to their patrons. Other libraries report that interloan is a business as usual activity and they feel that their workflows are as streamlined as possible and they have no future improvements to the service planned.

Difficulties meeting patrons' expectations

Whilst the majority of libraries feel that they offer a speedy, cost effective and quality service a few issues impact on their ability to always achieve this:

Speedy delivery

Speed of delivery can be affected by conditions at the borrowing library, the lending library and include external conditions. Factors which can decrease delivery times include:

- *New Zealand Post.* Several libraries expressed frustration at libraries who continue to use post rather than courier for interloan delivery which can add significantly to delivery times. New Zealand Post's reduced delivery to three times per week, which began in July 2015, is of also of concern.
- *Complexity of econtent licensing conditions around interloan.* This is variously described as "messy", "a movable feast", "inflexible" and "convoluted". Some larger libraries report that they sometimes get non-supply responses because of the lending library's lack of understanding around their eresources licensing conditions i.e.:
  - Belief that they have to hold the physical copy of a journal to be able to supply an electronic copy for interloan.
  - Lack of awareness that interloaning an ebook chapter is something some licences permit.
  - If library staff are in doubt or it is too difficult to find out about a licence, it is easier to not supply the item.
  - Lack of awareness of elicensing restrictions in general.

Those that do interloan ebook chapters note that often the presentation and publication quality is not of a high standard. Interloan of the physical copy can be required to get clarity on information contained in graphs, images etc.

Not surprisingly, those that deal with large numbers of Copy requests are more knowledgeable about their licensing conditions and manage accordingly. For many other libraries fulfilling Copy requests from electronic sources is something that they are very rarely required to do and either supply or non-supply with no real understanding of why they are taking either action. Librarians interviewed expressed concern that some libraries are not following the licensing conditions of the items supplied.

- *Reliance on supplying library.* Most interloan staff find that the majority of libraries offer an excellent service, however, some libraries cause a reduction in speedy service by:
  - Being tardy or making no response at all.
  - Not providing high quality or accurate scanned copies.
  - Not fully understanding or easily being able to ascertain their elicense conditions.

- *Offsite storage.* Extra time (and cost) can be required to obtain items from offsite storage particularly for National Library or university libraries using CONZUL store. One library notes that obtaining an interloan from another library can be a cheaper, faster option than retrieving their own items from CONZUL store.
- *Challenging interloan requests.* More time is required to source material. A few libraries feel that more incoming requests seem unmediated as they are often getting requests for material freely available or lacking enough detail to easily locate the item. If libraries cannot obtain items through Te Puna Interloan they can face obstacles such as:
  - Copyright restrictions of other countries e.g. Germany.
  - Requesting items directly through the websites of institutions/authors etc is not always straight forward i.e. language issues and complicated processes to follow.
  - Ease of discovery meaning that patrons often request items that can be difficult or expensive to obtain. Interloan staff then have to determine true need or find alternatives that are cheaper/easier to obtain.

- *Te Puna Interloan features.* Whilst Te Puna Interloan contains features that can improve workflows and delivery time, for many libraries they do not meet their needs in other more important ways. For example, because items are shipped from one branch to another, the User Alert upon the Received action is generated too early in the process to be useful. User alerts within the local system once the book has arrived at the branch are preferred. Many libraries have decided not to use DocFetch because:
  - Patrons do not have the time/inclination/technical know-how to download for themselves.
  - Interloan staff prefer to check incoming copies to ensure accuracy and quality before sending onto patrons.
  - Interloan staff do not trust the technology – "how do I know my patron has received it?"

- Interloan staff feel that the DocFetch generated email lacks the personal touch.
- Firewalls, especially for health libraries, prevent smooth operation of DocFetch.

- *Requirements of local policies.* Payment of service charges requires patrons to pick up items in person, therefore Copy requests are not delivered electronically.
- *Staffing issues.* Some public and special libraries delegate interloan responsibilities to part time staff, who are often not based at the main branch thus adding delays to turnaround times.

Little or no cost

The global financial crisis of 2008 has increased fiscal pressure on libraries. In some instances this has led to the raising of interloan costs to patrons by funders e.g. local councils. Equally patrons' disposable income has been affected. Several public libraries have a differentiated cost for reciprocal and non-reciprocal requests. This can vary but the following charge to patrons of one public library is not untypical: $5.10 for reciprocal, $20.10 for non-reciprocal. For many patrons, the cost of a non-reciprocal request is more than they are prepared to bear and they will decide to try cheaper alternatives for obtaining the item e.g. second hand shops, Amazon etc. However, one public library allows a patron five requests a year at $5.20 per request. Subsequent requests are charged at actual cost allowing more equitable access to materials for their patrons.

Some larger libraries are no longer willing to have reciprocal arrangements (apart from mutually beneficial ones). For small/medium public libraries this reduces their potential pool of suppliers as they make a deliberate decision not to use these libraries due to cost considerations. However, large numbers of public libraries and special libraries still seem happy to have reciprocal arrangements with each other.

Increasing postal charges also have an impact on the cost of interloan to an institution which can have a flow on effect to the cost patrons are asked to pay. However, the majority of libraries report that there had been no review of interloan costs in the last five years.

Quality service

Factors which prevent libraries providing the quality of service they would like include:

- *Fiscal constraints.* Several libraries report that they have struggled with decreasing budgets and that library services in general have been "cut to the bone." Future cuts have been signalled at other libraries with one library reporting that they are now being directed to "do less with less". Interloan, as a value added service is seen as being a potential target for more cost efficiencies. As a result a few libraries comment that they cannot investigate/ trial alternative ways of doing things. For staff at smaller public libraries, interloan is just one facet of their job that can include the gamut from collection development, circulation duties, children story-times and council service centre duties etc.
- *Unavailability.* Sometimes material is just not available as there are no holdings available or the item is pre-publication etc.

- *Lack of service promotion.* Many libraries admit that the interloan service is not well promoted to patrons and information is often buried deep within websites. Word of mouth i.e. interactions with library staff or repeat users telling friends is the most common way patrons learnt about the service. Interloan is regarded as a "mystery" by non interloan staff so they are not always able to accurately promote the service.

Future trends

Future economic, social, technical and educational trends will potentially have an impact on patron needs and expectations and equally on how libraries will be able to respond to these changes.

Staffing

The staffing of interloan positions provides a number of challenges including:

- *Ageing workforce.* People are now working longer than in the past. According to Barthorpe (2012) 39.1% of library staff in university libraries were over 50 years old (p. 60). Of the librarians interviewed approximately 65% were over 50 years old. Library visits reinforce that interloan librarians are more often than not, part of the ageing workforce. Whilst older employees are often valued for their expertise and knowledge, some struggle with fast changing technologies and lack the ability to be flexible and adapt quickly.
- *Baby boomer retirement.* Large numbers of baby boomers are retiring in the next 10 – 15 years. Within librarians interviewed, there does not seem to be a general awareness of the implications of an ageing workforce and the need to ensure a transfer of institutional and practical knowledge. Many librarians admit that no particular succession planning is in place and often libraries struggle when an interloan librarian leaves and there is a gap before the next appointment.
- *Staff quality.* Retiring staff are not always being replaced by experienced or qualified staff. Quality of service and interloan best practice adherence suffers as a result and there is a general concern that there is a "dumbing down" of the service.
- *Staff training.* A few interviewees commented that new staff are often the injection in the arm to see better ways of doing things as is attending interloan workshops where they can network with interloan librarians from various sectors. Where staff are entrenched or denied access to training due to budget constraints, work flow efficiencies suffer.

Changing nature of patrons

The changing nature of the New Zealand population and thus library patrons over the next few years will mean that patrons could have different expectations and requirements of an interloan service. Future trends impacting on the changing nature of patrons include:

- *Population growth.* New Zealand's population (4.51 million in 2014) is expected to increase to 4.68–4.82 million

in 2018 and to 4.91–5.16 million in 2025. (Statistics New Zealand, 2013).

- *Population diversity.* Populations are changing, both culturally and economically. In the New Zealand 2013 Census, Asian ethnic groups have almost doubled in size since 2001 with population projections predicting that New Zealand's Māori, Asian, and Pacific populations will continue to grow. Hindi is now the fourth most spoken language after English, Māori and Samoan. (Statistics New Zealand, 2013).

- *Ageing population growth.* Decreasing birth rates and baby boomers reaching retirement age is causing growth in the ageing population. The number of people aged 65 and over in New Zealand, has doubled since 1980, and is likely to double again by 2036. (Statistics New Zealand, 2013). These are a group with more leisure time to engage in personal study or looking to retrain to stay in the work force and therefore will need interloan services to support these endeavours.

- *Digital divide.* Income inequality continues to grow worldwide. Public libraries in particular note that many of their patrons do not have mobile devices, are not technologically savvy or have connectivity issues. Growing ecollections will not meet these users' needs.

- *Educational tends.* The trend towards lifelong learning can be self-determined education but also includes the growth of MOOCs and distance learning at overseas institutions. Larger numbers of international students studying in New Zealand mean that they require support material about their country and in their own language as this is where they will return after study.

Technology

Some known future technological advances will improve interloan workflows and turnaround times and fulfilment rates. These include:

- *The ISO 18626 Information and documentation-Interlibrary Loan Transactions.* Published in July 2014, this standard will replace ISO 10160/1(now 20 years old). The new standard will allow a more streamlined and flexible workflow and is better suited to the modern web-based technological environment.

- *The VDX migration to OCLC's WorldShare ILL.* Currently planned for Australasian libraries in FY 2017, WorldShareILL is likely to give libraries more exposure to international interloans options, with workflows, integrated billing and policy management making this an easier proposition than currently.

- *Occam's Reader.* Developed through collaboration among libraries of the Greater Western Library Alliance and Springer Publishing Company, Occam's Reader shows promise in its pilot programme as an ebook interloan system.

Access

Several developing trends raise issues about ease of access to material that patrons request.

- *Copyright and licensing conditions.* Libraries report that copyright and licensing restrictions are getting more restrictive. The proposed Trans-Pacific Partnership Agreement could extend the Copyright term from 50 years to 70 years after the death of the author.

- *Free Access.* Whilst Open Access has the potential to free up more materials, division still exists about the best way forward, so the future regarding Open Access is not clear. (McGrath, 2014). However, metadata developments including the National Information Standards Organisation (NISO) publication in early 2015 of a new Recommended Practice on Access License and Indicators (NISO RP-22-2015) will make it easier to identify free to read content and include links to license terms for the use/reuse of content.

- *Technology.* Posner (2014) flags several ways in which the rapid pace of technological development could affect access to materials i.e.:
  - The variety of developing platforms could mean potential interoperability issues.
  - The current uncertainty around digital preservation could impact on availability of these items in the future.
  - Technologies, usually developed by large research institutions, may not suit the requirements of smaller libraries.

- *Changing nature of collections.* Collections especially in educational institutions are increasingly consisting of electronic materials which current licensing conditions make unavailable for interloan. Consortia created for resource and storage sharing could also restrict access.

Conclusion

The ease, speed and ability to freely source a variety of material through the internet over recent years have had an impact on patrons' expectations of an interloan service. They expect that materials can be easily found and supplied in a short time period, at high quality and at little or no cost. Interloan librarians strive to meet these expectations and pride themselves on the quality of service that they provide. Workflows are streamlined and new improvements and technologies adopted. Many librarians go out of their way to provide a high quality, personalised service that is highly valued by repeat users.

However, barriers exist which prevent librarians from meeting patron expectations. Many of these barriers are outside of the control of the library e.g. licensing conditions and international copyright. The service offered by the lending library can also have an effect e.g. timeliness of response, quality of materials supplied, experience of staff, charging policies etc. Staff also have to balance patron expectations for speedy, cost effective interloan coupled with the increasingly esoteric, difficult to source requests being made and budget restrictions that apply pressure on the service.

Library management need to take into account future changes in workplace and patron populations, and the demands they will place on the service and plan accordingly. As a value added service that is highly regarded by those that use it, library management needs to ensure that they are not selling the interloan service short by not staffing or funding adequately.

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Two Peoples, Two Languages, One Land, One Library: The Role Of Library Services In A Changing Nation

New Zealand's population includes two distinct cultures, Māori and Pakeha/New Zealand European, with Māori generally subsumed by the other, dominant culture. Since the Māori renaissance of the 1970s and 1980s, New Zealand society—and New Zealand libraries—have begun to discuss and debate what it means to have one land, but two cultures and languages.

The Edith Jessie Carnell Scholarship, sponsored by LIANZA, allowed the author to travel to three European countries: Wales, Belgium, and Spain. These countries came into being as modern nations with two distinct populations, with two languages and differing customs. Like New Zealand, these countries see an increasing demand from one population for greater recognition of its language and history. Through interviews with librarians and people from these countries, the following questions are explored.

What is the role of a library service in such a changing nation? How can libraries:

• Support a language renaissance?

• Recruit and support staff from a minority group?

• Serve distinct populations equally?

• Maintain a workforce where opposing viewpoints on race and sovereignty will be held?

Introduction

New Zealand is a country whose public face to the world represents two cultures, Māori and Pakeha/New Zealand European. Yet the Māori world—te Ao Māori—has to a large extent been dominated by the European world. Māori customs, language, and knowledge have not generally been acknowledged within the school curriculum, law making, or government departments and policy. The Māori Renaissance of the 1970s and 1980s saw interest in Māori language, customs, land rights, and traditional performing arts develop, leading to a growing understanding within New Zealand society—and New Zealand libraries—of te Reo Māori and kaupapa Māori. But identifying the best ways of making public libraries more reflective of te Ao Māori, and more welcoming to Māori, is not a straightforward task, and something that library staff and managers throughout New Zealand have been discussing and debating for the last 25 years.

Other nations around the world are also bicultural, consisting of two distinct populations with different languages and cultures. How these countries run their library services to reflect these distinct populations was the theme of the Edith Jessie Carnell Travelling Scholarship in 2015—Two people, two languages, one land, one library: Library services in a changing nation. Three European countries were visited in April and May 2015: Belgium, Wales, and Catalonia in Spain. Interviews were conducted with library staff, both in person and by email. People from those countries resident in New Zealand were also interviewed. This paper presents a brief history of each country, describes its present political structure, and outlines how its library services are responding to changes in the demographic make up of their nation. The paper concludes with a discussion of issues that face all bicultural countries, with a focus on New Zealand, as library services move towards a future that more fully recognises both the Pakeha and Māori populations.

While most Western nations have substantial immigrant communities, and may be considered to be multicultural, this paper focuses on biculturalism. As Justice Eddie Durie (2005, p. 41) notes

> I do not regard the policies for bicultural and multicultural development as mutually exclusive. I think they address different things. Biculturalism is about the relationship between the State's founding cultures, where there is more than one. Multiculturalism is about the acceptance of cultural diversity generally.

Thus the challenge for bicultural countries is finding ways for their original founding populations to co-exist and achieve equality in society. Drawing on Justice Durie's words, a working definition of biculturalism for the purpose of this study is "Two populations whose shared history has shaped the politics and institutions of their country in its present form".

Belgium—A Land Divided By Language

The Kingdom of Belgium was founded in 1830, when the country gained independence from the Netherlands. The nation consisted of 3 distinct regions, each with a dominant language. There was a small German speaking region; Wallonia, which was French speaking; and Flanders, which was primarily Dutch speaking. At that time, the Constitution of Belgium guaranteed freedom of language choice. However, as Vogl and Hüning noted, "[i]n practice, however, this was purely ornamental, as French was by far the more prestigious language and quickly replaced Dutch in all official functions. French was the language of enlightenment, progress and modernity..." (2010, p. 236).

During the 19th century, industrialisation brought prosperity to Wallonia, and probably contributed to the power of the French language. However the 20th century saw the decline of

industrialism, and fortunes were reversed. Flanders has become the more prosperous and populated of the two major areas.

The 20th Century also saw a Constitution Revision in 1993 that set up Belgium as a Federal State which devolved power to the regions of Wallonia, Flanders, the German speaking region, and the Brussels-Capital Region. While the Federal state continued to oversee defense and monetary policy, the Regions were given autonomy to govern themselves. This involved two groups:

"..authority for 'matters concerning the territory' such as housing, energy and transport have been devolved to the regions whereas the communities are responsible for 'matters concerning the individual', such as culture, social welfare and education". (Vogl and Hüning 2010, p. 229).

Thus 'the French Community' is a governance and funding body that oversees cultural and educational institutions such as schools, universities, and libraries. What this means in practice in Belgium today is that a person residing in Wallonia lives a French speaking life. Official communication from schools, local and regional government is in that language, as are street signs and media. There will be few Dutch speaking people. The reverse situation is found in Flanders, with all official communication in Dutch. The Brussels-Capital Region, however, is officially bilingual. All street signs and public transport information are in both languages. Museums and galleries display exhibition notes in French and Dutch. Any official communication between residents and the local government must be in both languages.

However, library services in Belgium are not bilingual. Each of the 19 local government municipalities in Brussels has both a French language library and a Dutch language library. There are no public libraries serving both populations; rather there are separate libraries for each language population. One example is the council area of Ixelles/Elsene. Ixelles is the French name for this council, Elsene is the Dutch name. The library buildings, collections, furniture and fittings are the responsibility of Ixelles/Elsene Council. But the salaries, hiring practices and working conditions of the library staff are determined by the individual communities. As a result, in the same council area, staff at the Flemish library have higher salaries than staff at the French library.

Despite this separation, there is some crossover between the Ixelles/Elsene libraries. Both libraries work together on small projects. For example, small collections of French books are sent to the Flemish library and vice versa. Bilingual storytellers perform at the French speaking library one weekend and the Flemish library the following weekend. But overall this is unusual. Co-operation between their French and Flemish libraries occurs in only 3 of the 19 municipalities in Brussels. The rest co-operate solely within their language group. The French libraries, for example, share the same library management system, and one library card allows access to any of the French speaking libraries in Brussels. The Flemish libraries in Brussels also share a library system.

One Flemish library visited in the Brussels municipality of Sint-Gillis/Saint-Gilles (Sint-Gillis is the Council name in Dutch; Saint-Gilles in French) has 3 full time equivalent staff and a well stocked library. However, the library is open only 14.5 hours per week, and has a daily door count of 20-200 customers—200 when there is a school visit. This low number seems unusual to New Zealand librarians, who are used to stretching operating budgets to respond to much higher door counts, borrowing figures and opening hours. Why is there such a low door count for the Sint-Gillis Flemish library in Brussels?

The answer lies in the demographics of Brussels, and also within the politics of language and culture in this country. Brussels is the capital of Belgium, geographically situated within the Flemish Region. But the city is overwhelmingly French speaking—only some 20% of its inhabitants speak Dutch. Immigrants from French speaking nations and expatriates connected to the European Parliament have increased the numbers of French speakers. Many Dutch speakers have left the city, preferring to live in the Flemish towns which border the capital. Speakers of other languages such as Arabic have also moved to Brussels. This has meant that few residents of Sint-Gillis speak Dutch, which limits use of the library. This is a major factor contributing to the low door count.

An obvious solution would be to merge the Flemish library with the French library. However, this is not a solution agreeable to the Flemish:

Mixed libraries (French and Dutch) did exist in some of the municipalities of the Brussels-Capital Region, but in almost all of the cases they didn't have enough guarantees for the Dutch-speaking people. That's why the Flemish Government encourages Dutch-speaking public libraries in the Brussels-Capital Region. (P. Vanhoucke, personal communication, 15 June 2015).

The Flemish believe it is important to have Dutch speaking institutions in Brussels, the capital of their nation. The Flemish Community Commission, which oversees culture, education and well-being for the Flemish Community in Brussels, describes its mission as

The Flemish Community Commission strives to improve the quality of life in the city, developing and supporting an open Dutch-speaking network of services and facilities in all areas of responsibilities. The VGC represents an assertive, open and self-confident Flemish Community, which stamps its presence in the Brussels-Capital Region and contributes to the city's development. (Flemish Community Commision (VCG) 2015)

The cost of a Flemish library in Sint-Gillis is not an issue, nor is the low door count. The issue to the Flemish Community is that a library serving the Dutch speaking community should have a visible presence in the capital city. As long as 75% of their collection is in Dutch, Flemish public libraries in Brussels are able to build up foreign language collections to suit their neighbourhoods.

Outside of Brussels, people are able to live a totally French life or a totally Dutch life. This is less easy in Brussels, but people there still live the majority of their everyday lives within a single language group. In contrast, it is not possible to live a totally separate Māori or English speaking life in New Zealand. Māori words and phrases are increasingly incorporated into everyday language. Linguistic lecturer Margaret MacLagan noted

We have a lot of visiting lecturers at Canterbury and

several of them have commented that they didn't expect to need a dictionary to read the papers, because there are so many Māori words incorporated now without any glossary, any translation. (Mercep, 2015)

This also happens In a library context. Even in areas with predominantly Pakeha populations, a public library user is likely to encounter bilingual signage and collections in Te Reo Māori.

Belgium is an unusual country. Similar cultural and linguistic separateness in other countries has often ended in the creation of two separate nations. But as neither side will relinquish Brussels, the country—and its libraries—will continue to have separate worlds.

Wales—Regenerating A Language

Wales is the result of conquest, beginning with William the Conqueror and his Norman Barons. In 1284 Edward 1 brought conquered Welsh land under English control, and in 1536 the two countries were joined under a single government by the first Act of Union. Welsh nationalism has ebbed and flowed since then, but in 1998 Wales was granted its own Government. Known as the Welsh National Assembly, this body is responsible for policies and laws in areas of health, education, language and public service. Tax, defence and welfare benefits remain the responsibility of the British Parliament (Llywodraeth Cymru Welsh Government, 2014).

Wales can be considered to be bicultural because of the shared and current history between the English and the Welsh. While Welsh born and English born people may not be culturally distinct, what is distinct is the language. The Welsh Government champions the Welsh language, and sees public libraries as playing a part in promoting Welsh literature and language. An arm of Government known as CyMAL: Museums, Archives and Libraries Wales provides the government with policy advice relating to library services. Green noted that "Since 2003 it [CyMAL] has performed three invaluable roles: advising the Minister on policy; providing support and grants for local museums, archives and libraries, and maintaining and developing standards and skills" (2011, p.3).

The Welsh Public Library Standards contain recommendations on staffing, budget and language, which are to be followed and reported on annually by each council. The 2011-2014 Standards, for example, stipulated a figure to be spent on the purchase, marketing and promotion of Welsh-language material— either a minimum of 4% of the material budget, or 750 pounds per 1000 Welsh speakers (p. 14). Availability of material is not an issue. The Welsh Government gives grants and subsidies to Welsh authors and many popular children's books have been translated into Welsh. In some areas, the requirement for compulsory spending on Welsh materials does not pose a problem. For example, Welsh material is well used in Gwynedd Libraries, as approximately 65% of residents in this council area speak Welsh (Gwynedd Council, 2015). Material written in Welsh accounts for half of all the children's issues in some libraries in Gwynedd. (N. Grufydd, personal communication, 11 May 2015). However, the requirement to purchase Welsh language material is a challenge for libraries serving few Welsh speakers, as there isn't the readership for these books. Merthyr Tydfil Library, with approximately 9% of Welsh speakers in the council area, and Wrexham/Wrecsam Library,

with approximately 13% (StatsWales, 2011), have chosen to spend some of the required amount on promotion and marketing. Merthyr Tydfil hired a Welsh rap artist to perform in front of classes from the local Welsh medium school, and Wrecsam bought furniture to house Welsh board books.

The current Public Library Standards 2014-2017 have changed the wording of this requirement, and now the funds can only be spent on the purchase of Welsh-language material (p. 19). Libraries serving populations with low numbers of Welsh speakers are now working more closely with local Welsh speaking schools and communities to actively promote the Welsh material they hold (D.Williams, J. Sellwood, personal communication, 22 September 2015)

Another government policy which impacts on Welsh libraries is the Welsh Language Measure 2011, which requires public bodies to conduct their public business "in such a way as to treat the Welsh and English languages "on a basis of equality" (Conwy Council, n.d.). Signage within libraries must be in both languages and of equal size, and all public documents must be bilingual. Every public service job must be assessed for how much Welsh language is necessary, which is usually influenced by the number of Welsh speakers in the area. Positions are designated Welsh Essential, Advantageous or Desirable. In councils where there are high numbers of Welsh speakers, such as Gwynedd, front line library positions would be considered Welsh Essential. Neighbouring Conwy Council, with 29.4% of the population speaking Welsh (StatsWales, 2011), considers it necessary to have at least one Welsh speaker available whenever the library is open. Staff members who speak Welsh are identified by a small orange speech bubble on their name tags. In Wrexham/Wrecsam, fluency in Welsh would be considered "desirable" when library positions are advertised, because of the lower levels of Welsh speakers in the area.

Should New Zealand libraries contemplate making positions 'Māori Essential'? Welsh is spoken by about 20% of the total population in Wales. In New Zealand, Te Reo Māori is spoken by about 20% of Māori, and less than 2% of Pakeha (Ministry of Social Development, 2010). The area with the highest proportion of Māori speakers is Gisborne, with 15.6% of the population able to speak Māori at a conversational level (Statistics New Zealand, 2013.) This is still quite low when compared to Wales—the equivalent of Wrexham.   At present it would be difficult for New Zealand public libraries to justify making front line positions 'Māori Essential'.

Does the language requirement affect recruitment in Wales? In New Zealand it can be difficult to recruit staff with library qualifications outside the main centres. Is it more difficult in Wales, if library personnel must be qualified and bilingual?

Many positions that formerly required specialist, qualified staff have been lost as the result of cost-cutting in British libraries, and many front line positions are now viewed as customer service and do not need library qualifications. This means that in Wales the 'double whammy' of advertising for qualified AND Welsh speaking is less common than in it would be in New Zealand. There are still challenges, however—a relief library assistant position in Conwy was advertised 4 times before they found a Welsh speaker.

Spain/Catalonia – A Separate Language And Nation?

Catalonia has been part of various kingdoms throughout history, but has retained its own language, Catalan, a Latin language. In the 1930s Catalonia was a Republican stronghold during the civil war and had a degree of autonomy. The Republicans were defeated by General Franco's right wing forces, and "[a]fter his military victory, Franco set about uprooting the "sins" of Catalonia: separatism, communism and atheism" (Laude 2008, p. 225)

Speaking Catalan was considered separatism and discouraged—Castilian Spanish became the language used in schools and for official and public communication. Catalan could be used at home, but posters promoting the use of Castilian were displayed, featuring slogans such as "Speak Christian" and "Don't bark!   Speak the language of the empire" (Fitzpatrick 2015)

With Franco's death in the 1970s, democracy was restored in Spain and Catalonia was once again given autonomy to have its own governance and laws. The challenge was how to restore Catalan., which had been rarely read or written for 40 years. As well, during the 1950s and 1960s an estimated 1.5 million people from other areas within Spain moved to Catalonia, for better economic conditions. Few of these migrants spoke Catalan. Laude notes that "of the six million people in Catalonia in 1980 fifty per cent did not speak Catalan and eighty or ninety percent did not read or write it" (2008, p. 263).

Catalans and Castilian Spanish people are not significantly different culturally, with language the main point of distinctiveness. In a situation similar to Wales, the Catalonia Government champions use of the Catalan language. Libraries, as a public service, play their part. All public library staff must speak Catalan and Castilian, and prove with qualifications their competence in Catalan (A. Bailac Puigdellivol, personal communication, May 18 2015). All library signage and documentation is in Catalan. The Government has not decreed a figure for the required proportion of Catalan books in library collections, unlike Belgium and Wales, but approximately 30% of the collections are in Catalan. There are 10 million people throughout Spain who speak Catalan, which means there is a financially viable publishing industry. New titles in Catalan are bought for libraries by the Catalan Government. These must be original books, not translations or re-publishing. In Barcelona libraries, Castilian and Catalan books aren't separated; but shelved side by side. Issues tend to be lower for the Catalan material in Barcelona, possibly because the language was not seen in written form during the Franco years, but this may also be because of the high numbers of non-Catalan speakers in Barcelona. Outside of Barcelona, in towns less likely to attract economic migrants, the librarians interviewed believe issue figures for Catalan material will be higher.

Libraries work in partnership with outside organisations to promote Catalan, often by providing rooms for teaching at no cost. The Consortium for Linguistic Normalisation runs a programme teaching Catalan to immigrant teens within Nou Barris Library. Libraries are used as a venue for another programme which pairs Catalan language learners with a Catalan speaking volunteer. Nou Barris Library also has a Book Group featuring easy-to-read Catalan books (usually translations of classic novels) to encourage language learners.

Castilian Spanish speakers remain the majority in Barcelona—98% of the population speaks Castilian, compared to approximately 50-60% who speak Catalan (Barcelona University, 2015). Library staff usually start off conversations in Catalan, but are comfortable switching to Castilian if the customer cannot speak Catalan. There is occasionally tension over the language—one librarian interviewed remarked that she'd been shouted at to 'speak Spanish' by a customer, and that customers sometimes complain there are not enough Castilian books in the library.

One significant issue within Barcelona is the desire by many Catalans for a separate nation. Catalonia is a prosperous part of Spain, with money generated by tourism, the finance sector and technology companies. There is a feeling among some Catalans that the Barcelona Region "props up" poorer parts of Spain (Alexander, 2014). A non-binding referendum held in 2014 saw 80% of participants vote for Independence from Spain, although it must be noted that only 35% of eligible voters participated. (Catalonia Votes, 2014) Nonetheless, with recent memories of Franco, and the effects of the Global Financial Crisis still felt in Europe, an independent Catalonia is an ongoing topic of debate.

This introduces an issue within bicultural countries—what is the effect on library staff where opposing viewpoints of race and sovereignty are held? All workplaces encounter difficult conversations about politics and societal trends. But the modern nations of New Zealand, Wales, Belgium and Catalonia/Spain have come into being with two distinct populations, which have not always had equal representation in law or political representation. As each of these nations redefines itself in the 21st century, differing views on the sovereignty and governance of the country have the potential to be divisive.

While researching this paper, librarians in Catalonia were asked what the effect of the referendum was on library workplaces. It was like any election, was the reply—most staff chose not to talk about it. One librarian interviewed said she had quite strong feelings on the subject, but was comfortable airing her views with only some colleagues.

The Desire For Independence/Sovereignty

The desire for separatism or independence has not been uncommon in Europe in the last 20 or so years. The Flemish Nationalist N-VA party is now one of four coalition parties that make up the current Belgian Federal government ("Separatism revised" 2014), while Wales has a small Nationalist political party, Plaid Cymru. Is there a New Zealand equivalent? The answer is no—it would be hard to have a Māori only or Pakeha only country. Both groups have lived very intertwined lives in New Zealand since the arrival of Europeans in the late eighteenth centure. In addition, 53% of people who identify as Māori also identify as another ethnicity (Statistics New Zealand, 2013, p.5). But a separate country is not the only form of a sovereignty debate, and this is at the heart of the difference between the European countries visited and New Zealand. In Wales, Belgium and Catalonia/Spain, the two peoples see themselves as being different because of language, custom, and possibly outcomes of historical discrimination. But in all three countries, the two populations share the same Western,

Christian tradition. They essentially have the same world view when it comes to discussing land ownership or parliamentary governance. In contrast, Māori and Pakeha have different world views. This means that New Zealand sovereignty debates manifest themselves about ownership of the land we stand on, or the water that surrounds us.

These different ways of seeing things are evident in the document that brought New Zealand into being, the Treaty of Waitangi. Signed by many Māori in 1840, it has an English translation and a Māori translation, and the differences in concepts and translation have been debated since. The first Article of the Treaty reads that the signatories "...cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty…" (cited in Orange, 1987). The English word Sovereignty was translated as Kawanatanga. Kawana is a transliteration of Governor, which means that Kawanatanga means governorship. This is not the same as sovereignty. As Orange notes,

> "The concept of sovereignty is sophisticated, involving the right to exercise a jurisdiction at international level as well as within national boundaries. The single word 'kawanatanga' covered significant differences of meaning, and was not likely to convey to Māori a precise definition of sovereignty." (1987, p 40).

This was a problem resulting from the translation of the Treaty from English to Māori, but it also represented fundamental differences between Māori and Pakeha/European world views, including attitudes towards land ownership, governance, and law and punishment. These different world views continue to collide, with a recent example occurring in what became known as the Foreshore and Seabed Debate. The seabed and the foreshore— the land below the high tide mark—are viewed by Māori as a continuation of (dry) land. In 1997 Northern South Island iwi applied to the Māori Land Court "...to have a determination of the foreshore and seabed of the Marlborough Sounds as Māori customary land." (Hickford, 2015, p. 4). Differing rulings came from the Land Court, the High Court and the Court of Appeal, which led to a much debated Parliamentary Bill, known as the Foreshore and Seabed Act. Reactions to this exposed the different views of land ownership held by Māori and Pakeha. The following two quotes from Hickford (2015) illustrate the differences.

> "In 1885 Hōri Ngātai of the Ngai Te Rangi tribe said that the land below high water immediately in front of where he lived on Tauranga harbour was 'part and parcel of my own land…as being part of my own garden". He explained ; "From time immemorial I have had this land…the whole of this inland sea has been subdivided by our ancestors, and each portion belongs to a proper owner." (p. 2)

The Pakeha opposition to Māori 'owning' the foreshore was also influenced by their ancestors' values, since: "European New Zealanders also came to believe that one of the ways their country was distinguished from the old world was the open access to waterways, beaches and fisheries" (p. 3).

Issues over land ownership and language continue to be debated in New Zealand. As this article was being written, protesters from Ngati Kahu had occupied Kaitaia airport. Treaty settlements to resolve historical grievances are now common,

but land occupations are less so. When these happen, opinions run high in communities, whicht creates a situation similar to the Catalan referendum—how do colleagues in libraries, indeed any workplace, respond to differing opinions on what is essentially sovereignty? Jill Best was manager of Whanganui Library when a city park, Moutua Gardens, was occupied by Māori as a way of protesting historic grievances. There were Māori library staff who supported the occupation, and other staff who didn't. As with the Catalan referendum debate, the situation at Moutua Gardens was not discussed at work (J. Best, personal communication, 28 Sept 2015). In order to preserve the harmony of a workplace, it appears that library staff in bicultural countries will sometimes keep their deeply held beliefs to themselves, particularly when there is conflict between the two groups.

Tauranga's experience

New Zealand sovereignty issues—the ownership and confiscation of land and the Treaty of Waitangi claims—have, however, altered the staffing and working practices of a number of public libraries in New Zealand. In 1987, Tauranga's Town Hall was occupied by a local hapu (sub-tribe) Ngai Tamarawaho as the result of a dispute over the ownership of the site. The occupation, and burning of books within a new library the following year, led to arrests and tensions within the city. Smith commented that "[f]ear and distrust on both sides were so intense that library management and senior staff knew that it was essential to make moves towards the reconciliation of Māori with the library community" (Smith, cited McCauley, 2008).

Council and Library management worked to build bridges with the Māori community after this episode, which was one of the reasons a dedicated Māori Services position was created. Responsibilities of this position included   'indexing and maintaining Māori resources. advising management on bicultural issues and Māori protocol' (Rorke, cited McCauley, 2008).

Tauranga is not the only public library to respond to Māori needs for service in this way. Many public libraries in New Zealand now have dedicated Māori services staff. Reference librarians—both Māori and Pakeha—have the skills to help customers research their whakapapa (genealogy) and land ownership,or to assist with Treaty of Waitangi claims. Tauranga Library customers have access to Māori Land court staff and records weekly, as the Land court staff work from rooms within the library.

These considerations highlight the differences between New Zealand and the countries visited during the travelling scholarship. The three European countries visited certainly face some of the same issues New Zealand libraries do, as we all work towards a future that acknowledges both founding populations of our nations. But the situations of each of these three countries are unique to themselves, and as discussed, their populations are more homogenous in their world view than we are in New Zealand.

This means that it is difficult to formulate practical recommendations for New Zealand libraries as a result of the scholarship travels and interviews. What can be discussed, however, are three broad ideas on how we proceed from here, in order to make our libraries more bicultural. These are:

• having a more equal relationship between the State's

founding cultures
- having both Māori and English used daily, having Māori cultural practices more widely known and recognised.

The long-term solution is of course resolving the sovereignty or land and water issues, but this is likely to take much longer.

A Top Down Or Bottom Up Approach

In the countries visited, change was often top down—there were laws, decrees, and government policies promoting or protecting what has become a minority language. Libraries are only one of a number of cultural agencies used to implement that change.

There are not the same requirements in New Zealand. Māori is an official language, but is not taught compulsorily at school. No documents must be bilingual. Most New Zealand public libraries have Te Reo Māori collections, but the quantity is not dictated by government or local government legislation.

Despite the lack of formal guidelines and local government legislation, New Zealand libraries are becoming more biculturally aware. The change is happening not as a result of 'top down' processes and guidelines, but 'bottom up'—from staff initiatives and lobbying. In Tauranga City Libraries ongoing discussion and lobbying from staff led to the establishment of a dedicated Māori Services librarian for children and teenagers Staff also asked that advertisements of library jobs include an introductory mihi (Māori greeting) although this is not standard for other jobs within Tauranga City Council.

A 'Top Down', legislated approach says 'this will be done; this will be measured'. Top Down ensures compliance, but not necessarily buy-in. Although the letter of the law can be adhered to, such as ensuring a certain percentage of the collections budget is spent on purchases in the minority language, it doesn't necessarily mean that staff will embrace the idea willingly. A bottom up approach, however, is hard work. Staff may be championing ideas without official support, and carrying the 'way forward' by themselves. But when such an approach is done with internal passion and commitment, it can be transformative to both the person advocating change, and also to the organisation.

What Gets Resourced Gets Done

This is a phrase used by the current Chief Executive of Tauranga City Council, and this concept can be seen in the way the Welsh, Catalonian, and Flemish communities have championed their language and history. Regenerating or preserving a language has a financial cost. Running a small library like Sint-Gilles in Brussels is important to the Flemish, to ensure Dutch language material has an equal presence to French language material within Brussels. Libraries in both Wales and Catalonia work in partnership with Government funded organisations whose aim is to promote their language. If Māori and English are to be equal, Te Reo Māori has to be resourced. But the question in New Zealand is, who resources it?   Does the government, solely? Do iwi, in partnership? Could we, all New Zealanders, agree that promoting Māori language is important enough to be resourced from Council budgets??

Tauranga City Libraries chose to establish a Māori Children's Librarian's position. Since then demand for services to

Māori—and about Māori—has grown. The position could certainly be expanded. But Tauranga, like all public libraries, has many calls on its staffing budget.   What then is the priority? We have considerable demand for digital literacy programmes. With a limited staffing budget, should Tauranga expand Maori Services, or expand Digital Services? Both are valued by the community; both positions have an element of community outreach. The activities that are staffed and resourced affect what a library can do in order to assist with increasing knowledge of a nation's language, culture and history.

A Knowledge of History

It is history that is one of the most important issues for any bicultural country. In the three European countries visited, interviewees often related historical examples of how their language and culture had been repressed. These stories illustrate the unfairness of displacement, and the effect of having someone's language denied in what is their land. The situation is similar in New Zealand; part of the job of the Waitangi Tribunal is to hear evidence of discrimination and repression of Te Reo Māori. In one example, former Labour politician Dover Samuels recently recounted to the Waitangi Tribunal his own experiences of being beaten at school for speaking Māori (Williams, 2015).

History is important in making sense of why a country has the laws, politics and institutions of the present day. Yet New Zealanders have been woefully ignorant of the history of their country. This is one area where public libraries play an active part in making the shared history of Māori and Pakeha, and how it has shaped our communities and nation, available to all New Zealanders. Many libraries have recently begun digitising local history documents, in order to making information more readily available. In addition, libraries are now more likely to create resources to teach local history, both of Māori and European settlers. 2014 was 150 years since two of the most significant battles in the New Zealand Land Wars. Tauranga commemorated the Battles of Gate Pa/Pukehinahina and Te Ranga, which saw local iwi and historians work together to present a series of events that told the history and circumstances of the Battles.

This resulted in a increased demand for information about the battles from local schools, but no suitable published resources were available. This was due in part to the decrease in publishing New Zealand non-fiction for children. However, library staff responded by creating resources—another example of a 'bottom up' response. Librarian Debbie McCauley self-published a book about the Battle of Gate Pa (2014). She also used the library's extensive local history resources to create articles on Tauranga Memories, Tauranga Library's local history website, (available at http://tauranga.kete.net.nz/). Children's librarians created puzzles, displays and a costumed play for classes that visited the library while studying the Battle. Staff offer programmes for preschools and schools which feature information and activities related to Māori legends of the area, and significant days such as Waitangi Day and Matariki. This is not only meets a demand, it is also creating a demand, to educate children about the history of Tauranga Moana. Commemorating the Battle of Gate Pa was a step forward in ensuring that Tauranga residents are now more aware of their history. How many, though, have made the connection that

their houses may be built on raupatu, or land confiscated after the following Battle at Te Ranga? This knowledge of the shared history of Pakeha and Māori in New Zealand will give us greater understanding of our current situation, and may lead to a larger bicultural awareness.

The working definition of biculturalism for this research was 'two populations *whose shared history* has shaped the politics and institutions of the country in its present form'.

Residents of bicultural countries must know their history to understand their present situation, and move into a better future. That 'better future' would see libraries offering services to the nation's original founding cultures equally. At the moment we are two Peoples, two languages, one land, one library. We will still have that in the future—it may, however, look very different to the present.

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Developing Library Leaders: The New Zealand Approach

This paper defines library leadership and explains why it is vital, followed by a discussion of what the Library and Information Association of New Zealand Aotearoa (LIANZA) is doing to identify and foster emerging leaders in the New Zealand Library and Information Services (LIS) profession. The paper presents the theory and understanding of leadership used by the LIANZA Emerging Leaders Working Group, followed by a description, before examining LIANZA's current offerings, including the Kōtuku programme.

Introduction

The need for leaders in the library and information services (LIS) profession has long been recognised as an issue both internationally and in New Zealand. For example, the Australian Library and Information Association acknowledged the need for leadership development in a recent report on the future of the profession (ALIA 2014). Public Libraries of New Zealand, whose members are primarily New Zealand public library managers, noted that the quality of leadership in libraries varies, and identified leadership development as an important strategy to ensure the ongoing survival of quality library services in New Zealand (2012). The recent increase in the rate of change in library services means that the need for leadership is greater than ever (Düren, 2012).

Leadership differs to succession planning or workforce planning, which is the responsibility of individual employers or organisations when making provisions for future management positions. While the role of a LIS professional is constantly evolving, with many changes taking place in the profession in the last 25 years, the need for leaders is ongoing. The challenging and dynamic environment that LIS professionals work in has created a need for people with vision and the ability to seek out solutions. The profession needs leaders who are willing to make decisions, and it needs a number of them.

Donaldson (2014) noted that the differences in attitudes to work and the willingness to take on leadership roles among new generations identified by generational theorists may lead to a shortage of leaders in librarianship and other professions as the baby boomer generations retire. This argument that there will be a shortage of library leaders in the future is supported by a trend towards more LIS staff becoming specialists, and potentially becoming incapable or unwilling to diversify or step up into more senior management positions. The cycles of recruitment in the LIS profession can make the situation worse as librarians are either in surplus or deficit, dependent on the global economic situation. This means that skilled professionals may leave the profession without getting an opportunity to manage a team or experience the traditional forms of management (Donaldson, 2014). There are also other elements leading to a potential shortage, such as trained librarians being unable to get professional jobs close to where they live. In addition, organisations are flattening their hierarchies to save money, meaning that there are fewer opportunities for promotion to more senior positions within a single organisation.

Library leadership is an implicit part of discussions about workforce planning, and the future of libraries and library associations. The LIS world continues to evolve at a rapid pace in terms of services, technology, and expectations of our decision makers and users. Because of these changes, it is vital that the sector has a strong pool of leaders, ready to take the profession into the future.

Why did LIANZA get involved?

The Library and Information Association of New Zealand Aotearoa (LIANZA) is the national organisation supporting professionals working in library and information services throughout New Zealand. Over 2,000 individual and institutional members belong to the Association, which was founded in 1910 as the Library Association of New Zealand (the name was changed to LIANZA in 1998). LIANZA serves and promotes the interests of the library sector throughout New Zealand, working with other associations both nationally and internationally. The purpose of LIANZA is to build communities, provide professional development services, and represent the professional interests of library and information professionals (LIANZA, 2014a).

In 2011, prior to the LIANZA conference in Wellington, a debate and workshop on the topic of Strengthening the Profession took place. Chaired by Penny Carnaby, this aimed to solicit responses from participants on the issues facing librarianship in New Zealand. A number of themes emerged from this, which were submitted to the LIANZA Council to take forward. These shaped LIANZA's strategic goal of 'strengthening the profession', and resulted in three working groups: Brand Libraries, Future Skills, and Emerging Leaders. This article focuses on the third strand, Emerging Leaders.

In 2011, LIANZA issued a call for volunteers to be part of an Emerging Leaders Working Group (ELWG). This group was tasked with supporting the identification and development of emerging leaders in the library and information profession. The

primary outcome was to be an ongoing supply of leaders in the library and information services, capable and ready to lead both their organisations and the sector into the future. The initial deliverable was a report to the LIANZA Council identifying actions that LIANZA could take to identify and foster emerging leaders, and support managers and LIANZA officeholders in mentoring and developing new professionals with leadership potential. The report also included recommendations for ways LIANZA could work in partnership with the profession to encourage new professionals to take up available leadership opportunities.

There are many models of leadership programmes within LIS in other countries, and across different industries in New Zealand. However, these often require participants to pay large sums of money and stay on site for an extended period of time. As an alternative, ELWG recommended that LIANZA create a library-oriented leadership programme, unique to New Zealand and different from other offerings available overseas and within New Zealand. The EWLG recommended that the LIANZA programme combine a short on-site period with a longer online course, with the cost subsidised by LIANZA. Although the ELWG was aware that many LIS workplaces offer leadership training for their current managers, it saw an opportunity for LIANZA to offer a programme that would make leadership development available for those who could not access training via other means, such as people who work in organisations which do not provide leadership training. Initially the focus was on 'new professionals', a criterion for other leadership programmes, such as the Aurora Institute, which is based in Australia and available to early career New Zealand librarians identified as future leaders by their employers. However, as ELWG continued investigating, it recognised that people can emerge as leaders at any stage in their career, so this emphasis was removed.

As a result of the ELWG's recommendation, the Kōtuku: LIANZA Emerging Leaders Programme was developed. In order to place the programme in context, ELWG produced a statement on leadership for LIANZA which outlines the key principles on which all LIANZA leadership work would be based (available at http://www.lianza.org.nz/sites/default/files/LIANZA%20Statement%20on%20Leadership%20Jun2013.pdf). This recognises that a successful library leader is innovative, creative, open to change, an advocate, a strong communicator, and has good interpersonal skills. The Kōtuku programme has been designed to develop these skills in people who self-identified as emerging leaders.

Why is the programme called Kōtuku?

The ELWG wanted to give the LIANZA Emerging Leaders Programme a distinctive name that people in the library industry could recognise and relate to, while also firmly placing the programme in a New Zealand context.

Kōtuku is the Māori name for a white heron. To Māori, the kōtuku is pure, beautiful, and special; being compared to a kōtuku is highly complimentary. In addition, in other cultures herons are symbolic of elements that characterise the spirit of an emerging leadership programme. In ancient Egypt, herons symbolised rebirth, light, dawn, and order. In ancient Greece, they were the messenger of Athena,

goddess of wisdom, and also associated with the phoenix, a symbol of rebirth. In Japanese culture herons are a symbol of purity, while in Chinese culture they symbolise a pathway. In European Renaissance art, the heron symbolised someone being steadfast on the correct path in life. In many cultures they are a good omen, being considered clever, resourceful and intelligent (LIANZA, 2014b). The next section of the paper discusses the need for library leaders, and their characteristics.

The Need For Library Leadership

Why does LIANZA need to ensure that the profession has a cohort of library leaders? There are many opportunities for people to take on leadership roles within the profession. These include leaders who can move into management within organisations, leaders who can take the professional associations forward through holding office in LIANZA and other associations, and people at all levels throughout the industry who are able to assume leadership in non-managerial roles, to ensure the profession has a vibrant future. This need for a wide range of leaders means that it is essential to have potential leaders available to take up opportunities as they arise.

Why does LIANZA want to develop LIS leaders, rather than purely encouraging people to do non-LIS focussed leadership courses? While both the ELWG and LIANZA encourage people to take every opportunity available in learning about becoming a leader, members of the ELWG identified a need for an LIS-focused leadership programme in New Zealand. There has been debate in the past about whether library leadership differs from leadership in general. Steven Bell argues that leadership is leadership, but also acknowledges that library leadership is leadership that takes practical on-the-ground library knowledge into account. Bell suggests that a good library leader is a good leader, in a library (Bell, 2013). Matt Finch takes a slightly different perspective, suggesting that a successful library leader should be a librarian, but one who knows about the outside world (Finch, 2013). The ELWG recognises that good leadership can be universal, but being aware of how and when to apply it in different library situations is what makes a successful library leader. The working group took the perspective that all leadership training is beneficial, but by adding an industry specific element, what participants learn during the Kōtuki programme becomes more valuable.

The LIANZA ELWG Leadership Perspective

In 2012, ELWG meetings focussed on the nature of leadership in the LIS context, and what the outcomes of the Emerging Leaders project should be. The group considered the scope of the project, the current leadership environment in New Zealand, the scope of LIANZA's responsibility, and what could be provided by other groups, such as employers. The group recognised very quickly that while succession planning and workforce planning are issues for the profession, they were beyond the scope of the Emerging Leaders project. The ELWG firmly believed that leadership and management are two separate (though overlapping) sets of skills. They came up with a 'leadership perspective' which guided the LIANZA Statement on Leadership, the creation of the online

information portal, and the creation of the Kōtuku programme.

Firstly, the group acknowledged that there are two types of leadership. Transactional leaders use rewards and punishment to gain the support of followers. This type of leadership can be useful in crisis and emergency situations, as requirements can change quickly. Transactional leadership relies on leaders and followers sharing the same vision throughout the situation.

The second kind of leadership is transformational leadership, which may be harder to detect. This is the type of leadership that the ELWG decided to focus on. Transformational leadership is based on lifting motivation, morale, and performance of the followers. A transformational leader is inspirational, and ensures that the organisation's values and missions are understood by followers so that they will support its mission. In addition, a transformational leader ensures that their followers use their strengths for the good of the group.

The ELWG recognised that it was vital for people to take responsibility for their own personal and professional development. While organisations can encourage leadership development, when people feel responsible for their own progress, they will develop faster and be more motivated.

The ELWG then identified the skills future leaders would need, to reflect the changes in the environment. These skills included:

- Adaptability
- Self-awareness
- Creativity
- Risk management
- Change management
- Strategic planning and thinking
- Comfort with ambiguity and a fast pace of change
- Interpersonal skills
- Advocacy
- Relationship management
- Communication

Each of these is featured in the Kōtuku programme curriculum, and supported by resources in the online portal (available at http://www.lianza.org.nz/our-work/projects/emerging-leaders/leadership-resources-selected-list), which has been created to provide quick access to a range of leadership resources for LIS professionals. Some of these skills sit outside traditional core library skill sets, and are presented from a library perspective.

Overall, the ELWG took the position that leadership can take many forms, and therefore so can leaders. ELWG indicated to LIANZA Council that differentiating between management and leadership was important, and that leaders can come from anywhere within an organisation, whether that is recognised in the formal hierarchy or not.

The Leadership Diamond

Leadership development begins by identifying what emerging leaders need to learn. Members of the ELWG were drawn to the 'leadership diamond' illustrated in Figure 1, originally developed by Sue Roberts and Jennifer Rowley (2008, p. 16). Roberts and Rowley based this on their extensive reading of the literature on leadership, complemented by many years of personal experience as a senior library manager and academic respectively.

The diagram provides a helpful summary of the areas of development that would need to be covered in any training of future leaders.
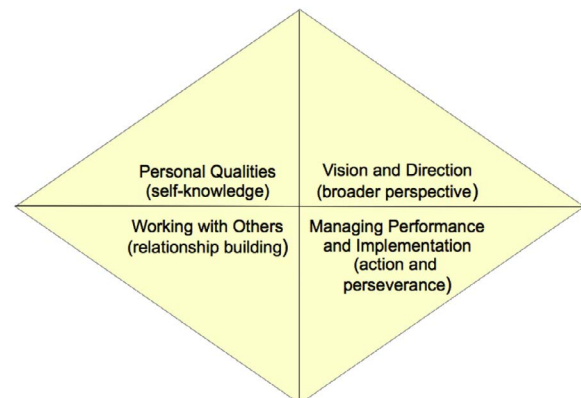

Figure 1: The Leadership Diamond (based on Roberts and Rowley, 2008)

Personal qualities

Leaders and people who aspire to be leaders need to know themselves, and be aware of their personal strengths and weaknesses. A personality test can provide insight into how a person works and communicates with others. There are diverse ways to achieve this, such as by taking an MBTI test. Links to a number of free online versions of these tests are now available in the online portal through the LIANZA website (http://www.lianza.org.nz/personality-styles#overlay-context=further-reading link).

Librarians who are interested in becoming leaders should try to ascertain what their strengths and weaknesses might be, while all the time remembering that there is no set 'type' of leader, and that leadership can come in many different guises. With some understanding of themselves, it will put them in a stronger position to discuss their future with managers and mentors.

Vision and direction

Leaders need to set the direction that their organisation or group is going in, and guide the team towards set targets. This is closely associated with strategic planning, but can be seen at any level. To get people to go in this common direction, a leader needs communication skills, and to appreciate the organisational culture in which they are situated.

Managing performance and implementation

Leadership is commonly associated with change, so a leader needs change management skills, supported by the emotional intelligence to recognise when the team or followers need motivation or support through what can be turbulent times. An ability to cope with pressure is one common trait of a leader, and perseverance is another. Managerial techniques can be taught, but some personal attributes may only be developed by experience and careful mentoring.

Working with others

The ELWG wanted to be very clear that there is not a single leadership personality type. Part of the application

process for the first Kōtuki programme involved undertaking a personality test, mainly to raise candidates' awareness that understanding their personality type would be part of the programme. By being aware of their own personality type, and how it differs from other types, people are able to recognise and deal with different personalities. Without followers a leader is just someone walking alone. Therefore, it is essential that leaders understand how they relate to other people and have a certain level of emotional intelligence. By understanding what motivates others, leaders can ensure that their style of leadership can drive the followers to success. This also relates to communication skills.

Leadership development

Leadership development might occur at any time in someone's career, but in order to make the most effective use of resources, ELWG suggested two key 'intervention points', plus a third stage for leadership development. These follow a Knowing-Doing-Being continuum that parallels the 70-20-10 learning and development model developed by Morgan McCall, Robert W Eichinger and Michael M Lombardo at the Center for Creative Leadership in North Carolina (n.d.).

- *First intervention point.* This occurs at the beginning of a professional's career which will often coincide with tertiary study in LIS. Formal courses that include leadership theory are significant in this 'Knowing' stage of development.
- *Second intervention point.* The most opportune point for the second stage is at the time the emerging leader is promoted or takes on more responsibility. The learning is partly experiential, partly peer learning, and partly the result of advice and mentoring by the programme coordinator. This is the 'Doing' stage of development.
- *Third development stage.* As the person gains in confidence they will be given more opportunities to exhibit leadership. If a good manager watches over the person, opportunities can be given for more complex problem solving, more strategic project work, and more leadership of the whole organisation. This is the 'Being' stage of leadership development. It will involve significant challenges, of course, but that is how most leaders are formed.

Library leadership programmes offered by LIANZA, whether through the Kōtuku cohort or the online portal, aim to support people at any development stage. A short self-paced online learning course has been developed and is offered through the LIANZA website to provide an introduction to leadership, which operates at the first intervention point. The Kōtuku programme builds on this, focusing on the second intervention point. Kōtuku aims to teach theory, while also giving participants a chance to practice and reflect on what they have learnt. This was one of the main considerations in making the programme eight months long.

So what has LIANZA taken from this work?

Because of their increased awareness of the nature of leadership, the ELWG moved away from focusing on new professionals and 'young' leaders, instead recognising that leaders can start emerging at any stage in their career,

depending on circumstances.

In 2013, the LIANZA Council agreed to employ a Leadership Champion, who would be responsible for creating the online portal, and providing leadership training to library staff. This role was filled in early 2014. While the ELWG acknowledged that volunteers and LIANZA office staff were capable of continuing this work, by appointing a Leadership Champion the leadership programme would be consistent and ongoing due to the presence of a paid professional who could focus on the programme.

This diagram summarises the leadership opportunities currently available from LIANZA.
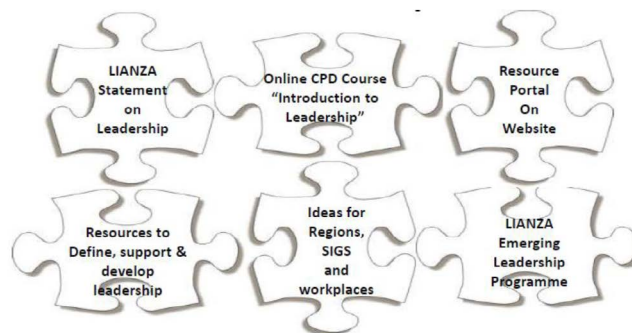
What is LIANZA offering?

LIANZA has an online portal on the LIANZA website listing a number of resources, mostly free and online for people wanting to read further on library leadership (.http://www.lianza.org.nz/our-work/projects/emerging-leaders/leadership-resources-selected-list). Some of these resources are available only to LIANZA members through a subscription to the EBL eBook library. These resources include links to personality and leadership style tests, as well as tips for improving leadership skills.

There is also an online course providing an introduction to leadership. This self-paced course was created by the LIANZA Leadership Champion. It provides an overview of the topic of leadership, within the context of the library and information professions. Its target audience is people from any level of the industry, whether they are in management roles or not, who are interested in developing their understanding of leadership as a topic, and expanding their own leadership skills. Other resources are currently being developed to support leadership development in the wider profession, including providing resources for regional groups and special interest groups to offer events.

How is Kōtuku structured?

Kōtuku: LIANZA Emerging Leaders Programme was first run in 2015. It began with a two day residential "Camp Kōtuku" followed by an eight month distance education programme. The initial intake, Kōtuku15, was made up of thirteen people. Applications were called for in late 2014. The programme was run by the LIANZA Leadership Champion, the members of the ELWP, and the Executive Director of LIANZA who made up "Team Kōtuku". The application process consisted of a written application, a videoconference or phone interview, and reference checking. This enabled the team to get to know the potential candidates and ask them further questions based

on their applications. For the first intake, LIANZA discouraged people from applying if they were from large organisations that already offered leadership programmes. After receiving feedback that many workplace programmes were available only to people in managerial positions, LIANZA decided that, from 2016 onwards, the Kōtuku programme would have a wider intake.

The programme commenced in February 2015. By August 2015, more than half the cohort had changed roles, some within their organisations while others moved to new employers. In addition, members of the cohort have had considerable involvement in LIANZA and other professional associations through membership of working parties and committees, conference organising groups, and initiating and organising events. There was a strong Kōtuku presence at LIANZA's Future of Libraries Summit, and cohort members have been encouraged to write conference papers and articles about their experience. Each member of the cohort is on their own journey of leadership development. Would they have been successful in this without the programme? Possibly. However, anecdotal comments suggest that participants have gained confidence and skills through Kōtuku that encouraged them to apply for these new roles, volunteer for opportunities, and try things out.

The content of the programme focuses heavily on personal reflection and encourages participants to consider their behaviour in the past, in current situations, and in future situations. Activities include analysing scenarios, reflecting on readings, commenting on situations, and writing about library projects and issues in New Zealand. The cohort share their own insights and experiences with other members of the group, and are encouraged to take opportunities to develop their leadership skills through involvement in workplace and professional association activities throughout the programme.

Kōtuku participants were asked to spend 12-15 hours a week on leadership development, with some of this time being their involvement in workplace and professional association activities. This is a similar time commitment to that recommended by both New Zealand LIS education providers for a single paper. The actual amount of time that participants spent varied between individuals, and at different times in the programme—someone interested in a particular topic, could read further and participate in all activities, but when either not interested, or busy with day to day life, a topic could be skimmed over or returned to at a later date. Participants gave mixed feedback as to levels of work required.

The Kōtuku programme had very few compulsory activities and scheduled class times in order to make the programme as flexible as possible. Each participant had a workplace mentor as well as a professional association contact, which was particularly useful for those people who were not previously involved in their professional association.

The criteria for completing the programme were indicated to participants at the start of the year. They were: being an active participant throughout the full eight months of the programme; completing and making progress on a learning and development plan; and meeting regularly with both their mentor and professional association contact. These will be refined for future Kōtuku intakes.

The content of the programme was delivered using the online learning management system Schoology, supplemented by a Wikispaces site. There was some videoconferencing using Zoom, collaborative brainstorming activities, and individual members of Kōtuku15 also created opportunities for discussions both face to face and by other methods. While some participants were not particularly active online, they were actively seeking leadership opportunities in their workplaces and professional associations. The ELWG needs to seek a balance between requiring active participation in the programme and acknowledging participants' different learning and communication styles.

What makes Kōtuku different?

A number of overseas LIS Leadership programmes consist solely of a residential programme. In contrast, Kōtuku has a short residential component, Camp Kōtuku, before continuing online for eight months. Participants come together again at the end of the programme. This enables people from all over New Zealand to participate in Kōtuku. By having such a short residential component (two nights), the programme is suitable for people with family commitments who may not be able be away for longer. This also minimises financial issues for participants. LIANZA also chose to hold Camp Kōtuku in a main centre, to reduce the price of airfares from regional centres as much as possible.

Running Camp Kōtuku over Friday and Saturday achieved multiple goals:

- Recognition that the programme requires commitment in both work and personal time. Some people needed to take annual leave for the Friday, while others were supported by their employers.
- By holding the event in a main centre, participants had the option of adding time in the city, at their own expense
- The overnight programme allowed time for socialising as well as formal sessions.

The Camp itself consisted of a mixture of speakers introducing topics that would be studied in more depth throughout the programme, as well as interactive activities and reflective thinking. Selected library leaders shared their personal journeys to give participants an insight into the range of paths to leadership.

In hindsight, the Camp Kōtuku programme included too much content for only two days, and this will be revised for the second offering. This information overload may have been overwhelming for participants. However, it demonstrated links between topics, and key themes came through at the Camp from current library leaders.

Bringing everybody together face to face at the start of the programme was helpful in starting relationships that have formed over the course of the programme. One component of the Leadership Diamond is the ability to build relationships with others, and studies have shown that face to face meetings can form stronger relationships than a purely online relationship (Harvard Business Review Analytic Services, 2009). While the online component of the Kōtuku programme has been vital, face to face relationships have continued, with participants co-presenting at conferences together, staying together for LIANZA events, and socialising. Ideally these relationships and networks will continue throughout the participants' careers,

enabling them to have a peer support network to turn to when things get tough, or to collaborate on projects.

Encouraging the participants to continue these relationships over the year is one of the ways the programme differs from programmes offered overseas. While some relationships are maintained after short residential programmes, by continuing the interactions in a structured online environment, Kōtuku is designed to ensure that these future leaders establish the relationships they will need in the future, as friends, colleagues, members of working groups etc.

Why Eight Months?

Effective leadership training needs to occur over a period of time to enable people to apply what they learn to their day to day roles, using their new skills and knowledge during that time, with support provided by their mentors and the rest of the cohort. This is an important part of the knowing>doing>being continuum. While a week of classes and readings could give the same level of content to the participants, by spacing the programme over the year, participants are encouraged to learn continually, and to take time to reflect and to take on new roles, tasks, and activities. The decision to offer an extended programme using an online platform enabled people from regional areas, with families and other responsibilities, to participate.

A recent study of thirty library leadership programmes from around the world compared the content and structure of programmes (Arabella Advisors, 2015). Kōtuku stands out as the only one to combine a residential programme with a long-term online programme. The cost of the programme is also low compared to other programmes. While some short-term residential programmes offered full subsidies, others cost participants over $12,000 US (Arabella Advisors, 2015). The most expensive full year programme costs $35,980 US to attend, although full scholarships are available. The Kōtuku programme is priced at $250 NZ, and is heavily subsidised by LIANZA.

The Kōtuku curriculum aligns well with international programmes around partnership building, collaboration, library advocacy, risk taking and strategic planning. Arabella Advisors (2015) found that 60% of programmes internationally focussed heavily on strategic planning. Although Kōtuku includes this topic as a module, it is not emphasised more heavily than any other topic covered in the programme.

The Future

Four years after the 2011 discussion that spawned the Emerging leaders project, the LIANZA Future of Libraries Summit (Libraries 2025), held in Wellington in July 2015, identified succession planning... again. This is still a valid concern in the profession. However, LIANZA is well on the way to addressing this concern. It was emphasised at the Summit that if fifteen people complete the Kōtuku programme each year for the next ten years, by 2025, New Zealand could potentially have 150 library leaders, each in their turn influencing and supporting leadership in others. Many more will have done the LIANZA Introduction to Leadership online course, followed by a course of guided reading via the resources portal, and participated in leadership development events organised by LIANZA at national and local levels.

This is promising for the sector—recognising that even if not everybody who completes the programme is an outgoing, highly visible leader, this supply of leaders will ensure that the future of the profession is 'safe.'

LIANZA has always been clear that not everybody who completes the programme will want to be a manager or a high profile leader. The LIS profession needs people who can take leadership opportunities with skills and confidence in many different ways.

LIANZA plans to continue to offer the Kōtuku programme annually. There will be changes each year, based on feedback, evaluation, and changing needs and ideas. Members of previous cohorts will be invited to be involved as a mentor or an informal buddy. LIANZA has budgeted to support Kōtuku for its first three years, with a review of costs to occur in 2017.

Conclusion

The need for leaders in the library profession is recognised as an ongoing issue. LIANZA is committed to helping develop widespread grassroots leadership capability from throughout the LIS profession through Kōtuku and its other initiatives.

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Social Support As A Factor In The Wellbeing Of New Zealand Men: Who Men Ask For Information And Help, Who They Don't, And Why It Matters

New Zealand men have poor health outcomes in a range of domains compared to women. This paper reports findings of a national study into information-seeking of New Zealand men [1576 subjects] during periods where they perceive their wellbeing is low. The results of this study (and an earlier pilot study) suggest that New Zealand men face considerable barriers accessing information and support when they are experiencing stressful life events. The findings also show that the pathways to information and support are often unclear or absent. Men report that they are more likely to seek information and support from professionals or their spouses, rather than from their male counterparts. Notwithstanding this preference they believe themselves to be available to assist other men who need information, help and support. These results are robust across age and ethnic groups. The results also show that the most common size of the men's network is 3-5 people. This result is also quite robust across the age and ethnic groups. Notwithstanding these seemingly small social networks men indicate that they have the capacity to provide information and support to each other. The worth of using social support and social connectedness as tools for improving men's health and wellbeing are discussed. The findings of this study have scope to inform the development of information products and community services to support health and wellbeing that will more readily engage men.

Keywords: men, wellbeing, information-seeking behaviour, health informatics, social connectedness, social support

1. Introduction

Social support, and particularly the information sharing embedded within it, has long been considered integral to feelings of health and wellbeing (Carveth & Gottlieb, 1979; Eckenrode & Gore, 1981; B R Sarason, Sarason, & Pierce, 1990; Wellman & Gulia, 1999; Wellstead, 2011). Men's health and wellbeing has been a documented community concern in New Zealand since the mid-1990s (Johnson, Field, & Stephenson, 2006; Johnson, Huggard, & Goodyear-Smith, 2008; Jones & McCreanor, 2009; McKinlay, Kljakovic, & McBain, 2009; Neville, 2008). Concern about men's health status in New Zealand has echoed similar concerns internationally (Connell, 1999; Dept of Health and Aged Care, 2000; Eisler, 1995; Gijsbers Van Wijk, Kolk, Van den Bosch, & Van den Hoogen, 1992; Good, Sherrod, & Dillon, 2000; Jorm, 1996; Mahalik, Good, & Englar-Carlson, 2003; Mansfield, 2003; Sachs-Ericsson & Ciarlo, 2000; Sharpe & Heppner, 1991).

Notwithstanding widespread appreciation of the findings of

these local and international studies The Health of New Zealand Adults 2011/12 survey (New Zealand Ministry of Health, 2012) confirms ongoing differences between men and women in health status, health information behaviour and health service use. The survey reports that while men have poorer health than women in many areas they are less likely than women to have visited a primary health care provider, practice nurse or dental health care worker in the past year. These differences in health status are even more pronounced within Māori men. These differences are of particular concern. New Zealand is bicultural society and the community has specific obligations has under the Treaty of Waitangi to effectively support Māori and their aspirations.

It is clear that men and women use social support, and the information sharing embedded within it, differently during periods of life stress and duress (King & Terrance, 2006; Spencer & Pahl, 2006; Wright, 1982; Wright & Scanlon, 1991). A large number of studies over many decades have also shown that men are less likely than women to seek help when

experiencing periods of poor wellbeing, and across the life-span more generally (Case, 2007; Connell, 1999; Mackenzie, Reynolds, Cairney, Streiner, & Sareen, 2012; Mahalik et al., 2003; McMullen & Gross, 1983; Mechanic, 1978; Palsdottir, 2005) both from their friends and elsewhere. Research has also established that it is not just the receiving help that is supportive, but rather, there is a supportive element in knowing help is available even if one chooses not to use it (Antonucci & Jackson, 1990; B. R Sarason, Pierce, & Sarason, 1990; Short, 1996).

Informed by this previous research, the Mental Health Foundation of New Zealand embarked on a research agenda to find out more about men's information behaviour about health and wellbeing in New Zealand. This research was specifically concerned with finding out more about men's information-seeking behaviour during periods of diminished wellbeing. Information-seeking was examined in a wide variety of domains focusing on formal and informal sources of help, information resources available in the community at large (including the Internet), use of libraries, and attendance at community support groups and the like. This wide definition was used with a view to supporting service providers develop more effective ways to engage men with information products and services in a variety of settings, to meet a variety of needs.

The study reported in this paper was conducted in 2014 using the 2013 pilot study (Wellstead & Norriss, 2014) as a major tool for development of the research instrument. Ethical approval for this research was granted by the Ethics Committee of The Open Polytechnic of New Zealand (TOPNZ). No ethical issues were identified. Two hundred and eighty two (282) men completed the voluntary opt-in survey that was the major data collection method for the pilot study. The survey instrument for the pilot study used a range of questions lifted from Statistics New Zealand social surveys together with more general questions about men's help-seeking and information gathering, both personally and "what to you think would work to get men engaged" type questions.

Notwithstanding wide publicity, and that stakeholders in the Māori and Pacific Islander community were aware of the survey only 17 Māori men (6%) took part in the pilot study. The participants of the pilot study were predominantly of New Zealand Anglo Saxon background. They were also mostly middle-aged, well-educated salaried professionals with above average incomes. This sample bias was a major limitation of the pilot study. Sample bias is a common flaw with voluntary opt-in research in the social sciences (DeVaus, 1991) and moreso with studies seeking to recruit men about their health and wellbeing (Oliffe & Mroz, 2005).

This paper reports on a national study developed and completed after analysis of the pilot study (Wellstead & Norriss, 2014). Specifically men in this study were asked: Have you ever needed information and support to help you deal with a difficult time in your life? and Who are the people you are most likely to go to for help during these difficult times?.

Data gathered were used to address the following three questions:

- Who were the most common kind of people New Zealand men went to for
- information and support to help them deal with a difficult time in their life?

- Do the age and ethnicity matter?
- Who were the most common kind of people to whom New Zealand men *would offer* information, help and support when these people were experiencing life difficulties? Do the age and ethnicity matter?
- What is the most common size of the men's network? Do the age and ethnicity matter? Does the size of the men's network differ between those who *needed help* and those who did not? Does the size of the men's network differ between those who *would offer help* and those who would not?

The theoretical arguments and framework for empirical analysis are briefly outlined in the second section. Previous empirical research related to information-seeking behavior of New Zealand men are also discussed. Data and methodology are discussed in the third section. The results are presented in the fourth section, along with critical comments. Concluding remarks including the limitations of the analysis finish the paper.

3. Method

Data were collected from men [1576 subjects] in the New Zealand community by means of an online questionnaire using the survey tool *SurveyMonkey*. The survey was available online from March-June, 2014. The line of questioning reflected the instrument designed for the pilot study (Wellstead & Norriss, 2014). It was clear from the pilot study that free text questions were not answered well, or at all, by most participants so those questions were largely omitted in favour of "tick the box" questions. Other questions were amended for clarity.

New Zealand men were made aware of the online questionnaire through men's networks known to the Mental Health Foundation, the Mental Health Foundation Website and a media release which resulted in a number of regional newspapers publishing a story and details of the study. Community radio also supported the study with advertising and interviews.

Due to sample bias in the pilot study targeted marketing was undertaken. Farmers, construction workers, and Māori men's groups were a particular focus of this marketing.

The questions in the survey were divided into four major categories: demographic data, availability of social support, information-seeking behavior and two free text questions soliciting information about strategies that could be adopted to improve the health and wellbeing of New Zealand men.

Two employer groups added three additional questions to gather more nuanced data that they could use to better understand the information needs of their male employees. All data from the surveys were anonymously delivered to the employer groups in de-identified and collective format. Four focus groups were also held (after the online survey closed) to gather data from harder to reach groups: construction workers, Māori men, and older men. Data from the focus groups and free text questions will be reported separately.

4. Results

In terms of the need for information and support 64% of the respondents confirmed they needed information and support to help them deal with a difficult time in their life. First we look at the socio-demographic distribution of those New Zealand men who seek and those who didn't seek help. Table 1 is based

on answers to the following three questions: '*Have you ever needed information and support to help you deal with a difficult time in your life?*', '*How old are you?*' and '*What is your ethnic background*'. It includes a sample size for each category of age and ethnicity variables, proportions of participants which belong to each category and the 95% approximate confidence interval for the proportions.

	Seek help			Didn't seek help			Total		
	N	Prop.	(95% CI)	N	Prop.	(95% CI)	N	Prop.	(95% CI)
Age									
15-24	45	.05	(-.02, .11)	28	.05	(-.03, .13)	73	.05	(.00, .10)
25-34	173	.18	(.12, .23)	89	.16	(.09, .24)	262	.17	(.13, .22)
35-44	225	.23	(.17, .28)	120	.22	(.14, .29)	345	.23	(.18, .27)
44-54	247	.25	(.20, .31)	124	.23	(.15, .30)	371	.24	(.20, .29)
55-64	217	.22	(.17, .28)	134	.24	(.17, .32)	351	.23	(.19, .27)
65+	72	.07	(.01, .13)	54	.10	(.02, .18)	126	.08	(.03, .13)
Ethnicity									
NZ European	659	.67	(.64, .71)	366	.67	(.62, .71)	1025	.67	(.64, .70)
Māori	91	.09	(.03, .15)	45	.08	(.00, .16)	136	.09	(.04, .14)
Other[1]	229	.23	(.18, .29)	138	.25	(.18, .32)	367	.24	(.20, .28)

N – sample size number of participants
Prop. – proportion of participants which belong to a particular category
95% CI – 95% confidence interval for a proportion

Table 1: The socio-demographic distribution of those who seek and those who didn't seek help

There are no significant differences between two distributions by age in Table 1, $x^2(5, n = 1528) = 5.23$, $p = .39$. The age structures of those who seek help and information and those who didn't were quite similar in these two groups of participants.

There are also no significant differences between two distributions by ethnicity in Table 1, $x^2(2, n = 1528) = .94$, $p = .62$. The ethnic structures of those who seek help and information and those who didn't were quite similar in these two groups of participants.

4.1 Seeking information, support and help

Based on answers to question '*Who were the people you went to for information, help and support when you were feeling stressed or out-of-sorts?*' proportions of people to whom participants went for information and help were calculated and presented in Figure 1. Similar proportions were calculated for the age group and ethnicity variable. These proportions were then used to rank people by each category in both age and ethnicity variables.
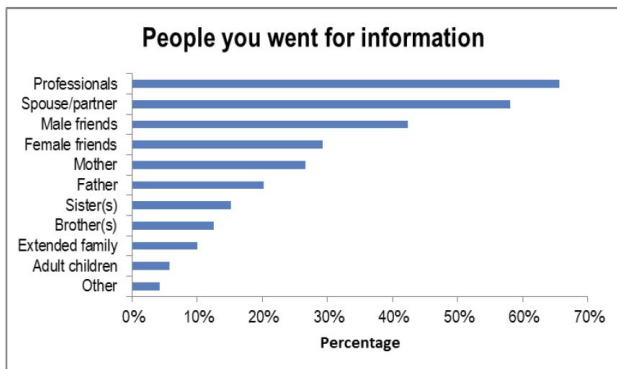

Figure 1: Who were the people you went to for information, help and support?

When asked who they approached for help and support the main source was from professionals (66%) and then from

spouse or partner (59%). The last column in Table 2 suggests that *Professionals* (doctors, counselors and pastors) were the first people New Zealand men approached asking for information and help when they needed it. *Professionals* were followed by *Spouses/Partners, Male* and *Female friends* in this particular order. The top five list completes *Mother* who ended on the fifth position.

Table 2 could be used to answer the first part of the first question '*Who were the most common kind of people New Zealand men went to for information?*' raised in the introduction section.

Who were the people you went to for information, help and support when you were feeling stressed or out-of-sorts?	Age group						Overall rank
	15-24	25-34	35-44	45-54	55-64	65+	
Professionals (e.g. doctor, counselor, pastor)	1	1	2	1	1	1	1
Spouse/Partner	5	2	1	2	2	2	2
Male friends	4	3	3	3	3	3	3
Female friends	3	5	5	4	4	5	4
Mother	2	4	4	5	8.5	9.5	5
Father	6.5	6	6	6	8.5	7	6
Sister(s)	6.5	7	7	7	5	7	7
Brother(s)	9	8	8	9	7	7	8
Extended family (e.g. cousins, aunts, uncles)	8	9	9	8	11	11	9
Adult children	10.5	11	11	10	6	4	10
Other	10.5	10	10	11	10	9.5	11

Table 2: Rank list of the people to whom men went for information by age group

When an Age variable is included in analysis there are some changes in the ranks, but the *Professionals* are clearly the first source of information for all age groups with exception of age group 35-44 who would talk first to their spouse or partner. For all the other age groups *Spouse/Partner* is the second source of information or person New Zealand men would seek information and help to overcome stressful situation in their life. The youngest age group (15-24 years) is also an exception because they would approach their mother after professionals if they would feel stressed.

The type of the people New Zealand men contacted for information and help when they were feeling stressed are quite stable at the top. However from Table 2 we can see some variations in ranks between age groups. Are these differences in rank lists between age groups statistically significant? To answer this question a Spearman's rank-order correlation was run to determine the relationship between ranks of 11 people from whom New Zealand men seek information and help.

Results of calculation are given in the lower triangle of Table 3 (below the main diagonal). The upper part of Table 3 will be used later to address the second question raised in the introduction section.

	Age group						
	15-24	25-34	35-44	45-54	55-64	65+	Total
15-24	1	0.96[a]	0.77[a]	0.48	0.30	0.17	0.72[a]
25-34	0.90[a]	1	0.88[a]	0.64[b]	0.45	0.27	0.80[a]
35-44	0.87[a]	0.99[a]	1	0.80[a]	0.29	0.48	0.81[a]
45-54	0.90[a]	0.97[a]	0.96[a]	1	0.83[a]	0.71[b]	0.90[a]
55-64	0.57	0.72[b]	0.71[b]	0.76[a]	1	0.93[a]	0.79[a]
65+	0.41	0.61[b]	0.60	0.66[b]	0.94[a]	1	0.69[b]
Total	0.89[a]	0.98[a]	0.97[a]	0.99[a]	0.80[a]	0.70[b]	1

Note: Lower triangle contains Spearman's rank-order correlation for ranks of the people to whom men went for information (by age group)
Upper triangle contains Spearman's rank-order correlation for ranks of the people to whom men would offer help (by age group)
[a] Correlation is significant at the 1% level (2-tailed)
[b] Correlation is significant at the 5% level (2-tailed)

Table 3: Correlation matrix (age)

The following could be inferred from Table 3 (lower triangle):

- All correlations are positive, i.e. there are positive associations between ranks. In other words, if the people to whom men went for information are higher ranked in one age group they will be also higher ranked in the other age group.
- However, the strength of association, i.e. correlations decrease with an increase in the distance between age groups. For instance, the rank list of the youngest age group (15-24) almost perfectly matches the rank list of the next age group (25-34). The Spearman's rank-order correlation is 0.90 and statistically significant at the 1% level. However, correlation between the rank list of the youngest age group (15-24) and the oldest age group (65+) decreases to only 0.41 and is not statistically significant.

Therefore, we would reject the null hypothesis (H1a) and conclude that the information-seeking behaviors of New Zealand men are changing with age. When they are young they would approach different people for information, help and support when they feel stressed, than when they are seniors.

Of course the explanation for these changes in the information-seeking behavior is partly quite trivial. Namely, when they are young they might not have spouse/partner and children to ask for information and help. Therefore, spouse/ partner and children would be ranked lower on their list of people. Similarly, with the last two age groups, most of the men would not have at that age mother or father to approach and ask for information and help. Therefore these people (mothers and fathers) would be ranked lower on the list than it is the case with the younger age groups.

4.1.2 Ethnicity

We repeated the analysis using the ethnicity variable with three ethnic groups. The rank lists in Table 4 are quite similar

Who were the people you went to for information, help and support when you were feeling stressed or out-of-sorts?	Ethnicity			Overall rank
	NZ European	Māori	Other	
Professionals (e.g. doctor, counselor, pastor)	1	2	1	1
Spouse/Partner	2	1	2	2
Male friends	3	3	3	3
Female friends	4	5	5	4
Mother	5	4	4	5
Father	6	9	6	6
Sister(s)	7	6	7	7
Brother(s)	8	7	8.5	8
Extended family (e.g. cousins, aunts, uncles)	9	8	8.5	9
Adult children	10	10	11	10
Other	11	11	10	11

across three ethnic groups in spite of some small variations.

Table 4: Rank list of the people to whom men went for information by ethnicity

To assess whether these variations are statistically significant a Spearman's rank-order correlation was run to determine the relationship between ranks on these three ethnic group rank lists. Results of calculation are given in the lower triangle of Table 5 (below the main diagonal). The upper part of Table 5 will be used later to address the second question raised in the introductory section. All correlations are positive and highly statistically significant (at the 1% level) which suggests the three rank lists are similar. In other words, our study suggests there

are no differences between ethnic groups when New Zealand men decide to whom they will go to for information, help and

	Ethnicity			
	NZ European	Māori	Other	Total
NZ European	1	0.80[a]	0.88[a]	0.98[a]
Māori	0.93[a]	1	0.67[b]	0.81[a]
Other	0.98[a]	0.92[a]	1	0.93[a]
Total	1.00[a]	0.93[a]	0.98[a]	1

Note: Lower triangle contains Spearman's rank-order correlation for ranks of the people to whom men went for information (by ethnicity)
Upper triangle contains Spearman's rank-order correlation for ranks of the people to whom men would offer help (by ethnicity)
[a] Correlation is significant at the 1% level (2-tailed)
[b] Correlation is significant at the 5% level (2-tailed)

support when they are experiencing life difficulties.

Table 5: Correlation matrix (ethnicity)

The following could be inferred from Table 5 (lower triangle):

- All correlations are positive, i.e. there are positive associations between ranks. In other words, if the people to whom men went for information are higher ranked in one ethnic group they will be also higher ranked in the other ethnic group.
- The strength of association, i.e. correlations are quite high and all are significant to at least a 5% level. In other words, rank lists are quite stable across ethnic groups.

Therefore, we can't reject the null hypothesis (H1b) and we conclude that the information seeking behavior of New Zealand men are quite similar across the three ethnic groups.

4.2 Offering Information, Support And Help

Based on answers on question '*Who are the people to whom you would offer help and support?*' proportions of people to whom participants would offer help and support
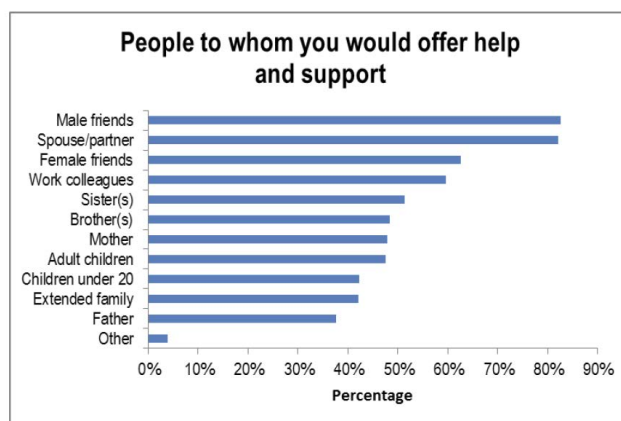
Figure 2: Who are the people to whom you would offer help and support?

were calculated and presented in Figure 2.

Similar proportions were calculated for the age group and ethnicity variable. These proportions were then used to rank people by each category in both age and ethnicity variables. The rank lists by age and ethnicity variables are presented in Table 6 and Table 7 respectively.

4.2.1 Age

The last, total, column in Table 6 suggests that *Male friends* were the first people New Zealand men would offer help and support. *Male friends* were followed by *Spouses/Partners*, *Female friends,* and *Work colleagues* in this particular order.

The top five list completes *Sister(s)* who ended on the fifth position.

Table 6 could be used to answer the first part of the second question 'Who were the most common kind of people to whom New Zealand men would offer help and support when these people were feeling stressed?' raised in the introduction

Who are the people to whom you would offer help and support?	Age group						Overall rank
	15-24	25-34	35-44	45-54	55-64	65+	
Male friends	1	1	1	2	3	2	1
Spouse/Partner	4	2	2	1	1	3	2
Female friends	2	3	5	4	5	4	3
Work colleagues	7	5	3	3	4	6	4
Sister(s)	8	8	7	6	6	5	5
Brother(s)	5.5	7	9	8	7	8	6
Mother	3	4	4	9	10	11	7
Adult children (over 20)	11	11	11	7	2	1	8
Children (under 20)	10	10	6	5	9	9	9
Extended family (e.g. cousins, aunts, uncles)	9	9	10	10	8	7	10
Father	5.5	6	8	11	11	12	11
Other	12	12	12	12	12	10	12

section.

Table 6: Rank list of the people to whom participant would offer help and support by age group

When an age variable is included there are some changes in the ranks, but Male friends are the first to whom New Zealand men would offer help and support for the first three age groups. Older age groups (45-64) would offer help to their spouse/partner first while the oldest participants would offer help to their adult children first. Are these differences in rank lists between age groups statistically significant? As before, to answer this question a Spearman's rank-order correlation was run to determine the relationship between ranks of 12 people to whom New Zealand men would offer help and support. Results of calculation are given in the upper triangle of Table 3 (above the main diagonal).

The following could be inferred from Table 3 (upper triangle):

- All correlations are positive, i.e. there are positive associations between ranks. In other words, if the people to whom men would offer help and support are higher ranked in one age group they will be also higher ranked in the other age group.

- However, the correlation decreases as the distance between age groups increases. For instance, the rank list of the youngest age group (15-24) closely matches the rank list of the next age group (25-34). The Spearman's rank-order correlation is 0.96 and statistically significant at the 1% level. However, correlation between the rank list of the youngest age group (15-24) and the oldest age group (65+) decreases to only 0.17 and is not statistically significant.

Therefore, we would reject the null hypothesis (H2a) and conclude that the people to whom New Zealand men would offer help and support are changing with age. When they are young they would offer help to different people, than when they are seniors. However, as explained before in subsection 4.1.1 these changes in the rank lists of people could be for quite trivial reason such as the availability of parents or a spouse.

4.2.2 Ethnicity

The rank lists in Table 7 are quite similar across three ethnic groups in spite of some small variations.

Who are the people to whom you would offer help and support?	Ethnicity			Overall rank
	NZ European	Māori	Other	
Male friends	1	1	2	1
Spouse/Partner	2	2	1	2
Female friends	3	5	3	3
Work colleagues	4	3	4	4
Sister(s)	5	7	6	5
Brother(s)	7	6	7	6
Mother	8	10	5	7
Adult children (over 20)	6	8.5	9.5	8
Children (under 20)	9	8.5	9.5	9
Extended family (e.g. cousins, aunts, uncles)	10	4	11	10
Father	11	11	8	11
Other	12	12	12	12

Table 7: Rank list of the people to whom participant would offer help and support by ethnicity.

To assess whether these variations are statistically significant a Spearman's rank-order correlation was run to determine the relationship between ranks on these three ethnic group rank lists. Results of calculation are given in the upper triangle of Table 5 (above the main diagonal). All correlations are positive and highly statistically significant (at the 1% level) which suggests the three rank lists are quite similar. Therefore, we cannot reject the null hypothesis (H2b) and can conclude that the list of people to whom New Zealand men would offer help and support are quite similar across these three ethnic groups.

4.3 Size of the Men's Network

To address the question about the most common size of the men's network the proportion of participants for each category who answered the question 'In general, how many people are you close to? This means people that you feel at ease with and can talk to about private matters, or would call on for help and support if you needed it?' were calculated. Figure 3 gives the relative distribution of participants according to the number of people they are close to. Obviously, the most common size of
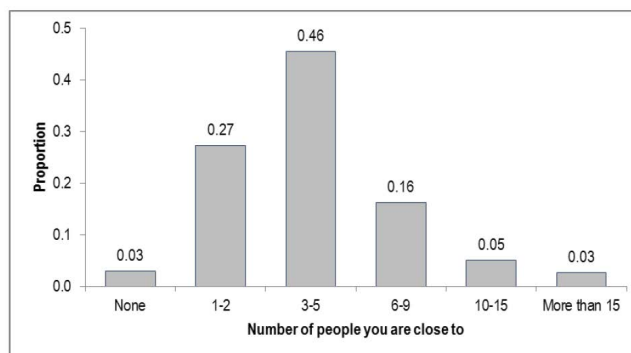
the men's network is 3-5 people, the range selected by 46% of participants.

Figure 3: Proportion of people participants are close to

4.3.1 Network size and age

Table 8 shows the size of the men's network across the age groups. The most common size of the men's network is 3-5 people across all age groups. However, the percentages of those who have network size of 1 to 5 people vary between age groups from 62% (age group 15-24) to 78% (age group 35-44).

groups, but are they statistically significant? The chi-square test confirms that these differences are significant by rejecting the null hypothesis (H3a) of no differences in distributions of the network sizes across the age groups, $x^2(25, n = 1392) = 40.84$, $p < .02$.

| Number of people	Age group					
	15-24	25-34	35-44	45-54	55-64	65+
None	0.02	0.03	0.03	0.04	0.03	0.04
1-2	0.12	0.21	0.31	0.31	0.32	0.18
3-5	0.50	0.47	0.47	0.44	0.43	0.47
6-9	0.23	0.20	0.14	0.15	0.14	0.21
10-15	0.11	0.05	0.04	0.05	0.04	0.07
More than 15	0.03	0.04	0.02	0.02	0.03	0.03

Table 8: Proportion of people participants are close to by age

4.3.2 Network size and ethnicity

The most common size of the men's network across three ethnic groups is 3-5 people. Figure 4 illustrates these three distributions. In the three ethnic groups the percentage of participants who have a network size 1-5 varies between 70% and 74%. There are some variations in these proportions across the ethnic groups, but are they statistically significant? The chi-square test confirms that these differences are significant by rejecting the null hypothesis (H3b) of no differences in distributions of the network sizes across the ethnic groups, $x^2(10, n = 1392) = 33.99$, $p < .01$.
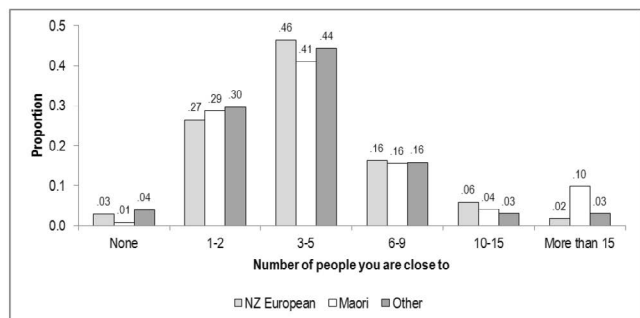
Figure 4: Proportion of people you are close to by ethnicity

4.3.3 Needed help vs. never needed help

To see if there is a difference in network size between those who needed information and support and those who didn't the answers to question 'Have you ever needed information and support to help you deal with a difficult time in your life?' were used. Table 9 gives the distributions of participants in these two groups. The common size of the men's network is 3-5 in both groups, though there were more participants who needed help than those who didn't, 47% and 42% respectively.

Number of people	Needed help	Never needed help	Total
None	.03	.02	.03
1-2	.26	.31	.28
3-5	.47	.42	.45
6-9	.17	.16	.16
10-15	.05	.06	.05
More than 15	.02	.03	.03

Table 9: Proportion of people participants are close to by whether participants ever needed information and support

There is no significant differences between two distributions in Table 9, $x^2(5, n = 1369) = 6.63$, $p = .25$, so we can't reject the null hypothesis H3c. In other words, the network sizes were quite similar in these two groups of participants.

4.3.4 Offering help vs. never offering help

Table 10 gives the distributions by network size of participants who answered Yes/No the question 'Are you a person who others can turn to for help and support?'. The most common size of the men's network (3-5 people) is larger among those participants who are willing to offer help and support than it is for those who would not offer help. The most common size of network in the second group is only 1-2 persons.

Number of people	Offered help	Never offered help	Total
None	0.02	0.14	0.08
1-2	0.25	0.54	0.40
3-5	0.47	0.27	0.37
6-9	0.17	0.04	0.10
10-15	0.06	0.00	0.03
More than 15	0.03	0.01	0.02

Table 10: Proportion of people participants are close to by whether participants would offer help and support

Figure 5 clearly illustrates the differences in the network size between those participants who would offer help and support and those who would not. The chi-square test confirms this by rejecting the null hypothesis (H3d) of no differences in distribution of the network size between these two groups of participants, $x^2(5, n = 1388) = 86.8$, $p < .01$. As can be seen in Figure 4 those participants who would offer help and support to others tend to have a larger network size when compared to those who would not offer help and support.
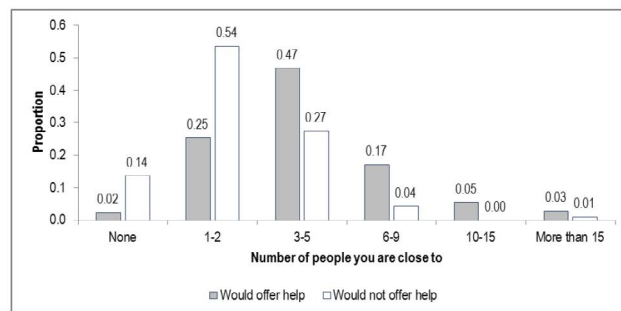

Figure 5: Proportion of people you are close to by whether men would offer help and support

In summary, the most common size of men's network is 3-5 people. This size of the network is quite common across the age and ethnic groups. However, the distributions of number of people men are close to are different between age groups and ethnic groups, and between those who offer help to others and those who do not.

5. Discussion

As outlined in the Introduction, social support, and particularly the information sharing embedded within it, has long been considered integral to health and wellbeing. Friendship ties are

also a significant component in the complex behaviour that is manifest in the giving and receiving of information and help. The men who took part in this study show a propensity for small social networks of about 3-5 people they feel close to (Figure 3). For adult men, one of these people is usually their partner. Notwithstanding the recent advent of electronic social networking tools that would have us believe we all have 100s of "friends", this finding that most men in this study have small social networks is consistent with other studies from earlier eras (Fischer & Phillips, 1982; Pahl & Spencer, 2004; Park & Roberts, 2002). Other research (Wellman & Gulia, 1999) has shown specifically that most people have social networks that consist of 3-6 socially close intimate ties and 5-15 less strong but still significant ties.

It is worth noting that Māori men are quite are quite different from other ethnic groups in this study in at least two extremes. It is clearly visible on the graph (Figure 4) that very few Māori have no people that they are close to (in "None" category relatively 3 to 4 times less than other ethnic groups). On the other hand, more Māori have more than 15 people they are close to ("More than 15" category), which is relatively 3 to 5 times more than other ethnic groups. This finding reflects the importance of whānau (family) in Māori life. In the case of the NZ European society, life is dominated by a nuclear family with few friends.

While reporting of a small social network by most men in the current study is consistent with the size of social networks reported elsewhere, it appears at odds with their reported frequency of engagement in the wider community, both through work and social activities. Despite this engagement, many of the men reported feeling socially isolated at least some of the time.

Small social networks and feelings of social isolation present considerable challenges to the provision of help and support to men – even for men who are socially engaged and participating in the wider society. This is particularly so in times of relationship disharmony. If men have small networks and their partner has a particularly strong place in these networks, then when relationships break down, or are strained for other reasons, a significant amount of "closeness" is lost so help and support can be sparse. The role of women (especially partners and adult daughters) in brokering help and support for men has been well documented (Author, xxx; Bakermans-Kranenburg & IJzendoorn, 1997; Cantor & Slater, 1995; Erickson; Mahalik et al., 2003; Mansfield, 2003). The lack of a supportive female in men's lives to assist with garnering help and support places them at considerable risk of being without the help and support they need in times of stress and duress (deJong Gierveld, 1986; Dykstra & Keizer, 2009).

Another concern with these small networks is that the people in them are usually of similar background, social status and disposition. This tends to mean that information shared within the network is reinforcing of behaviour. In terms of personal growth and change there is considerable benefit in the "value of loose ties" (Granovetter, 1973). That is, engaging with people who are not like ourselves – those with different ideas, views, and behaviours that can challenge us (either overtly or covertly) about our sense of normalcy. If a network is small there is less opportunity to engage with those who may present a different world view than ourselves (Chatman, 1991a, 1991b) and in so doing encourage us to consider different ways of

being. Encouraging men to develop a level of placicity in their social relationships may provide a more diverse range of attitudes about what is "normal" in terms of seeking information and support during times of life-stress and duress. And indeed, what is also normal in terms of responsiveness to mood and cognitive function during such periods. It is clear that men with "traditional" views about masculinity respond in particular ways to information seeking and mobilising help (Connell, 1995; Smiler, 2004). This need to develop a "new normal for masculinity" is particularly important within a socially conservative community such as New Zealand where masculinity is viewed more "traditionally" and many men work in the male dominated professions of farming, forestry and fishing.

In this study the data show a mis-match between who men went to for help and support (Table 2) and who they would help and support if they were needed. While the men reported that they did not routinely ask their male friends for help, they viewed themselves as someone other men could approach for help when it was needed (Table 6).

With this in mind this male-male social support may be an untapped resource that would improve health and wellbeing of men in two ways. Firstly, men who need help and support would have access to this untapped resource and the supportive elements embedded within it. But secondly (and perhaps more importantly) over many decades research shows clearly that those that are asked for help also have enhanced wellbeing. (Antonucci & Jackson, 1990; Hyman, 2008; Nadler & Mayseless, 1983; Trivers, 1971)People do genuinely liked to be asked for help. This is something, perhaps, many have forgotten in the modern isolationist lifestyles (and use of social media does not appear to be mediating this) that are now commonplace - it is indeed better to give than to receive. Building confidence within the community that help from neighbours, friends, and colleagues is something to be valued and sought out, together with making it known that there is a high level of reciprocity embedded in these information exchanges, has much to recommend it. These informal exchanges together with encouraging men to develop diversity within social networks may provide a level of support that they are not be currently aware of.

While these diverse informal exchanges may have benefit to men's wellbeing they may also go some way to providing a more appropriate supportive environment than that which many now receive, or perceive they will receive if they use formal services (Mahalik, Good, & Englar-Carlson, 2003), especially for the aforementioned "traditional" men who may be reluctant to mobilize help and support from outsider sources that may challenge their perceptions of masculinity.

In this current study and elsewhere (Wellstead & Norriss, 2014) men have reported their dissatisfaction with the quality and style of care they have received during times of life-stress. Men also report that they find formal care expensive and difficult to access. Another concern is "getting into the system" and the stigmatising elements of these exchanges, as is the fear of "medication merry-go-round". (Berger, Addis, Green, Mackowiak, & Goldberg, 2012; Birkel & Reppucci, 1983; Wellstead, 2011). Men in the current study gave strongly worded responses to questions about these dimensions of their help-seeking experience. For instance: … *pointing out/emphasising that there are non-drug related methods of dealing with*

stress and depression out there and the need to deal with the underlying issues. The general level of advice I found at the time when I needed it (2005-06) was crap! I did better in the public library (respondent 802).

While it is clear that some men have high-end mental health needs that require formal care (including medication) many men believe that they do not have these complex needs but rather that they have hit a "bump in the road" and need support and strategies to get through that period of diminished wellbeing in ways other than using medication and expensive treatment options. Re-energising levels of community concern and support for individuals that prevailed in earlier eras (and comes to the fore during periods of national and local emergency (see for example, Grimm, 2014)) may provide opportunities for building social capital in many domains, not least men's health and wellbeing. This was eloquently expressed by many men in this study. For example: *I don't think pitching informational resources is any kind of a solution, certainly not when you understand how tricky mental health in NZ manifests; withdrawal, lack of confidence, the stoicism of the kiwi culture. I believe we need to cultivate a culture of checking in on one another* (respondent 793). And similarly: *Having good friends and being involved with community groups. Often helping others brings benefits in helping oneself* (respondent 657).

This notion of "self-care" is a significant finding of recent Australian research that examined the role of social connectedness in supporting the wellbeing of rural men (Kutek, Turnbull, & Fairweather-Schmidt, 2011). That study identified that "it is critical for individuals, organisations and policy makers to be aware of the capacity of both social supports and sense of community to buffer stress and promote well-being in rural men. Furthermore, structural, community-based approaches might have greater capacity to cost-effectively provide this support, contrasting with the growing trend towards individual-based approaches for mental health" (p. 20). It is the view of the authors of this current paper that this approach also has merit for New Zealand men, both rural and urban, regardless of ethnicity or social strata.

Limitations

This study used a self-selected sample to gather data. As a result there are a number of limitations.

1. It is possible that the attitudes and behavior toward seeking information and support during periods of poor wellbeing could be different among the non-respondents . This could have introduced non-response bias.
2. The limitation of the cross-sectional data is that we do not have information about respondents' subsequent and earlier patterns of information-seeking behavior.
3. The data do not provide information about the personal belief and motivations underlying the information-seeking intentions and behavior of the participants.
4. There is a discrepancy between the New Zealand male population and the sample data that might mean that the survey is not representative enough of the whole New Zealand male population. When comparing New Zealand census data and the survey data the following groups were under-represented in the sample: age group 15-24, ethnic groups, men with no qualification

and lower income groups.

7. Conclusion

This study continues to address the theme of information seeking to support the health and wellbeing that was reported in the 2013 pilot study (Wellstead & Norriss, 2014). Although there are some limitations present within the sample of the research reported in the paper it is clear that New Zealand men face considerable personal and structural barriers to seeking information, help and support during periods of life stress and duress. It is also clear from the commentary of men who took part in this study that some of these barriers are real, and some are perceived. But as the thinker and philosopher Edward DeBono reminds us "most of the mistakes in thinking are inadequacies of perception rather than mistakes of logic". If men perceive services are not set up to meet their needs, and that they won't get the care the need from them, then that is in fact the reality for these men.

With this "reality" in mind it is clear that more work is required by information providers, community support agencies, primary health care providers, and policy makers in New Zealand to engage men in terms of their health and wellbeing. If men believe they are capable of supporting each other with information and support and that that support would be valuable to others then strategies for mobilising these resources should be encouraged. Building these messages into information campaigns supporting public health promotion for men should be a matter of high priority. Strategies for developing information delivery and health care models that are appealing to men, and accessible to them should also be a priority. Rates of prescribing for men who report emotional distress should also be examined. Primary health providers should receive more support to encourage men to use a variety of strategies to improve their health and wellbeing including the value of friendships and social connection, and of the worth of taking time to invest in them. Given the role of women in supporting men's health and wellbeing across the lifespan, the social support needs of older un-partnered and childless men, and the way information can be embedded within these social networks, should also be a matter for further evaluation, critique and response.

As a constant vision in these endeavours we need always to keep in mind that using information and in turn increasing knowledge and bringing about community and personal change is a transitional process from "distressing ignorance to becoming informed" (Buckland, 1988, p. 115). In terms of development of information products, and appropriate dissemination of this information to New Zealand men who need it in order that they become informed about strategies to improve their health and wellbeing (including strategies for mobilising social support) this research shows that there is still a "job of work" to be done.

Acknowledgements

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Most material in NZLIMJ falls into two categories:

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